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GREEK AND ENGLISH LEXICON

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TO THE
NEW TESTAMENT:

ESPECIALLY

ADAPTED TO THE USE OF COLLEGES AND SCHOOLS;

BUT ALSO INTENDED AS A CONVENIENT

MANUAL FOR STUDENTS IN DIVINITY AND THEOLOGICAL
READERS IN GENERAL.

BY THE REV.

✓
S. T. BLOOMFIELD, D.D. F.S.A.

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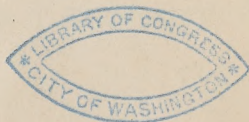
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TO THE RIGHT REVEREND
JOHN
LORD BISHOP OF LINCOLN,

&c. &c. &c.

MY LORD,

In inscribing to your Lordship a Work, I trust of no inconsiderable importance in Theology, I offer it both as a suitable tribute of respect to one of the most distinguished Theologians of our Church, and as a memorial of my grateful sense of those various acts of personal courtesy and kindness with which I have been favoured by your Lordship, formerly my most respected Diocesan; and which, added to the friendly interest you have been pleased to take in my welfare, have impressed with sentiments of the sincerest attachment,

My Lord, your Lordship's most obliged

and faithful humble servant,

S. T. BLOOMFIELD.

29, CLAREMONT SQUARE, PENTONVILLE;

Jan. 22nd, 1840.

P R E F A C E.

NOT less *extensive* than weighty is the apophthegm of the ancient philosopher, μέγα βιβλίον, μέγα κακόν. And to no department of literature is it more applicable, than to that of *Commentaries* on ancient writers,—and, as formed thereon, the collections of Lexicographers. After having, by the labours of a long series of years, I trust, succeeded in materially lessening the evil in question, as it respects the *interpretation* of the Greek Testament, I thought I could not better employ myself, than in endeavouring to extend the same service to the *Lexicography* thereof, by performing that which still remained to be effected for it, in the construction of a work, which, while it contained all that could justly be regarded as *essentially requisite* to the Biblical Student, should avoid the inconvenience arising from an embarrassing *superfluity of explanation or illustration*.

In tracing the progression of this branch of sacred literature from slender beginnings, the leading defects that present themselves in the earlier Lexicons of the New Testament are, first, a paucity of senses; secondly, a want of due discrimination between the various significations of any word; and, thirdly, a poverty of illustration by examples, whether Scriptural or Classical;—defects which continued to prevail until the middle of the last century, when improvements were first introduced by Stock, and subsequently carried forward by Schoettgen, Krebs, Spohn, and Parkhurst.

To the learned and laborious SCHLEUSNER, however, was reserved the honour of completely accomplishing that reformation, which had been but partially effected by his able predecessors. Yet, as an entire departure from one extreme too

naturally carries with it a tendency to the *opposite* extreme, so Schleusner, while avoiding the error of *confounding together* the various senses of the same word, too often, most unwarrantably, *multiplies* those senses, not distinguishing between such as are inherent in the words themselves, and those which are derived from adjuncts, or from the context. And what is worse, his versions of the passages of the N. T. adduced are too often mere *loose paraphrases*, in which the plain sense of the original is in a great measure diluted and explained away, not to say sometimes perverted: a serious defect this, which neither Wahl nor Bretschneider attempted to remove. Moreover, though indefatigable in *collecting* materials, he was deficient in the art of *working them up*; he wanted, too, that nice discrimination of Greek idiom, and those enlarged views of the language, which so eminently distinguished the great Grecians from the time of BENTLEY and HEMSTERHUIS downward.

Aware of these defects, a subsequent labourer in the same field, WAHL, applied himself to the construction of a new Lexicon, which, avoiding the prolixity of his predecessor's, should supply what the advanced state of Greek Philology demanded. Accordingly, his *Clavis Philologica* presents, especially in its second edition, a greatly improved classification of the various senses of words, and a far more enlightened mode of treating on the Prepositions and Particles; besides a marked improvement in handling all matters of syntax or construction, and discussing the minuter idioms and nicer proprieties of the Greek language. Not unfrequently, however, he carries this scientific nicety and exactness to the extreme of those *refinements* on Grecism, which are by no means suited to the simple and popular diction of the New Testament. Moreover, though professing greater conciseness than Schleusner, he has himself heaped together a mass of matter (chiefly consisting of minute Philological and Grammatical details) little less bulky, more fitted to a Thesaurus of the Greek language, than a *Clavis* to a single book in it: and by thus occupying so much room with discussions comparatively immaterial, he has been often obliged to exclude highly important features in any Lexicon; very rarely giving more than *references* to passages of Scripture, and almost never to those of the Clas-

sical writers,—instead of adducing, as he ought on all occasions of importance, the words themselves.

These defects were seen, and in some measure avoided, by a later Lexicographer, BRETSCHNEIDER; who, especially in his second edition, has often improved on Wahl, by still further lessening the number of significations, and by introducing greater exactness in the classification of senses, and more of precision and perspicuity in the disposition of his matter¹. He has also the great merit of having fully supplied that which was most wanting in the Lexicons of Schleusner and Wahl, by bringing forward a great body of valuable illustrations of the phraseology of the New Testament from the Septuagint and the Apocrypha, Josephus and Philo; also from the Apocryphal and Pseudepigraphic writings of the Old and New Testament, and, likewise, from the most ancient Ecclesiastical Writers, who formed their language upon the model of the New Testament writers. Yet notwithstanding all these advantages, the *Neologian* spirit, which pervades his work in a far greater degree than the *Clavis* of Wahl, presents a great and insuperable bar to its use, and renders it as unfit for younger students, as it is unacceptable to more advanced scholars².

In another and later performance, viz. the Lexicon of DR. ROBINSON of the United States of America, a laudable endeavour was made to unite the *advantages* of the three works just mentioned, and to avoid the *defects* respectively attaching to each. Having, however, already fully discussed its merits and defects in my preface to a London reprint of it³, with revisions, &c. I need only refer the reader to that publication.

Having thus glanced at the several *deficiencies* in preceding Lexicons, which appeared to render a new one desirable, at least to a large class of readers, I will now proceed to state the *plan*

¹ Yet, in attempting to show *how* those senses arise one out of the other, he often (as the late learned Editor of Parkhurst observes) ‘vainly endeavours to reduce the fleeting and delicate senses of words to an arrangement too strictly logical, and thus sacrifices utility to the appearance of philosophical accuracy.’

² It cannot be denied that the Lexicons of Schleusner, Wahl, and Bretschneider, are all as far inferior to that of Parkhurst in sound principle and seriousness of spirit, as theirs are superior to his in learning and talent. I trust it will be found that the present work does not fall short of Mr. Parkhurst’s in the qualities which form its chief excellence.

³ Longman & Co. 1837.

on which I have acted in its formation. And here I must premise, that, inasmuch as it appeared to me neither necessary nor desirable, in the present state of the Lexicography of the New Testament, to aim at constructing an absolutely new, and entirely original Lexicon, I thought it best to form my work on the *basis* of those of my learned and highly meritorious predecessors, more particularly DR. ROBINSON'S¹; at the same time intermixing and superadding a considerable proportion of original, and, I trust not unimportant, matter, supplied by my own extensive researches, and in various other respects (which will be apparent on comparison with the foregoing works) communicating to it that which may entitle it to be considered as at least an *independent*, though not entirely original, performance. My great aim has been to render the work, though *brief*², yet perspicuous, and sufficiently *comprehensive* to form a MANUAL of New Testament Lexicography. Accordingly, I have wholly abstained both from attempting to make it serve the purpose of a Concordance³, and from entering at large into the interpretation of difficult and disputed passages. For the *former* purpose the reader will, of course, consult the Concordance of Schmidt, and for the *latter* I may be permitted to refer him to the ample details to be found in my larger Greek Testament, to which the present work is especially intended to serve as a COMPANION, supplying that *minute verbal explanation* and illustration, which would have been out of place in a *Commentary*.

¹ I have indeed been materially aided by his labours, (especially on the prepositions and particles,) though not, perhaps, in a greater degree than he himself was by those of his predecessors, Schleusner, Wahl, and Bretschneider.

² In order to save space for more important purposes, I have thought it expedient to follow the example of the earlier rather than the later Lexicographers, by excluding all *proper names*. As to those of *places*, my younger readers will find them treated of in my smaller edition of the Greek Testament. Those more advanced in their studies will find, in the third volume of MR. HARTWELL HORNE'S most valuable INTRODUCTION, a very neat compendium of whatever is certainly known on that subject, as well as on all matters of Biblical Antiquities, which I have abstained from treating on, otherwise than briefly and cursorily.

³ In a Lexicon of the N. T., the object to be aimed at is to present, not a *Commentary*, but that which may serve as 'an *instrument* in the hands of the student, whereby he may ascertain the sense' of words and phrases in a manner partly similar to, but partly differing from, that by which it is sought by the aid of a *Concordance*; so that he may be enabled to, in some measure, practically form out of the matter a sort of verbal *Commentary for himself*, without that bias which is often found in *Expositors*. As to the Lexicographer himself, though he has some means of discovering the truth, which may escape the Commentator, yet as his business is with words and phrases only, not sentences, much less paragraphs, he ought never arbitrarily to determine the sense of a passage against the general voice of Expositors.

The plan which I have pursued in forming the present work is as follows. The *Etymology* of each word is first given, where thoroughly ascertained, as far as respects the Greek and Latin, and occasionally the Hebrew, and even the Northern languages¹. The *primary* signification is then carefully laid down, whether found in the New Testament or in the Classical writers (in the latter case usually accompanied by some passage in proof, adduced either verbatim or by reference); and from thence are deduced, in regular order, all the other significations which have place in the *New Testament* writers, but not in *others*, except so far as they may be necessary to establish the senses there found. In doing this, great care has been taken to discriminate between the *intrinsic* SIGNIFICATIONS of words, and those *particular* SENSES which they may bear through the force of *adjuncts*. Again, the various *constructions* of verbs, verbals, and adjectives, have been carefully noticed; and the usage of the New Testament writers has been illustrated by a reference to the Septuagint and the Apocryphal writings connected with it and the New Testament; as also to Josephus and Philo, and, lastly, the Greek Classical writers, especially those of the later Greek dialect, from the time of Polybius downward.

In carrying into execution the foregoing plan, (nearly the same as that of Wahl and Robinson,) I have carefully avoided those opposite *defects* of *prolixity* and of *obscure brevity*, which have so much diminished the value of their labours; also the scarcely less serious fault of introducing the words of Scripture and the Classical writers either too frequently, as does Schleusner, or almost excluding them, as does Wahl. My great aim has been to make the words of Scripture every where duly prominent; and next to that, to adduce the *words* of the Septuagint, Apocrypha, or Classical writers, wherever *necessary* for proof or illustration; where *not*, I have contented myself with *references*.

¹ In tracing the etymology, laying down the primary import of a word, pointing out the leading senses, and indicating the *mode* in which those various senses arose out of each other, very great pains have been bestowed, and much original matter will be found; inasmuch that in those and other respects, it is hoped the work will prove eminently serviceable even in the study of the *Classical* writers, as far as regards such words as occur in the N. T.; which, indeed, comprise a large proportion of the most important words in the language. In such a case the Classical student will rarely miss of finding *something* which may assist in removing his difficulties and facilitating his progress.

But, in a multitude of cases, where nothing more than the *simple fact* of the use of a New Testament word (perhaps a common one in the Greek language) by the Septuagint or Classical writers had to be attested, I thought a long list of references would be useless, and that the words Sept., or Sept. and Class., would be amply sufficient. In short, in all cases *utility* and the *convenience* of the reader (by bringing before him all the materials essential for the exercise of judgment) have been solely kept in view, to the utter disregard of that parade of erudition in which the Continental scholars so much delight themselves, who, it would seem, have yet to learn that, in the words of a great ancient writer, NISI UTILE EST QUOD FACIMUS, VANA EST GLORIA.

Having thus stated the nature and plan of the work which I now send forth to the Public,—and to the formation of which I have devoted the best powers of the best period of my life,—I have only to express my fervent wish and prayer, that it may, under the blessing of Almighty God, prove instrumental to furthering the great object for which I have so long laboured, and for which alone I desire to live,—the spread of that accurate knowledge of the *true sense*¹ of the Sacred Scriptures, which is so essential to the promotion of sound doctrine. May the Father of Lights be pleased to prosper it to the diffusion of that genuine Christian knowledge, which, avoiding all specious but dangerous deviations into untrodden paths, pursues the straight and only safe course of simple *Gospel truth*, even “THE TRUTH AS IT IS IN JESUS.”

¹ ‘Inspired writings are an inestimable treasure to mankind; for so many sentences, so many truths. But then the TRUE SENSE of them must be known; otherwise, so many sentences, so many authorized falsehoods.’—*Preface to Dr. Lightfoot's Works*.—Hence we may see the importance of Verbal Criticism applied to the Scriptures; for, as Bishop Middleton has observed, ‘it is the only barrier that can successfully be opposed to heresy and schism.’

LIST OF ABBREVIATIONS.

absol.	absolute, absolutely.
abstr.	abstract.
acc., accus.	accusative.
act.	active, actively.
adj.	adjective.
adv.	adverb.
al.	alibi.
antith.	antithesis.
aor.	aorist.
Apocr.	Apocrypha.
apod.	apodosis.
Chald.	Chaldee.
Class.	Classics, Classical.
cogn.	cognate.
collect.	collectively.
comp.	compare.
comp.	composition.
compar.	comparative.
concr.	concrete.
conseq.	consequently.
constr.	construction, construed.
contr.	contracted.
dat.	dative.
defect.	defective.
demonstr.	demonstrative.
dep.	deponent.
dimin.	diminutive.
e. g., ex. gr.	exempli gratiâ.
edd.	editions.
elsewh.	elsewhere.
emphat.	emphatically.
equiv. to, =	equivalent to.
esp., espec.	especially.
etym.	etymology.
expr.	expressed.
f., fut.	future.
fig.	figuratively.
fol.	following, followed.
fr.	from.
freq.	frequent, frequently.
gen.	genitive.
gener.	generally.
gov.	governed, governing.

Gr.	Greek.
i. e.	id est.
i. q.	idem quod.
ib., ibid.	ibidem.
id.	idem.
imperat.	imperative.
imperf.	imperfect.
impers.	impersonal.
impl.	implied.
implic.	implication.
in loc.	in loco.
in v.	in voce.
indec.	indeclinable.
indic.	indicative.
inf., infin.	infinite.
intens.	intensive.
intrans.	intransitive.
Jos.	Josephus.
κ.τ.λ.	καὶ τὰ λοιπά.
kindr.	kindred.
Lat.	Latin.
lat.	later.
Lexx.	Lexicographers.
lit.	literally.
loc. (in)	in loco.
met., metaph.	metaphorically.
metath.	metathesis.
meton.	metonymy.
mid.	middle.
N. T.	New Testament.
neg., negat.	negatively.
neut.	neuter.
O. T.	Old Testament.
obs., obsol.	obsolete.
occ.	occurs, occurring.
oft.	often.
onomat.	onomatopœia.
opp.	opposed.
opt.	optative.
ordin.	ordinal.
part., partic.	participle.
pass.	passive.
perf.	perfect.

periphr. periphrasis.
 pers. person.
 phr. phrase, phrases.
 phys. physically.
 pl., plur. plural.
 pleonast. pleonastically.
 poet. poetically.
 possess. possessive.
 prep. preposition.
 pres. present.
 pret. preterite.
 prim. primarily.
 prob. probably.
 pron. pronoun.
 prop. properly.
 q. d. quasi dicas.
 ref. reference.
 refl., reflex. . . . reflexive.
 sæp. sæpe.
 sæpiss. sæpissime.
 sc., scil. scilicet.

Script. Scriptural.
 Sept. Septuagint.
 seqq. sequentibus.
 signif. signifies, signification.
 simpl. simply.
 sing. singular.
 spec. specially.
 sq. sequente.
 subj. subjunctive.
 subst. substantive.
 superl. superlative.
 symb., symbol. . . . symbolically.
 sync. syncope.
 synecd. synecdoche.
 trans. transitive.
 text. rec. textus receptus.
 underst. understood.
 v. (in) in voce.
 ver. verse.
 wh. which.
 wr. writers.

GREEK AND ENGLISH LEXICON

OF THE

NEW TESTAMENT.

A B A

'Αβᾶρης, ἴος, ό, ή, adj. (α, βάρος,) prop. *not heavy*. So Aristot. de Cælo i. τὸ ἀβ. σῶμα, and Luc. Dial. Mort. x. 5, ἄμεινον ἀβαρῇ εἶναι, 'light of body, not lying heavy on any one.' In N. T. met. *not burdensome*, or *chargeable*, 2 Cor. xi. 9. 'Αββᾶ, indecl. (Chaldee,) *father*. Mk. xiv. 36.

'Αβυσσος, ον, ή, (α, βύσος, or βύθος,) prop. an adj., *bottomless*; but in N. T. used substantively with the article ή, to denote 'the receptacle of the dead,' either *generally*, as Rom. x. 7; (so also Ps. lxxi. 20. cvii. 26.) or *especially*, namely that part of Hades (the under-world) in which the souls of the wicked are held in eternal punishment; (corresponding to the Classical *Tartarus*, alluded to in 2 Pet. ii. 4.) Lu. viii. 31. Rev. ix. 1. So Acta Thomæ § 32, ή ἄβυσσος τοῦ Ταρτάρου.

'Αγαθοεργέω, f. ήσω, (ἀγαθός & ἔργον,) in Class. *to do well*, or *good*, *act the part of a good man*; but in the N. T. *to do good to others*, *perform beneficent actions*, 1 Tim. vi. 18. Comp. Gal. vi. 10.

'Αγαθοποιέω, f. ήσω, (ἀγαθός & ποιέω,) I. *to do good to others*, either absol., as Mk. iii. 4. Lu. vi. 9, 35. Acts xiv. 17, or with acc. of person, Acts vi. 33, and sometimes in Sept.—II. *to do well*, *act virtuously*, absol. 1 Pet. ii. 15, 20. iii. 6, 17. 3 John 11. Class. ἀγαθὸν ποιεῶ.

'Αγαθοποιΐα, ας, ή, *well-doing*, *acting virtuously*, 1 Pet. iv. 9.

'Αγαθοποιός, οὔ, ό, ή, adj. in Class. *beneficent*, apt to do good; in N. T. *upright*, *acting rightly*, 1 Pet. ii. 14.

'Αγαθός, ή, ον, adj. prop. *good*, either as regards *things*, 'fitted for use;' or as regards *persons*, 'excelling in any quality,'

A Γ A

or 'expert in any art.' In N. T. I. *excellent*, *distinguished*, 1) of *persons*, Matt. xix. 16. Mk. x. 17, 18. Lu. xviii. 18. 2) of *things*, Lu. x. 42. John i. 47. 2 Th. ii. 16.—II. *good absolutely*, either in character and disposition, or in quality, 1) of *persons*, *upright*, *virtuous*, Matt. v. 45. xii. 35, & oft. 2) of *things*, either in a *physical* sense, as Matt. vii. 17, 18. Lu. viii. 8, or a *moral*, (virtuous,) Lu. viii. 15. Rom. vii. 12. 2 Th. ii. 17. Rom. xii. 2, & oft. In Acts xxiii. 1, συνείδησις ἀγαθή means 'consciousness of rectitude,' as in Wisd. viii. 19, ψυχὴ ἀγ.—III. in neuter, τὸ ἀγαθόν, used substantively for ἀγαθότης, Matt. xii. 34, & oft.—IV. *good in reference to its influence on others*, i. e. 'beneficial,' 1) of *persons*, 'beneficent,' Matt. xx. 15. Rom. v. 7. 1 Th. iii. 6. Tit. ii. 5. 1 Pet. ii. 18. Sept. & Class. 2) of *things* 'beneficial,' as Matt. vii. 11. Ja. i. 17, & oft. Here too, the neuter τὸ ἀγαθόν is often used substantively in the sense *benefit* or *blessing*.—V. *good*, in respect to its exhilarating effect on the mind, 1 Pet. iii. 10, ἡμέρας ἀγ. Ps. xxxiv. 12, εὐορίας ἀγ. Zech. viii. 19. And so Rom. x. 15, et al., τὰ ἀγαθὰ, in the sense *prosperous*, *fortunate*.

'Αγαθωσύνη, ης, ή, (for ἀγαθωσύνη, in Class. ἀγαθότης, or rather χρηστότης,) I. *intrinsic goodness of disposition and character*, *probity*, *virtue*, Rom. xv. 14. Eph. v. 9. 2 Th. i. 11.—II. *considered in its effects on others*, *beneficence*, Gal. v. 22, and Sept.

'Αγαλλίασις, εως, ή, not found in Class., but often occ. in Sept., for *exultation*, *exulting delight*, *felicity*; in N. T. *gladness*, Lu. i. 14, 44. Acts ii. 46. Jude 24. In Heb. i. 9, ἔλαιον ἀγαλλιᾶσεως is a

phrase emblematical of the highest honour, with allusion to the costly oil with which favoured guests were anointed at feasts.

Ἀγαλλιᾶω, Lu. i. 47. elsewhere ἀγαλλιᾶμαι, itself not found in Class., but frequent in Sept., and used of joy as expressed in dancing and singing. In N. T. 1) simply and absol., *to exult, rejoice greatly*, Lu. x. 21. Acts ii. 26, ἡγαλλιᾶσατο ἡ γλῶσσά μου, i. e. 'I rejoiced in words, sang aloud.' So χαίρειν καὶ ἀγ., *emphat. to rejoice exceedingly*, Matt. v. 12. 2) with a noun of the same signif. in adverbial sense, 1 Pet. i. 8, ἀγ. χαρᾷ ἀνεκλ., 'ye feel unutterable joy.' 3) followed by ἵνα with subj., John viii. 56, ἡγαλ. ἵνα ἴδῃ, 'rejoiced that he should see,' rejoiced to see. 4) foll. by ἐπὶ with dat., as Lu. i. 47; or ἐν with dat., John v. 35, where a simple dat. might stand.

Ἀγαμος, οὐ, ὁ, ἡ, adj. *cælebs, single*, whether unmarried, 1 Cor. vii. 32, 34, or widowed, ib. ver. 8, 11. Class. only in former sense.

Ἀγανακτέω, f. ἦσω, (ἀγαν & ἄχθος,) prop. *to feel pain*, whether in body or mind, *to be pained, or indignant*, I. gener. and absol., Matt. xxi. 15. xxvi. 8. Mk. x. 14. Lu. xiii. 14, & Class. often.—II. by impl., *to complain of*, foll. by περὶ with gen., Matt. xx. 24. Mk. x. 41, and Class.

Ἀγανάκτησις, εως, ἡ, lit. *pain*, and met. *indignation*, 2 Cor. vii. 11, ἀγανάκτησιν κατειργάσατο. So Thucyd. ii. 41. 3, ἀγανάκτησιν ἔχει.

Ἀγαπάω, f. ἦσω, (absol. & trans.) *to love, regard with love*, affection, or respect; the kind or degree varying with the context, object, or circumstances. I. as said of PERSONS, *to regard with strong affection*, Lu. vii. 42. John iii. 35. Eph. ii. 4. Hence perf. part. pass. ἡγαπημένος, *beloved*, Col. iii. 12, et al. In Eph. i. 6, ὁ ἡγ. is a title of our Lord, like ὁ ἡλειμμένος, put by Aquila for ὁ Χριστός. Sometimes (as in Matt. vi. 24. xxii. 37, & often) implying, as referred to *superiors*, both dutifulness and fidelity of service, where any is due; (hence οἱ ἀγαπῶντες τὸν Κύριον, 'the faithful followers of the Lord,' Eph. vi. 24. Ja. i. 12. ii. 5. Sept. Ex. xx. 6. Deut. v. 10.) as referred to *inferiors*, favour and good-will, Mk. x. 21. Lu. vii. 5. John x. 17; or, as regards our fellow-creatures in gener., both benevolence and beneficence, ex. gr. ἀγαπᾶν τὸν πλησίον, τοὺς ἐχθροὺς, &c. Matt. v. 43, seqq. xix. 19. Lu. vi. 32. al. In those passages (and also in 2 Cor. xii. 15, εἰ καὶ περ. ὑμᾶς ἀγαπῶν, ἦττον ἀγαπῶμαι) the effects of benevolence in *benefiting* the object of love are expressed.—II. as said of THINGS, *to like, take delight in*, Lu. xi. 43,

ἀγ. τὴν πρωτοκαθεδρίαν. John iii. 19. Heb. i. 9. 1 John ii. 15. Jos. Ant. viii. 1, 6. and Class. Also, by anticipation, as 2 Tim. iv. 8, ἀγαπ. τὴν ἐπιφάνειαν αὐτοῦ. Hence the phrase οὐκ ἀγ., *not to like or be content with any thing*, as Hom. Od. φ. 289, and often in Lucian; and, by impl., *to slight, set at nought, contemn*. Rev. xii. 11, οὐκ ἀγ. τὴν ψυχὴν αὐτῶν. So Artem. ii. 20, μεγάλων ἐφιέμενοι, καὶ τὸ προστυχόν οὐκ ἀγαπῶντες.—III. *to love better, to prefer*, Matt. vi. 24. John xiii. 23. Rom. ix. 13.

Ἀγάπη, ης, ἡ, *love*, i. e. affectionate regard, I. gener., as said of *men*; varying, of course, in nature and degree with the object, reference, &c., and sometimes foll. by εἰς and an acc., or ἐν and a dat. of person, to mark the reference.—II. as said of GOD, or CHRIST, 1) *subjectively*, or *actively*, as denoting the love of God or Christ towards Christians; 2) *objectively*, or *passively*, denoting that love of which God, or Christ, is the *object* in the hearts of true Christians.—III. by meton., (as in the case of the Class. ἔρανος, a *pic-nic*, fr. ἔρος=ἔρως,) lit. *a friendly feast, the effect or proof of love, in the benefit conferred on the object*, Eph. i. 15. iii. 19, al. Hence in the plural it denotes, at Jude 12, and 2 Pet. ii. 13, in MSS., those public *beneficent meals*, (alluded to Acts ii. 42, 46. vi. 2. 1 Cor. xi. 17—34,) provided chiefly by the richer members of a congregation, but common to all; and of which portions (especially the residue) were sent to the sick or absent members.

Ἀγαπητός, ἡ, ὄν, adj. *dearly beloved, dear*. In N. T. said (when applied to *man*) only of Christians, as united with God, or each other, in the bonds of holy affection, or faith and love, Acts xv. 25, al. When applied to Christ, it signifies *only*, He being called 'the only Son of God,' as the object of His peculiar love, Matt. iii. 17, et al.

Ἀγγαρεύω, f. εὔσω, prop. *to send off an ἄγγαρος*, or public courier; who had authority to press into the service of the state men, horses, ships, or whatever else might serve to expedite his journey. Hence the word came to mean 'press into service, for a journey,' in the *manner* of an ἄγγαρος. In this sense the verb is also found in Joseph. A. xiii. 2. 3, κελεύω μὴ ἀγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια. In N. T. it simply means, fig., *to compel any person to accompany one on a journey*, Matt. v. 41, or *to compel generally*, Matt. xxvii. 32. Mk. xv. 21.

Ἀγγεῖον, οὐ, τὸ, (dimin. from ἄγγος,) *a vessel, utensil*, Matt. xiii. 48. xxv. 4. Sept. and Class.

Ἀγγελία, as, ἡ, prop. *a message*, i. e.

news, brought to any one,—or, when sent from a superior to an inferior, the *direction* or *order* that may be implied therein. In N. T. a *precept*, or *doctrine*, promulgated in the name of any one, 1 John iii. 11. i. 5. (in lat. Edd.) Sept. Prov. xii. 25.

*Αγγελος, ου, ὁ, (from ἀγγέλλω, to send,) I. a *human* messenger, lit. 'one sent' from man to man in order to announce or transact any thing, Matt. xi. 10. Lu. vii. 24. ix. 52, et al.: sometimes to *explore* any thing, as 1 Cor. xi. 10.—II. a *celestial* messenger (*angel*) from God to man, and in Scripture a created intelligent being, superior to man, whether *good*, as Matt. xxiv. 36. et sapiens., or *evil*, as Matt. xxv. 41. Rom. viii. 38, et al.

*Αγε, prop. imperat. of ἄγω, but, in use, a particle of exhortation or incitement, Ja. iv. 13. v. 1.

*Αγέλη, ης, ἡ, a *herd* of beasts, used in N. T. only of swine, Matt. viii. 30, et al.

*Αγενεαλόγητος, ου, ὁ, ἡ, adj. (α, γενεαλογέω) *without genealogy*, whose descent is *unknown*, Heb. vii. 3, said of Melchisedec, as being a priest not by right of sacerdotal descent, but by the grace of God.

*Αγενής, εος, ὁ, ἡ, adj. (α, γένος,) prop. *without ancestors*, (at least traceable ones,) and, by implication, *ignoble*, as opposed to εὐγενής, 1 Cor. i. 28. Plut. Pericl. 24.

*Αγιάζω, f. άσω, (ἅγιος, wh. see,) a term peculiar to Sept. and N. T., and meaning gener. to *render ἅγιον*, I. to *MAKE CLEAN*, 1) prop. to *cleanse*, Heb. ix. 13. 2) metaph., to *render clean*, in a moral sense, to *sanctify*, Rom. xv. 16. 1 Cor. vi. 11. Eph. v. 26, et al. Hence ἡγιασμένοι, as denoting 'those that are sanctified,' true Christians, Acts xx. 32. xxvi. 18. In 1 Cor. vii. 14, ἡγιασται means, 'is made clean, or sanctified,' is regarded as one of the Christian community.—II. to *CONSECRATE*, set apart from a common to a sacred use; such being, in the Jewish ritual, one great object of the purifications; used, 1) of *things*, to *sanctify*, Matt. xxiii. 17, 19. 2 Tim. ii. 21. 2) of *persons* who are *set apart* by God, and sent by him to perform his will, John x. 36. xvii. 17, et al.—III. 'to regard as holy,' to *HALLOW*, Matt. vi. 9. Lu. xi. 2. 1 Pet. iii. 15.

*Αγιασμός, ου, ὁ, prop. *consecration*, or the being set apart from a common to a sacred use; but in N. T. met. *sanctification*, purity of heart and life, *holiness*, Rom. vi. 19, 22. 1 Th. iv. 3, 4, 7. At 2 Th. ii. 13, ἐν ἁγιασμῷ Πνεύματος, the sense is, 'sanctification produced by the Spirit,' 1 Pet. i. 2. 1 Cor. i. 30, meton. 'cause or author of this sanctification.'

*Αγιος, ία, ιου, adj. *pure*, or *clean*, whether morally or ceremonially, I. prop.

said of *persons*, *PERFECT*, without blemish, Rom. xii. 1. 1) met. *morally pure*, *blameless*, *holy*, Mk. vi. 20. Rom. vii. 12. 1 Cor. vii. 34. esp. as said of those who are purified and sanctified by the influences of the Holy Spirit; and as this is *assumed* of Christian professors, hence by οἱ ἅγιοι are denoted *Christians*, Acts ix. 13, & oft.—II. *CONSECRATED*, as said of *places* set apart from a common to a sacred use, used both of *things*, (as temples and cities,) and of *persons*, as *priests* or prophets, angels, apostles, &c. Acts vi. 13, & oft. Hence τὸ ἅγιον of the Temple of Jerusalem. Sometimes, however, it denotes only the *Sanctuary* of the Temple, whether terrestrial, or spiritual and mystical.—III. *HALLOWED*, *holy*, as said either of *God*, John xvii. 11. Rev. iv. 8. vi. 10, or the *Holy Spirit*, as Matt. i. 18, & oft.

*Αγιότης, ητος, ἡ, prop. *corporeal purity*. In N. T. met. purity of heart and life, *holiness*, Heb. xii. 10.

*Αγιωσύνη, ης, ἡ, (for common ἁγιωσύνη,) prop. same as ἀγιότης, but in N. T. used metaph., denoting, I. *sanctity*, *virtue*, 2 Cor. vii. 1. 1 Th. iii. 13.—II. *majesty*, Rom. i. 4.

*Αγκάλη, ης, ἡ, (from the old word ἄγκος, whence ἄγκυλος, bent or curved,) *the arm*, as bent in the act of receiving and embracing any thing, Lu. ii. 28.

*Αγκιστρον, ου, τό, a *fish-hook*, Matt. xvii. 27. Sept. and Class.

*Αγκῦρα, ας, ἡ, an *anchor*, Acts xxvii. 29. In Heb. vi. 19 said met. of that evangelical *hope*, which, 'amid all the waves and storms of this troublesome world,' preserves believers steady and conducts them safely. Met. in Eurip. Hec. 80. Hel. 284.

*Αγναφος, ου, ὁ, ἡ, adj. (α, γναφεύς, a fuller,) *uncarded*, *undrest by a fuller*, and hence, by impl. *new*, Matt. ix. 16. Mk. ii. 21.

*Αγνεία, ας, ἡ, prop. *pureness* of body, but mostly, met. *purity* of heart, (so Phocyl. 215, ἀγνείη ψυχῆς,) and life and conversation, Soph. Œd. T. 863, εὔσεπτον ἀγνείαν λόγων καὶ ἔργων, esp. used of *chastity*, 1 Tim. iv. 12. v. 2. Jos. and Class.

*Αγνίζω, f. ίσω, I. prop. to *purify* or *lustrate*, externally and ceremonially, John xi. 55, where see my Note.—II. mid. ἀγνίζομαι, perf. pass. ἡγνισμαι, aor. I. ἡγνίσθην, *agere castimoniam*, 'to live like one under a vow of Nazariteship,' Acts xxi. 24. 26. xxiv. 18.—III. met. to *render pure*, in a moral sense, to *reform*, Ja. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

*Αγνισμός, ου, ὁ, (ἀγνίζω,) in Class. *lustration*; in N. T. *religious abstinence*, proceeding from a vow, Acts xxi. 26.

*Αγνοέω, f. ήσω, (α, νοέω, to conceive,) absol. and trans., I. *not to know*, and 1)

to be ignorant of, unacquainted with, Acts xvii. 23. said of voluntary ignorance, Rom. i. 13, οὐ ξέλω ὑμᾶς ἀγνοεῖν. 2 Cor. ii. 11, οὐκ ἀγν., to be well assured. 2) not to understand or comprehend, Mk. ix. 32. Lu. ix. 45. Rom. ii. 4, al. 3) not to acknowledge, i. e. to reject, Acts xiii. 27. xvii. 23. 2 Cor. vi. 9.—II. to commit sin, to do wrong, originally with the idea of its being done ignorantly and involuntarily; though in N. T. this idea is not found. So Heb. v. 2, τοῖς ἀγνοοῦσι. 2 Pet. ii. 12, ἐν οἷς ἀγνοοῦσι.

Ἀγνόημα, ατος, τό, prop. involuntary error; but in N. T. sin or error gener., Heb. ix. 7, and sometimes in the Apocrypha and the later Class. writers.

Ἀγνοια, ας, ἡ, prop. ignorance generally; but in N. T. ignorance of God and our duty to Him, Acts iii. 17. Eph. iv. 18. 1 Pet. i. 14, and Class.

Ἀγνός, ἡ, ὄν, adj. prop. pure, i. e. clean in body. Eurip. Or. 1604, et al.; but in N. T. met. morally, I. pure, i. e. holy, and perfect, as said of God, or Christ, Ja. iii. 3; or of his wisdom, Ja. iii. 17. So Hom. Od. λ. 385, morally good.—II. sceleris purus, blameless, 2 Cor. vii. 11. Phil. iv. 8. 1 Tim. v. 22.—III. chaste, 2 Cor. xi. 2. Tit. ii. 5. 1 Pet. iii. 2.

Ἀγνότης, ητος, ἡ, prop. purity of body. In N. T. pureness of life and heart, sanctity, 2 Cor. vi. 6. In Class. chastity.

Ἀγνώως, adv. with pure intentions, Phil. i. 16. Hes. Opp. 334, ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσιν á.

Ἀγνωσία, ας, ἡ. In Class. simply ignorance, i. e. want of knowledge; but in N. T. wilful ignorance, 1 Cor. xv. 34, ἀγνωσίαν Θεοῦ ἔχουσι. Wisd. xiii. 1, οἷς παρῆν ἀγν. Θεοῦ. 1 Pet. ii. 15.

Ἀγνωστος, ου, ὁ, ἡ, adj. unknown, Acts xvii. 23, ἀγνώστῳ Θεῷ, 'the Great Unknown Deity, for whom all nations long but ineffectually seek.' Wisd. xv. 19. 2 Macc. i. 9. ii. 7.

Ἀγορά, ας, ἡ, (ἀγείρω, to collect, convoke,) any public place of resort for the people of a city, whether a broad street, or a market-place, where articles were exposed for sale, and public assemblies and trials held, Acts xvi. 19. xvii. 17.

Ἀγοράζω, f. áσω, prop. to frequent the market, Herodot. ii. 35. Thucyd. vi. 51, where see my note; in N. T. to buy in the market, and occurs both absol. or trans., sometimes followed by a genit. of price, or by ἐκ with a gen. of price, or ἐν with a dat. of price. I. prop. to purchase, Matt. xiii. 44, 46. xiv. 15. Mk. vi. 37. Rev. v. 9.—II. met. to redeem, or acquire for oneself by a price or ransom paid. Said in N. T. of those whom Christ has redeemed by

his blood from sin and death, 1 Cor. vi. 20. vii. 23. 2 Pet. ii. 1, et al.

Ἀγοραῖος, ου, ὁ, ἡ, adj. I. belonging to the ἀγορά, or Forum, Acts xix. 38, ἀγοραῖοι ἄγονται, 'court-days are held [for trying causes].' So Joseph. Ant. xiv. 10, 21, μοι ἐν Τράλλεσιν ἄγοντι τὸν ἀγοραῖον, where I conjecture τὴν ἀγ. The abbreviations for τὸν and τὴν are often confounded. The ellipsis is supplied in Strabo xiii. p. 932, διατάξαι τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραίους ποιοῦνται.—II. ἀγοραῖοι, as said of persons who frequent the markets, idlers or loungers, Acts xvii. 5, and Xen. Hist. vi. 2, 12.

Ἀγρα, ας, ἡ, I. a catching of wild animals, by hunting or fishing; as Xen. Ven. i. 1, and Lu. v. 4.—II. by meton., 'the prey, or thing caught,' Lu. v. 9, and Xen. Cyr. ii. 4, 19.

Ἀγράμματος, ου, ὁ, ἡ, adj. (α, γράμμα,) unlearned generally, Acts iv. 13, with reference to Jewish learning, that of the Scribes and Pharisees. Comp. John vii. 15. Diod. S. xii. 13.

Ἀγραυλέω, f. ἡσω, (from ἄγραυλος, and that from ἀγρός & αὐλή,) to abide (lit. tent) in the fields, both by day and night, Lu. ii. 8, ποιμένες ἦσαν—ἀγραυλοῦντες. Hes. Theog. v. 26, ποιμένες ἄγραυλοι. Parthen. Erot. c. 29, βουκόλως κατὰ τῶν Αἰττην, χερίματος τε καὶ ξέρου ἡγραυλεῖ.

Ἀγρεύω, f. εὔσω, (ἄγρα,) I. prop. to take prey by hunting, Xen. Anab. v. 3, 8. Job x. 16.—II. met. to ensnare men by insidious questions, Mk. xii. 13. So capture in Martial ix. 90.

Ἀγριέλαιος, ου, ἡ, (ἄγριος & ἔλαια), a wild olive-tree. Eq. to κόπινος, and occ. Rom. xi. 17, 24, where it is opposed to καλλιέλαιος, the cultivated and fruit-bearing olive, whereas the ἀγρ. bears none.

Ἀγριος, ία, ιον, adj. (fr. ἀγρός,) prop. pertaining to the field, or country, used I. in Matt. iii. 4. Mk. i. 6, of honey (lit. wild honey), or honey-dew found in hollow trees, the clefts of rocks, or on the leaves of certain kinds of trees.—II. of animals, wild, as opposed to tame, or fierce, as opposed to mild. Hence, in Jude 13, it is fig. applied (in the sense 'raging') to the waves of the sea. And so Wisd. xiv. 1, ἄγρια κύματα. So a great English poet speaks of 'the wild waves' roar.'

Ἀγρός, ου, ὁ, I. a field, especially of cultivated ground, Matt. xiii. 24, et al. Xen. Mem. i. 1, 8.—II. by synecd. of part for the whole, the country as distinguished from the city or town, Matt. vi. 28, 30. Mk. xv. 21.—III. in the plural, farms, villas, or hamlets, as opposed to towns, Mk. vi. 36, 56, et al. Xen. Mem. iii. 9, 11.

Ἀγρυπνέω, f. ἤσω, (ἄγρυπνος,) I. prop. *to be sleepless*, Ael. V. H. vii. 7.—II. *to be watchful*, Xen. Mem. i. 1, 8.—III. from the adjunct, *to be vigilant*. Absol. Mk. xiii. 33. Lu. xxi. 36; or foll. by ἐν, Eph. vi. 18; by ὑπὲρ, with gen. of pers., Heb. xiii. 17. Luc., ἀγρ. τοῖς καιροῖς.

Ἀγρυπνία, as, ἡ, prop. *wakefulness*, or *watchfulness*; and thence *anxious care*, 2 Cor. vi. 5. xi. 27, and Class.

Ἀγω, f. ἄξω, or more usually ἄξομαι, trans. or absol., I. *to lead, conduct, or bring*; 1) prop. *to lead out, bring forth*, John xix. 4, 13; and foll. by various adjuncts noting the *end of action*, as ἕως with a gen. of place, Lu. iv. 29; ἐπὶ with acc. of person or place; ὡς absol.; πρὸς with acc. of person; εἰς with acc. of place or thing. The verb alone is also used in the same sense, of *adducere*, Matt. xxi. 7. Mk. xi. 2, 7. Lu. xix. 30. John vii. 45. Acts v. 21, 26, 27. xix. 37, &c.; *to lead out, or away, deducere*, either simply, Lu. xxiii. 32, or foll. by εἰς with acc. of place; *to lead away, to conduct to*, Lu. iv. 1, 9. Acts xvii. 5, εἰς τὸν δῆμον. Heb. ii. 10, εἰς δόξαν; from the Hebr., *to bring forth*, cause to come or arise, Acts xiii. 23, ἡγάγε τῷ Ἰσρ. Σωτῆρα. And so Sept. 2) met. *to lead, induce, guide*, Rom. ii. 4, εἰς μετάνοιαν; also *to incite or draw*, 1 Cor. xii. 2, ὡς ἂν ἤγεσθε, 'just as ye happened to be led,' viz. to idolatry. Rom. viii. 14, ἄγεσθαι Πνεύματι Θεοῦ. Gal. v. 18. 2 Tim. iii. 6, ἀ. ἐπιθυμίαις. 2 Sam. iii. 13.—II. trans. as said of time, 1) *to pass or spend*, Lu. xxiv. 21, τρίτην ἡμέραν ἄγει, 'the third day is now passing.' And so Class. 2) *to celebrate*, as said of certain days kept apart for some particular purpose, Matt. xiv. 6, γενεσίῳ ἀγομένων. Acts xix. 38, ἀγοραῖοι ἄγ. So Esth. ix. 17, ἡγὼν ἡμέραν ἀναπαύσεως. 1 Macc. vii. 48. 2 Macc. i. 9, and Class., as Plut. Symp. viii. 1, τοῦ Σωκράτους ἀγαγόντες γενέθλιον.—III. intrans. or reflex., with εἰς or ὑπὲρ understood, *to go away or depart*, Matt. xxvi. 46. Mk. xiv. 42. John xi. 16. Sometimes foll. by prepositions or adverbs noting the *end of action*, or the *beginning of motion*. So ἄγ. ἐντεῦθεν, John xiv. 31. ἄγ. εἰς, Mk. i. 38. John xi. 7; πρὸς, John xi. 15.

Ἀγωγή, ἡς, ἡ, prop. the *act of leading*, bringing, or guiding; hence, met., that of *training up* or *educating children*; also, as conducive to an *end* or *method*, or the *means of effecting* any thing. Whence, by meton. of effect for cause, a *mode* or *manner of life*, 2 Tim. iii. 10, and Jos. Ant. xiv. 10, 2, περὶ τῆς Ἰουδαίων ἀγωγῆς. Also in Apocr., Phil., and Diod. Sic.

Ἀγών, ὦνος, ὁ, prop. *a place of assembly*, where games were celebrated; and hence the *course*, or *place of contest*. So

in N. T. used metaph. to denote a *course* of life full of toil and conflict, (with allusion to the evangelical contest against the enemies of man's salvation. Comp. 1 Cor. ix. 24, sq.) Heb. xii. 1: esp. in promoting the cause of the Gospel, 1 Tim. vi. 12, and sometimes with the accessory idea of affliction and peril, Phil. i. 30. Col. ii. 1. 1 Th. ii. 2. Polyb. iv. 56, 4. Arrian, Ex. Al. iii. 15, 1. Epict. Enchir. c. 48, ἐὰν ἐπίπονόν (irksome) τι, ἢ ἡδὺ, ἢ εὐδοξόν ἢ ἄδοξόν, προσάγεται (present itself), μέμνησο ὅτι νῦν ὁ ἀγών, καὶ ἡδὴ πάρεστι τὰ Ὀλύμπια.

Ἀγωνία, as, ἡ, prop. *contest*, esp. for a prize. In N. T. met., *anxiety*, or perturbation of mind, produced by imminent peril, Lu. xxii. 44, ἐν ἀγωνίᾳ γενόμενος. And so the Class. writers, esp. in the phrase ἐν ἀγωνίᾳ εἶναι. Thucyd. vii. 71, has ἀγῶνα τῆς γνώμης.

Ἀγωνίζομαι, f. ἴσομαι, dep. mid. I. and prop. *to be a combatant* for the prize in the public games, 1 Cor. ix. 25.—II. *to contend* with an adversary, 1) prop. & absol. John xviii. 36. 2) met. with the adjunct idea of labour and exertion in the cause of Christ, 1 Tim. vi. 12.—III. *to exert oneself, strive earnestly*, absol. Lu. xiii. 24. Col. i. 29; foll. by ὑπὲρ with gen. Col. iv. 12.

Ἀδάπανος, ου, ὁ, ἡ, adj. *without expense*, 1 Cor. ix. 18. Diod. Sic. i. 80.

Ἀδελφῆ, ἡς, ἡ, (ἀδελφός,) *a sister*, I. prop. Lu. x. 39. Matt. xii. 50, et al., or *a near female relative*, Matt. xiii. 56. Mk. vi. 3.—II. fig. *a sister in the Christian faith, a female fellow-Christian*, 1 Cor. vii. 15. ix. 5. Ja. ii. 15, al.

Ἀδελφός, οὔ, ὁ, (α for ἄμα & δελφός, womb,) I. prop. *a brother*, whether from the same father or the same mother, Lu. vi. 14; but sometimes *a near relation*, as Matt. xii. 46. John vii. 3. Acts i. 14. Gal. i. 19.—II. met. one who is closely connected with another in any kind of intimacy or friendship; as, 1) *a fellow-countryman*, Matt. v. 47. Acts iii. 22. Heb. vii. 5. 2) as said of *disciples*, Matt. xxviii. 10. Heb. ii. 11, 12. 3) *a fellow-Christian*, Acts ix. 30. xi. 29. 4) *a colleague in office*, 1 Cor. i. 1. 2 Cor. i. 1. ii. 13.

Ἀδελφότης, ἡτος, ἡ, prop. *brotherly affection*. In N. T. *a fraternity*, as the Christian brotherhood, 1 Pet. ii. 17. v. 9.

Ἀδηλος, ου, ὁ, ἡ, adj. (α, δῆλος,) *not manifest*, I. to the sight, *hidden, obscure*, Lu. xi. 44, and Class.—II. to the ear, as said of sounds, *indistinct*, 1 Cor. xiv. 8, ἄδηλον φωνήν. So a Class. writer says, ἄδηλος ὑπὸ τῶν πληγῶν ἀνθρωπος, 'not to be recognized.'

Ἀδηλότης, ητος, ή, *indistinctness, uncertainty*, 1 Tim. vi. 17, and lat. Class.

Ἀδύλως, adv. prop. *not openly, secretly*. Thuc. i. 92. vi. 58; in N. T. *uncertainly*, (i. e. as if to an uncertain goal,) or 'with uncertainty of mind,' and consequently irresolutely, 1 Cor. ix. 26.

Ἀδημονέω, f. ήσω, (ἀδήμων, wearied out, fr. ἄδος, satiety,) *to be utterly depressed with sorrow or anxiety*, Matt. xxvi. 37. Mk. xiv. 33. Phil. ii. 26, and Sept.

Ἀιδης, ου, ό, (α, ιδεῖν,) prop. *what is in darkness*, esp. 'the invisible abode of the dead,' the infernal regions. Hence also (particularly in the N. T.) *the under world*, or abode of the dead, *orcus*; a vast subterranean receptacle, where the souls of the dead are represented as existing in a separate state of happiness or misery, until the resurrection of their bodies; I. gener., Acts ii. 27, 31. εἰς ἄδου, sc. δῶμα, Rev. i. 18, and *personified* at 1 Cor. xv. 55. Rev. vi. 8. xx. 13, sq.—II. spec. & met. to denote the *lowest place*, Matt. xi. 23. Lu. x. 15, ἕως ἄδου καταβιβασθῆναι.—III. by meton. of whole for part, for the *abyss of Hades*, the place of future punishment, Lu. x. 15. xvi. 23.

Ἀδιάκριτος, ου, ό, ή, adj. (α, διακρίνω,) prop. *not to be distinguished*, Pol. xv. 12, 9, ἄ. φωνή; but in N. T. either *not open to distinction*, or doubt, *unambiguous, sincere*, or 'making no distinction, impartial,' Ja. iii. 17, ή ἄνωθεν σοφία ἄ.

Ἀδιάλειπτος, ου, ό, ή, adj. (α, διαλείπω,) *unceasing, continual*, Rom. ix. 2, ἄ. ὁδύνη. 2 Tim. i. 3, ἄ. μνείαν. Marc. Ant. vi. 13.

Ἀδιαλείπτως, adv. prop. *unceasingly*. In N. T. *assiduously*, Rom. i. 9. 1 Th. i. 3. ii. 13. v. 17. 2 Macc. xv. 7. Pol. ix. 3, 8.

Ἀδιαφθορία, as, ή, (α, διαφθείρω,) prop. *uncorruptibility*. In N. T. met. *uncorruptness, purity*, Tit. ii. 7. Dem. 323, ἄ. τῆς ψυχῆς.

Ἀδικέω, f. ήσω, (ἄδικος,) I. *to act unjustly*, viz. 1) in respect to *society at large, and the law*, by breaking it; absol. Acts xxv. 10. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11. 2) in respect to *individuals*, by wronging or injuring them, Matt. xx. 13. Acts vii. 26. 1 Cor. vi. 8. 2 Cor. vii. 2, with two acc. Gal. iv. 12. Philem. 18. Pass. *to be wronged, to suffer wrong*, Acts vii. 24. 2 Cor. vii. 12. Mid. *to suffer oneself to be wronged*, 1 Cor. vi. 7.—II. by meton., *to hurt or injure generally*, Lu. x. 19. Rev. ii. 11, et al. Sept. and Class.

Ἀδικημα, ατος, τδ, (ἀδικέω,) *a transgression, wrong, iniquity*, Acts xviii. 14. xxiv. 20. Rev. xviii. 5. Sept., Jos., and Class.

Ἀδικία, as, ή, I. *wrong, injustice*, 1) gener. (lit. *unrighteousness*,) by offence against the laws, *injustice*, Lu. xviii. 6. Rom. ix. 14. Sept. & Class. 2) spec., *wrong or injury to individuals, fraud*, 2 Cor. xii. 13. Sept. Thuc. iii. 66.—II. *fraud, deceit*, as opposed to fair dealing or truth, Lu. xvi. 8, οἰκονόμος ἀδικίας, for οἰκ. ἄδικος, & 9, μαμωνᾶς τῆς ἀδικίας, 'riches fraudulently acquired.' Ezek. xxviii. 18, διὰ τὸ πλῆθος τῶν ἀδικιῶν (the frauds) τῆς ἐμπορίας σου, and often in the Sept. In John vii. 18, we have ἀδικία, as opposed to truth, and consequently denoting falsehood.—III. By Hebraism, similar to that found in δικαιοσύνη, as used of life and conduct, ἀδικία takes the sense of *iniquity, wickedness, or sin* in general, Lu. xiii. 27. Acts i. 18. Rom. i. 29. iii. 5. vi. 13. 2 Tim. ii. 19. 2 Pet. ii. 13. Heb. viii. 12. 1 John v. 17, especially such as involves neglect of the true God and his laws, either by idolatry or by worldliness, Rom. i. 18, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχουσες are 'those who impede God's worship by idolatry or worldliness;' ii. 8. 2 Th. ii. 10, 12. 2 Pet. ii. 15.

Ἀδικος, ου, ό, ή, adj. (α, δίκη,) I. *unjust towards man*, Lu. xviii. 11. Rom. iii. 5. Heb. vi. 10.—II. by Hebraism, *unjust or disobedient to God*, either by wickedness, Matt. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. 1 Pet. iii. 18. 2 Pet. ii. 9, or by unbelief and idolatry, 1 Cor. vi. 1.—III. *fraudulent, deceitful*, Lu. xvi. 10, 11. Sept. and Class.

Ἀδίκως, adv. *unjustly, undeservedly*, 1 Pet. ii. 19. Sept. and Class.

Ἀδόκιμος, ου, ό, ή, adj. (α, δόκιμος,) I. *unapproved*, prop. as said of *metals*, rejected on trial. Sept.—II. met. of *persons, reprobate* or worthy of rejection, Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5. 2 Tim. iii. 8.—III. by implic., *worthless*, Tit. i. 16, ἀδόκιμος; Heb. vi. 8, *good for nothing, γῆ ἀδόκ.*

Ἀδόλος, ου, ό, ή, adj. (α, δόλος,) *guileless*; gener. & prop., said of persons, Pind. Ol. vii. 99. Thuc. v. 18, but sometimes of things, *unadulterated*; as Pollux On. iii. 86, ἀργύριον ἄδ., and so 1 Pet. ii. 2, γάλα ἄδ., met. for pure doctrine.

Ἀδρότης, ητος, ή, (ἀδρός, mature, fully grown,) prop. *fulness*, as of stature, Hom. Il. xvi. 857. In N. T. gen. *fulness, abundance*, 2 Cor. viii. 20. Zosim. and Suid.

Ἀδυνατέω, f. ήσω, prop. *to be unable*, as said of persons; but in N. T. *to be impossible*, as said of *things* which cannot take place. Matt. xvii. 20, οὐδὲν ἀδυνατήσει ὑμῖν. Sept. in Job xlii. 2. Wisd. xiii. 16. With παρὰ, Lu. i. 37, οὐκ ἀδυ-

νατήσῃ παρὰ τῷ Θεῷ πάν ρῆμα. So Sept. in Gen. xviii. 14.

Ἀδύνατος, ου, ὁ, ἡ, adj. (α, δυνατός,) prop. *unable or powerless*, I. act., either in body, as Acts xiv. 8, or fig., in mind, as Rom. xv. 1.—II. pass. or neut., *impossible*, as said of things, ἀδύνατον ἐστὶ, Matt. xix. 26. Mk. x. 27. Lu. xviii. 27, et al. τὸ ἀδύν. τοῦ νόμου, Rom. viii. 3. With ἐστὶ implied, foll. by infin., Heb. vi. 4. 18, ἀδύνατον ψεύσασθαι Θεόν. x. 4. xi. 6, and Class.

Ἀιδω, (contr. for αἰδῶ,) f. ἄσω, to sing, trans. ἄ. ᾠδὴν, Rev. v. 9. xiv. 3. xv. 3, and Sept.; with dat. of person to whose honour the action is done, to celebrate, Eph. v. 19. Col. iii. 16. Sept. and Class.

Ἀεὶ, adv. I. *always, at all times, ever, continually*, 2 Cor. vi. 10. Tit. i. 12. 1 Pet. iii. 15. Sept. Is. li. 13.—II. *at every time*, i. e. as circumstances require, 2 Cor. iv. 11. Acts vii. 51. Heb. iii. 10. 2 Pet. i. 12. Mk. xv. 8, καθὼς αἰεὶ ἐποίει, 'as he had always done,' i. e. customarily. So Sept. Judg. xvi. 20, Alex. ποιήσω καθὼς αἰεὶ, sc. ἐποίησα.

Ἀετὸς, οὔ, ὁ, an eagle, Rev. iv. 7. viii. 13. xii. 14. As to Matt. xxiv. 28, & Lu. xvii. 37, where the αἰτὸς is represented as preying on dead bodies,—since the eagle feeds only on fresh or living prey, some species of the vulture is supposed to be meant, as at Job xxxix. 27, namely, the γυπαετὸς, *vultur percnopterus*.

Ἀζυμος, ου, ὁ, ἡ, adj. (α, ζύμη,) *unleavened*, I. prop. used of bread, as in the expressions τὰ ἄζυμα, (sc. ἀγάνα,) and οἱ ἄζυμοι, sc. ἄρτοι, meaning the *unleavened cakes* eaten at the Passover. Hence ἐορτὴ, or αἱ ἡμέραι, τῶν ἁζύμων, and also τὰ ἄζυμα, are put for the festival day or days on which the Jews were to eat unleavened cakes, in commemoration of their departure from Egypt, i. e. the Passover, Matt. xxvi. 17. Mk. xiv. 12. Lu. xxii. 1. Acts xii. 3. xx. 6.—II. met. *unmixed*, i. e. free from fermenting matter, *uncorrupted*, 1 Cor. v. 7, 8, τὸ ἄζυμον, *unmixedness, genuineness*.

Ἀήρ, ἀέρος, ὁ, prop. *the air* or atmosphere around the globe, or earth, as opposed to the αἰθήρ, or the pure unclouded upper regions, Acts xxii. 23. 1 Th. iv. 17. Rev. ix. 2. xvi. 17. In Eph. ii. 2, some explain ἀήρ in this sense; while others take it to mean *darkness*; a sense found indeed in Homer and Hesiod, but not likely to be known to St. Paul. The phrases εἰς ἀέρα λαλεῖν, 1 Cor. xiv. 9, and ἀέρα δέρειν, 1 Cor. ix. 26, are (like the Latin *ventis verba profundere*, and *verberare ictibus auras*.) adagial modes of expressing the sense to *speaking or acting in vain*.

Ἀθανασία, ας, ἡ, (ἀθάνατος,) *immortality*, 1 Cor. xv. 53, sq. 1 Tim. vi. 16, and Class.

Ἀθέμιτος, ου, ὁ, ἡ, adj. (α, θεμιτός, from ἔμις,) I. *unlawful*, Acts x. 28. Hdor. vii. 33.—II. *nefarious, abominable*, 1 Pet. iv. 3. Apocr., Jos., and later Class.

Ἀθεος, ου, ὁ, ἡ, adj. prop. *godless*, whether by denying the existence and attributes of God, or living as if there were no God. In the N. T. it means *estranged from the knowledge and worship of the true God*, Eph. ii. 12. See Spanh. on Julian 312, 483.

Ἀθεσμος, ου, ὁ, ἡ, adj. (α, θεσμός, law,) *lawless*, and, by impl., *wicked*, 2 Pet. ii. 7. iii. 17. Apocr. and Class.

Ἀθετεῶ, f. ἴσω, (ἄθετος, from α, τίθημι,) prop. *to displace, get rid of* by putting aside, as Polyb. xxxi. 18, but in use, in the Class. writers and the N. T., it means I. *to make void or vain*, and thereby *annul, abrogate*, as said of a command or direction, Mk. vii. 9. Lu. vii. 30. 1 Cor. i. 19. Gal. iii. 15.—II. *to set light by, despise, reject*, Gal. ii. 21. Jude 8. Mk. vi. 26. vii. 9. Lu. x. 16. John xii. 48. 1 Th. iv. 8. As to Heb. x. 28, ἀθ. νόμον Μωϋσέως, and 1 Tim. v. 12, ἀθ. τὴν πίστιν, the sense in the former passage seems to be *to violate*; in the latter, *to cast off, forsake*.

Ἀθετήσις, εως, ἡ, *abrogation, annulling*, Heb. vii. 18. ix. 26. Diog. Laërt., Suid.

Ἀθλέω, f. ἴσω, (ἄθλος,) *to contend*, esp. *be a champion in the Grecian games*, 2 Tim. ii. 5. Æl. V. H. x. 1.

Ἀθλησις, εως, ἡ, prop. I. *contest in the games*;—II. met. *struggle, conflict with afflictions*, Heb. x. 32.

Ἀθυμέω, f. ἴσω, *to despond, to be discouraged*, Col. iii. 21. Sept. and Class.

Ἀθῶος, ου, ὁ, ἡ, adj. (α, θωή, penalty,) I. prop. *not punished*;—II. fig. *innocent*, Matt. xxvii. 4; in ver. 24, foll. by ἀπὸ and gen.

Ἀγγιος, ου, ὁ, ἡ, adj. *of or belonging to a goat*, Heb. xi. 37, ἐν α. δέρμασι.

Ἀγιαλός, οὔ, ὁ, (ἄγω, to break, and ἄλς, the shore or coast of a sea, lake, &c.) *sea-shore*, Matt. xiii. 2, 48. John xxi. 4. Acts xxi. 5. Sept., Jos., and Class.

Ἀίδιος, ου, ὁ, ἡ, adj. (ἀεὶ,) *always existing, everlasting*, Rom. i. 20. Ju. 6.

Αἰδώς, ὅος, οὖς, ἡ, I. *modesty*, 1 Tim. ii. 9.—II. *veneration*, Heb. xii. 28.

Αἷμα, ατος, τὸ, *blood*. I. prop. and 1) gener. Mk. v. 25, 29. Lu. viii. 43, sq. xiii. 1; 2) met., by which any thing is said to be or become blood, or as blood, from its dark colour, Acts ii. 19. (comp. Joel iii.

3, sq.) Rev. viii. 7, sq. xi. 6. xvi. 3, sq. In Acts ii. 20, we have *εἰς αἷμα*, for *ὡς αἷμα* in Rev. vi. 12. 3) as said of blood that has been shed, whether of *victims*, (slaughtered animals,) Heb. ix. 7. x. 4. xi. 28. Acts xv. 20, 29. xxi. 25, or of *men*, Lu. xiii. 1. John xix. 34. Rev. xiv. 20. xvii. 6. So of the blood of CHRIST shed on the cross, in reference to his Last Supper, Matt. xxvi. 28, et al. Also in various mystical senses, with reference to the spiritual union of Christians with Christ their Head, by imbibing his spirit, and appropriating the benefits of his death and sacrifice, John vi. 53—58. And *vice versa* of Christ with his Church, Acts xx. 28. Col. i. 20. Eph. ii. 13; esp. by his atoning blood, Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 14. Heb. ix. 12, 14. x. 19. 1 Pet. i. 2. 1 John i. 7. Rev. i. 5. v. 9; and by the benefits of the New Covenant generally, Heb. x. 29. xii. 24. xiii. 20. We may here notice the phrase *σὰρξ καὶ αἷμα*, the *animal human body*, MAN, with the idea of infirmity and mortality, Matt. xvi. 17. 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14. Comp. Eccles. xiv. 18; also *αἷμα ἐκχύνειν*, 'to shed blood, to kill,' Lu. xi. 50, et al. and Sept.—II. spec. *bloodshed, murder*. Matt. xxiii. 30. xxvii. 6, 8, 24. Acts i. 19. Heb. xii. 4. Rev. vi. 10, and Sept.—III. from Hebr., *blood-guiltiness*, the guilt and punishment of bloodshedding, Matt. xxiii. 30. xxvii. 25. Acts v. 28. xviii. 6. xx. 26. Sept. Hdot. ii. 39.—IV. *relationship by blood*, Acts xvii. 26. *ἐξ ἑνὸς αἵματος*, 'of one kindred.' And so in the Sept. and Jos. Ant. ii. 6, 3, *ἐσμέν ἀδελφοὶ καὶ κοινὸν αἷμα*. In John i. 13, *οὐ οὐκ ἐξ αἱμάτων*, 'not born of blood,' (i. e. not sons of God, as descended from Abraham,) the plur. is put for the sing., as in Eurip. Ion 693.

Αἱματεκχυσία, as, ἡ, *bloodshedding*, Heb. ix. 22.

Αἱμορροέω, f. ἦσω, (*αἷμα*, *ρόος*.) *to have an issue of blood*, Matt. ix. 20, & Plut.

Αἰνεσις, εως, ἡ, (*αἰνέω*.) *praise*, Heb. xiii. 15. *ᾠδή αἰνέσεως*. Sept. often. Ecclus. xxxii. 2, *ᾠδ. αἰνέσεως*.

Αἰνέω, f. ἦσω or ἔσω, *to praise*, said both of men and God; in N. T. only of the latter, Lu. ii. 13, 20, et al., and so Sept. oft.

Αἰνιγμα, ατος, τὸ, (*αἰνίσσομαι*, *to hint at obscurely*.) prop. an *enigma, riddle*. In N. T. met. an *obscure intimation*, 1 Cor. xiii. 12.

Αἶνος, ου, ὁ, I. prop. a *narrative or tale told*;—II. a *speech or harangue generally*, especially laudatory;—III. in N. T. met. *praise*, Matt. xxi. 16. Lu. xviii. 43. And so in Hom. Od. xxi. 110. Herod. vii. 107, and Sept.

Αἴρεσις, εως, ἡ, (*αἰρέω*.) I. a *taking*

or *laying hold of any thing*;—II. a *taking* of one thing in preference to another; also the *choice* made, whether physical, or moral, i. e. of opinion or doctrine, or of life. Hence it denotes a *sect*, or school, in philosophy or religion; and also the *persons* who form the party professing certain opinions. In N. T. it signifies *sect*, as said of the *Pharisees*, (Acts v. 17. xv. 5. xxvi. 5. xxviii. 22,) or by them applied to the Christians, Acts xxiv. 5, 14. Hence it came to denote a party or faction among Christians, (as resembling the heathen or Jewish sects,) and also the *dissension* to which party-spirit gives birth, 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

Αἰρετίζω, f. ἴσω. A word of Alexandrine Greek, used in Sept. for *αἰρέομαι*, *to choose* any thing or person. In N. T. to prefer one person to others, *to love*, Matt. xii. 18.

Αἰρετικός, ου, ὁ, (*αἰρετίζω*.) one who maintains certain erroneous notions in religion, in a party-spirit, and thereby sows dissensions, and introduces errors, Tit. iii. 10, where see my Note.

Αἰρέω, f. ἦσω, prop. *to take*. In N. T. it occurs only in mid. *αἰρέομαι*, f. ἦσομαι, *to take for oneself, to choose, prefer*, 2 Th. ii. 13. Heb. xi. 25. Phil. i. 22. And so in Sept. and later Class.

Αἶρω, (for *αείρω*.) f. ἀρῶ, *to take up, lift*, I. prop. John viii. 59. Mk. xvi. 18. Rev. x. 5. In Acts xxvii. 13, *ἀπαντες* (scil. *ἀγκύρας*) simply means *sailing away, departing*, as often in Class. Fig., as as said of the voice, *to cry out*, Lu. xvii. 13. Acts iv. 24, and sometimes in Sept.; also in the phrase *αἶρειν ψυχὴν τινος*, *to hold any one's mind in suspense or doubt*.—II. *to take up and place on oneself, to bear or carry*, prop. Matt. iv. 6. John v. 8, et al. With the idea of *laying up for use*, Matt. xiv. 20. xv. 37, et al. Fig. *αἶρειν τὴν ἁμαρτίαν τινός*, *to take away any one's sin*, (i. e. the imputation or the punishment of it,) by *taking it on oneself*, John i. 29. 1 John iii. 5.—III. *to bear off, take away, remove*, 1) prop. both of things, as Lu. vi. 29, sq. xi. 22. Matt. ix. 16. John xv. 2, of branches pruned; and of persons, whether removed from a society by excommunication, 1 Cor. v. 2 (in some Edd.) or out of the world by death, John xvii. 15. Matt. xxiv. 39. Acts viii. 33. Lu. xxiii. 18. John xix. 15, et al. 2) fig., John xi. 48. 1 Cor. vi. 15. 3) in the sense *to deprive of*, as of God's word, Mk. iv. 15. Lu. viii. 12; or of his gifts, Mk. iv. 25; or salvation, Matt. xxi. 43. 4) said of a law, *to abrogate*, Col. ii. 14; of vices, *to put away*, Eph. iv. 31.

Αἰσθάνομαι, f. αἰσθήσομαι, (*αἶω* & *αἰσθῶ*.) mid. dep., *to perceive*, prop. with the external senses, and met. with the

mental perceptions, *to understand*, Lu. ix. 45, and Class.

Αἰσθησις, εως, ἡ, (αἰσθάνομαι,) prop. 'perception by the external senses'; met. by the internal and mental, *understanding*, Phil. i. 9, and also in Sept. and Class.

Αἰσθητήριον, ου, τό, (αἰσθάνομαι,) prop. *the organ or faculty of sensation*; fig. *the faculty of perception by the internal senses*, Heb. v. 14, and Sept.

Αἰσχροκερδής, εός, ὁ, ἡ, adj. (αἰσχροός & κέρδος,) *eager even for dishonourable or sordid gain*, 1 Tim. iii. 8. Tit. i. 7, and Class.

Αἰσχροκερδῶς, adv. *for the sake of base gain*, 1 Pet. v. 2.

Αἰσχρολογία, as, ἡ, (αἰσχροός & λόγος), *obscene language*, Col. iii. 8. Xen., Pol., Diod. Sic.

Αἰσχροός, ἁ, ὄν, adj. (αἰσχος,) prop. *ugly, or deformed*, as opp. to καλός, as often in Class. and Gen. xli. 3, 4. In N. T. fig. *indecorous*, as said of what is either offensive to modesty and Christian purity, Eph. v. 12. α. ἐστὶ καὶ λέγειν, (so Dem. Olynth. ii. p. 23, ποιηταὶ αἰσχροῶν ἀσμάτων, and elsewhere, αἰσχρά λαλεῖν, on which phrase see Bast. Lettre 58,) or to the feelings; of what is right or wrong, engendered by the manners and customs of a community, *improper*, 1 Cor. xi. 6, αἰσχρὸν γυναικὶ τὸ κεῖρασθαι, & xiv. 35. In one or other of these senses (which are closely connected together) the word is often used (like the Latin *turpis*) of actions and morals, words and deeds, by Plato, Xenoph., &c. Hence τὸ αἰσχρὸν, *moral turpitude*, as opp. to τὸ καλόν, in the Greek Philosophers, corresponding to the *turpe* and the *honestum* of the Latin writers. In Tit. i. 11, αἰσχροῦ κέρδους χάριν, the use differs from that above mentioned; and hence it is rightly kept apart by Schleusner, who, however, has not done well in assigning the sense *unjust*. The word has, I apprehend, an *active* sense, i. e. 'causing disgrace,' as in Hom. II. iii. 38, τὸν δὲ νείκεσεν αἰσχροῖς ἐπέεσσιν, & vi. 325. xiii. 768. xxxiv. 238. And so Xen. Mem. i. 5, 6, δουλείαν αἰσχράν.

Αἰσχροότης, ητος, ἡ, (αἰσχροός,) prop. *ugliness or deformity*. In N. T. fig. *indecorum*, impropriety in words or actions, Eph. v. 4, α. καὶ μωρολογία.

Αἰσχρύνω, ης, ἡ, (αἰσχος,) gener. *shame*, I. subjectively, the passion or feeling of *shame, fear of disgrace*, Lu. xiv. 9. Eccclus. iv. 21. xx. 23, et Class.—II. objectively, *disgrace, ignominy*, Heb. xii. 2. Sept. Thucyd. ii. 37, α. φέρουσι. Xen. An. ii. 6, 6.—III. a cause of *shame, shameful action, or conduct*, 2 Cor. iv. 2, τὰ κρυπτὰ τῆς αἰσχύνης, i. e. 'such clan-

destine proceedings as the disciples of Christ should be ashamed of,' Phil. iii. 19. Ju. 13. And so sometimes in the Class., esp. the Orators. In Rev. iii. 18, ἡ α. τῆς γυμνότητος is, by Heb., for γυμνότης αἰσχρά. Comp. 1 Sam. xx. 30, εἰς αἰσχύνην ἀποκαλύψεως μητρός σου, for εἰς ἀποκάλυψιν αἰσχύνης.

Αἰσχύνω, f. ὑνώ, (αἰσχος,) act. *to put to shame*, Hom. often, and Prov. xxix. 15. Pass. *to be put to shame, be made ashamed*, 2 Cor. x. 8. Phil. i. 20. 1 John ii. 28, μὴ αἰσχυθῶμεν ἀπ' αὐτοῦ. Mid. *to shame oneself*, put oneself to shame, Lu. xvi. 3. 1 Pet. iv. 16. Sept. and Class.

Αἰτέω, f. ἦσω, *to ask*; usually foll. by accus. of pers. or thing, or both; also with accus. of thing, and παρὰ with gen. of pers. I. gener., whether as said of men, Matt. v. 42. vii. 9, 11. Mk. vi. 22. Lu. xi. 9, al. Sept. and lat. Class.; or of God, *to ask or pray for*, Matt. vi. 8. vii. 11. Ja. i. 5, 6. Matt. vii. 7, 8, the case of Θεός being omitted.—II. spec. *to ask or call for, require, demand*, Lu. i. 63. xii. 48. Acts iii. 14. 1 Pet. iii. 15, al. Sept. and Class.—III. by Hebr., *to desire*, Acts vii. 46, and Sept.

Αἷτημα, ατος, τό, (αἰτέω,) I. *a thing asked for, or object sought, request*, Lu. xxiii. 24. 1 John v. 15, and Sept. in 1 Sam. i. 17, 27.—II. by Hebr., *a desire of the mind*, Phil. iv. 6, and Sept.; ex. gr. Ps. xxxvii. 4, τὰ αἰτήματα τῆς καρδίας. Epist. Pseudo Socr. 24.

Αἷτία, as, ἡ, (αἰτέω,) *a cause*, I. *the efficient cause, reason, or motive*, Matt. xix. 3. Lu. viii. 47. Acts xxii. 24. 2 Tim. i. 6. Tit. i. 13. Heb. ii. 11.—II. like the Latin *ratio* or *causa*, *affair, matter, case*, Acts x. 21. xxiii. 28. Matt. xix. 10, εἰ οὕτως ἐστὶν ἡ αἷτία, and so Sept. and Class.—III. in a forensic sense, *cause*, i. e. 1) *an accusation or charge*, Acts xxv. 18, 27. Matt. xxvii. 37. Mk. xv. 26. Jos. Ant. iv. 8, 23. Xen. Cyr. vi. 3, 16. 2) *fault, or crime*, John xviii. 38. xix. 4. Acts xiii. 28. xxviii. 18. Sept. and Class.

Αἷτίαμα, ατος, τό, *a charge*, Acts xxv. 7. Thuc. v. 72.

Αἷτιος, ια, ιον, prop. an adj. *causative*, but in N. T. used subst. I. in the masc. ὁ αἷτιος, *the causer or author* of any thing, Heb. v. 9, αἷτ. σωτηρίας, and often in the Class., esp. Thuc.—II. in neut. τὸ αἷτιον, *a cause*,—i. e. *a reason, motive*, Acts xix. 40; but as αἷτιος may mean *causative of evil* as well as good, as often in Plato, Xen., and Thuc., so τὸ αἷτιον sometimes signifies *fault or crime*, Lu. xxiii. 4, 22.

Αἷφνιδίος, ιου, ὁ, ἡ, adj. (ἄφνης eq. to ἀφανής,) *unforeseen, sudden*, Lu. xxi. 34. 1 Th. v. 3.

Αἰχμαλωσία, ας, ἡ, (αἰχμή, ἀλί-
σκω,) I. prop. *captivity*, Rev. xiii. 10, εἰς
αἰχμ. and Sept.—II. by meton. *the persons*
so captured, 'a captive multitude,' Eph.
iv. 8. Rev. xiii. 10, αἰχ. συνάγει, as oft.
in Sept. and Apocr. Diod. Sic. xvii. 70.

Αἰχμαλωτεύω, f. εὔσω, (αἰχμάλω-
τος,) I. prop. *to take prisoner, lead cap-*
tive, as in Eph. iv. 8, and often in Sept.
and later writers.—II. met. *to captivate*,
2 Tim. iii. 6, in text. recept.

Αἰχμαλωτίζω, f. ἴσω, (αἰχμάλω-
τος,) later word for αἰχμάλωτον ποιεῖω,
prop. *to lead captive*, Lu. xxi. 24. Sept.
1 K. viii. 46. Diod. Sic. xiii. 59. Met. *to*
captivate, 2 Tim. iii. 6, in later Edd. So
Judith xvi. 9, τὸ κάλλος αὐτῆς ἡχμα-
λώτισε ψυχὴν αὐτοῦ. Also, by impl.,
to bring into subjection, Rom. vii. 23. 2 Cor.
x. 5.

Αἰχμάλωτος, ου, ὁ, ἡ, *a captive or*
prisoner of war, Lu. iv. 18. The word is
prop. an adj. eq. to αἰχμῇ ἄλωτος, and
is often in the earlier writers used with
subst. as α. σώματα, or νῆες, or πόλεις,
χρήματα, &c., but is gener., in use, a
subst., ἄνθρωπος being understood.

Αἰών, ὦνος, ὁ, & poet. ἡ, from αἰ, mean-
ing duration to an end, and the part. ὦν of
εἰμί. It is in Hom., Hes., Pind., Hdt.,
and other early writers, chiefly used of the
duration of human existence, *life*, or the
age of man, *an age*; but in the Class.
writers after them it is chiefly employed to
denote the duration of time to the end of
time, i. e. *eternity*. The earliest instance
of this sense is in Plato, who often so uses
the word. See p. 37. D. 38. C. 97. D. Ed.
Steph. In N. T. it is used, I. of *time future*,
as in the foll. phrases, 1) εἰς τὸν αἰῶνα,
for ever, said of Christ, Heb. vi. 20. vii.
17, 24, 28; and of the happiness of the
righteous, John vi. 51, 58. 2 Cor. ix. 9, et
al.; also of the punishment of the wicked,
2 Pet. ii. 17. Ju. 13; with a negative,
never, Matt. xxi. 19. Mk. iii. 29, et al.
So εἰς ἡμέραν αἰῶνος for εἰς τὸν αἰεὶ χρό-
νον, 2 Pet. iii. 18, 2) εἰς τοὺς αἰῶνας,
(plur. for sing.) *for ever, to all eternity*,
said of God, Rom. i. 25. ix. 5. xi. 36.
2 Cor. xi. 31; of Christ, Lu. i. 33. 3) εἰς
τοὺς αἰῶνας τῶν αἰώνων, (an intensive
form derived from Hebr.,) *for ever and*
ever; said of God, Gal. i. 5. Ph. iv. 20.
1 Tim. i. 17. 1 Pet. v. 11; of Christ, 2 Pet.
iii. 18. Rev. i. 18. v. 13; of the happiness
of the just, Rev. xxii. 5; of the punish-
ment of the wicked, Rev. xiv. 11. xix. 3.
xx. 10.—II. of *time past*, as ἀπ' αἰῶνος,
'from everlasting,' Lu. i. 70. Acts iii. 21.
xv. 18, ἀπὸ τῶν αἰώνων, Eph. iii. 9. Col.
i. 26, πρὸ τῶν αἰώνων, 'before time was,'
i. e. from all eternity, 1 Cor. ii. 7.—III.
by Hebr. *seculum, the world*, either pre-

sent or future, I. of this world and the
next, 1) as implying duration, Matt. xii.
32. Mk. x. 30. Lu. xviii. 30. 2) the *pre-*
sent world, with its cares and desires, the
idea of evil, moral and physical, being
either expressed or implied, Matt. xiii. 22.
Lu. xvi. 8. xx. 34. Rom. xii. 2, et al.
3) by met., the MEN of this world, by impl.
wicked, Eph. ii. 2. Lu. xvi. 8. 4) by me-
ton., *the world itself*; as an object of cre-
ation and existence, Heb. i. 2. xi. 3. Matt.
xiii. 40. xxiv. 3. 1 Tim. i. 17. II. as said
in reference to the advent of the Messiah,
seculum, age, namely, 1) *the age or world*
BEFORE the Messiah, i. e. 'the Jewish
dispensation,' 1 Cor. x. 11. 2) *the age or*
world AFTER the Messiah, 'the Gospel dis-
pensation,' the kingdom of the Messiah,
Eph. ii. 7. Heb. vi. 5.

Αἰώνιος, ου, ὁ, ἡ, adj. *perpetual, eter-*
nal. I. as said chiefly of time *future*, and 1)
of God, Rom. xvi. 26. 1 Tim. vi. 16, et
al. 2) of the happiness of the righteous,
Matt. xix. 29. xxv. 46, et al. In John iii.
15, and some other passages, ζωὴ αἰώνιος
is eq. to εἰσελθεῖν εἰς τὴν βασιλ. τοῦ
Θεοῦ. 3) of the punishment of the wicked,
Matt. xviii. 8. xxv. 41, et al. 4) gener.
2 Cor. iv. 18. Phil. 15, αἰώνιον, adv. *for*
ever, always.—II. of time *past*, Rom. xvi.
25, χρόνοις αἰωνίοις, 'of old,' 2 Tim. i.
9. Tit. i. 2, πρὸ χρόνων α., equivalent to
πρὸ αἰώνων.

Ἀκαθαρσία, ας, ἡ, (ἀκάθαρτος,) *im-*
purity, filth; I. prop. in a physical sense,
uncleanliness, Matt. xxiii. 27, and so often in
Sept., also Plato, p. 72. C. Ed. Steph.—II.
in a moral sense, *uncleanness* of life, and the
sinfulness thereby contracted, as opposed
to purity and chastity, and virtue in gener.
Rom. i. 24. vi. 19. 2 Cor. xii. 21. Gal. v.
19. Eph. iv. 19. v. 3. Col. iii. 5. 1 Th. iv. 7,
and Sept. in Ezek. xxxvi. 25, 29. Rare in
Class., though an example occurs in De-
mosth. p. 553, for *summa improbitas, τοῦτο*
οὐκ ἔχον ἔστιν ὑπερβολὴν ἀκαθαρσίας.
And such a person was called by the Greeks
κάθαρμα, by the Romans, *purgamentum*.
In 1 Th. ii. 3, it is used of the moral im-
purity of corrupt motives, avarice, ambi-
tion, &c. See my Note. So Arrian, Epict.
iv. 11, ψυχῆς ἀκαθαρσία.

Ἀκαθάρτης, ητος, ἡ, (a syncopated
form for ἀκαθρότης,) *uncleanness*, i. e.
prop. *lewdness*, but fig. said of *idolatry*,
Rev. xvii. 4, lect. recept.; while other
copies have τὰ ἀκάθαρτα τῆς.

Ἀκάθαρτος, ου, ὁ, ἡ, adj. (α, καθαί-
ρω,) *unclean, impure*, I. in the *Levitical*
sense, i. e. by legal or ceremonial unclean-
ness, Lev. v. 2; said either of *things*, as
food, Acts x. 14. xi. 8; (also of animals,
as birds, Rev. xviii. 2.) or of *persons* not
Jews, or not Christians, Acts x. 28. 1 Cor.

vii. 14. 2 Cor. vi. 17.—II. in a *moral* sense, *unclean*, whether by the pollution of lewdness, Eph. v. 5, or of idolatry, Rev. xvii. 4, in the best Edd. So the demons, Matt. x. 1. xii. 43. Mk. i. 23. Lu. iv. 33. Acts v. 16, are called πνεύματα ἀκ., partly from their natural impiety and wickedness of every kind, (hence they are called πονηρά, Tob. iii. 8. vi. 14,) and partly from their being both instigators to and objects of idolatry.

Ἀκαιρέομαι, οὔμαι, (α, καιρός,) a later Greek term, signifying to *want opportunity*, Phil. iv. 10.

Ἀκαίρως, adv. (ἄκαιρος,) *unseasonably*, 2 Tim. iv. 2. See my note in loc.

Ἀκακος, ου, ὁ, ἡ, adj. (α, κακός,) I. *harmless, blameless*, Heb. vii. 26. Sept. and Class.—II. *guileless*, void of evil design, Rom. xvi. 18. Sept. and Dem. 1153. Pol. iii. 98, et al.

Ἀκανθα, ης, ἡ, (ἀκὴ, ἄνθος,) a *thorn* or *brier*, Matt. vii. 16. xxvii. 29. Lu. vi. 44. John xix. 2. Heb. vi. 8.

Ἀκάνθινος, ου, ὁ, ἡ, adj. *made of thorns*, Mk. xv. 17. John xix. 5.

Ἀκάρπος, ου, ὁ, ἡ, *without fruit, barren*, opp. to καρποφόρος, I. prop. of trees, Theophr. Pl. iii. 153. Jude 12, also of land, Jer. ii. 26; likewise of a country, Athen. ap. Steph. Thes.—II. met., *yielding no fruit*, i. e. of knowledge, virtue, &c., *useless*, Matt. xiii. 22. Mk. iv. 19. 1 Cor. xiv. 14. Tit. iii. 14. 2 Pet. i. 8. So sometimes in Class., and Lat. *infructuosus*. So Plut. Philop. 4, ἀ. λαλία. Plat. 277. Α. λόγοι οὐχὶ ἄκαρποι. So Plut. vi. 138, 4, ἄκαρπος διαμένει πρὸς ἀρετήν. vi. 377, 4, δόξης ἀκάρπους. vi. 602, 9, τὴν ἀρετὴν ἄκαρπα πινεῖν λέγουσι, et al.—III. as negative adjectives are sometimes strongly affirmative of the opposite qualities, so in Eph. v. 11, by τὰ ἔργα τὰ ἄκαρπα τοῦ σκότους are meant *bad and noxious fruits*; and so Wisd. xv. 4, πόνος ἄ., *improbis*.

Ἀκατάγνωστος, ου, ὁ, ἡ, adj. (α, καταγινώσκω,) I. prop. *not worthy of judicial condemnation*, 2 Macc. iv. 47.—II. in N. T. met., *unblameable*, Tit. ii. 8.

Ἀκατακάλυπτος, ου, ὁ, ἡ, adj. (α, καλύπτω,) *unveiled*, 1 Cor. xi. 5. κεφαλῇ ἀκ. 13, γυναῖκα ἀκ. Pol. xv. 25, τὴν Δανάην ἀκ.

Ἀκατάκριτος, ου, ὁ, ἡ, adj. (α, κατακρίνω,) prop. *not condemned*, but in Acts xvi. 37. xxii. 25, *one who is condemned unheard*, like the Class. ἀκριτος.

Ἀκατάλυτος, ου, ὁ, ἡ, adj. (α, καταλύω,) I. prop. *indissoluble*;—II. met. *ever-during, everlasting*, Heb. vii. 16, ζωῇ, and Class.

Ἀκατάπαυστος, ου, ὁ, ἡ, adj. (α,

καταπαύω,) *not to be restrained from any thing, unable to desist*, 2 Pet. ii. 14, ὀφθαλμοὶ ἀκατάπαυστοι ἁμαρτίας; and so the later Class., but with a gen. foll.

Ἀκαταστασία, ας, ἡ, (ἀκατάστατος,) prop. *unsettledness*, namely, by continual change of place, 2 Cor. vi. 5. Hence *commotion, tumult, sedition*, Lu. xxi. 9. 1 Cor. xiv. 33. 2 Cor. xii. 20. Ja. iii. 16.

Ἀκατάστατος, ου, ὁ, ἡ, adj. (α, καθίσταμαι,) *unstable, inconstant*, Ja. i. 8.

Ἀκατάσχετος, ου, ὁ, ἡ, adj. (α, κατέχω, to restrain,) *not to be restrained, irrepressible*, Ja. iii. 8, γλῶσσα ἀκ. κακόν. So Job xxxi. 11, θυμὸς ὀργῆς ἀκατάσχετος. Jos. and later Class., as Plut. viii. 73, 7, ἀκατάσχετος πᾶς ἐστὶν ὁ τῆς πολυπραγμοσύνης γαργαλισμός.

Ἀκελδαμά, indecl. from the Syro-Chaldaic נַחַי לְחַי, *field of blood*, i. e. purchased with the money obtained by blood, Acts i. 19.

Ἀκέραιος, ου, ὁ, ἡ, adj. (α, κεράω, to mix,) prop. *unmixed, unadulterated*, as said of wine, Dios. v. 129. vii. 77, ἀμύγης οἶνος καὶ ἀκ., but also used in various metaphorical senses, esp. for ἀπλοῦς, *simple, artless, guileless*. So Matt. x. 16, ἀκέραιοι ὡς αἱ περιστῆραι, where there seems a blending of the conjoint ideas of *simplicity* or *guilelessness*, and *harmlessness*, (so we have the phrase *harmless simplicity*), as in Philostr. ap. Steph. Thes., τὸ ἀκέραιον καὶ ἄκακον καὶ ἀνεπιβούλευτον. In Rom. xvi. 19, ἀκέραιους εἰς τὸ κακόν, the ideas of artlessness and simplicity (or absence of subtlety) seem conjoined, as in Eurip. Or. 912. Pors., where the country gentleman is described as ἀκέραιος, ἀνεπίληπτον ἡσκηκὸς βίον. And so Shakespeare, 'I am a *simple* woman, much too weak T' oppose your cunning.' In Phil. ii. 15, ἵνα γένησθε ἄμειπτοι καὶ ἀκ., of the ideas of artlessness and harmlessness, the latter seems, by the context, to prevail; on the contrary, in Jos. Ant. i. 2, 2, ἀκέραιον βίον the former.

Ἀκλινής, ἐός, ὁ, ἡ, adj. (α, κλίνω,) *without wavering, stable*, Heb. x. 23, ἡ ὁμολογία τῆς ἐλπίδος ἀκλινής. So Poll. On. viii. 10, ἀ. δικαστής, and Lucian, Encom. Dem. ἀ. ψυχῇ.

Ἀκμάζω, f. ἄσω, (ἀκμή,) lit. *to be in the ἀκμή, or prime*, of any thing which, as said of fruits, is that of *maturity*. So Rev. xiv. 18, *to be ripe*, and Class., as Thuc. ii. 19.

Ἀκμήν, adj. prop. accus. of ἀκμή, which means a *point*, either prop. of a weapon, or fig. of time. Hence in the N. T. and the later writers, ἀκμήν, for κατ' ἀκμήν χρόνον, *even now, yet*, Matt. xv. 16.

Ἀκοή, ῆς, ἡ, (ἀκούω,) I. HEARING,
B 6

i. e. 1) the *sense*, or faculty, of hearing, 1 Cor. xii. 17. Xen. Mem. i. 4, 6. 2) the *organ* of hearing, *the ears*, Mk. vii. 35. Lk. vii. 1, εἰς τὰς ἀκοὰς τοῦ λαοῦ. Acts xvii. 20. Heb. v. 11. 2 Tim. iv. 3, κνηθόμενος τὴν ἀκοήν, and so in later Class. Ἀκοῇ ἀκούειν, Matt. xiii. 14, is a Hebraism, found also in Sept. for *to hear attentively*.—II. THAT WHICH IS HEARD; and 1) *any thing promulgated* in the hearing of others for the purpose of announcement or instruction, John xii. 38. Rom. x. 16, 17. So ἀκοὴ πίστεως in the sense 'doctrine taught and received with faith,' Gal. iii. 2, 5, and λόγος ἀκοῆς, equiv. to λόγος ἀκουσθεῖς, 'the word taught and heard,' 1 Th. ii. 13. Heb. iv. 2. 2) from Heb., *rumour, report*, Matt. iv. 24. xv. 1. xxiv. 6. Mk. i. 28. xiii. 7. And so Sept. and Class.

Ἀκολουθεῖω, f. ἦσω, (ἀκόλουθος, from α, for ἄμα, and κέλευθος, way,) *to go with, accompany, follow*; constr. with dat., or μετὰ and gen., Lu. ix. 49, al. or with ὁπίσω τινός, Matt. x. 38, al. I. gener. *to follow*, Matt. iv. 25. viii. 1. ix. 19. Mk. v. 24, et al.—II. spec. *to follow a teacher*, become any one's disciple, 1) to accompany him personally, as was usual with the followers of the Jewish doctors and Greek philosophers, Matt. iv. 20, 22. ix. 9. xix. 27, sq. Mk. i. 18. John i. 41. 2, *to be any one's disciple* as to faith and practice, *to follow his teaching*, Matt. x. 38. xvi. 24. Mk. viii. 34. Lu. ix. 23. John viii. 12. xii. 26.—III. *to follow any one in succession*, as to any action, Rev. xiv. 8, sq.—IV. as said of *things, actions, &c.*, *to accompany*, Rev. xiv. 13, τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, 'accompany them' to the judgment-seat of God, and, by implic., 'they bear them with them, and procure them a reward.' Also, *vice versa*, in Rev. xviii. 5, text. rec., ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, 'have followed one another till they reach even to heaven.' This, however, may better be referred to sense III.

Ἀκούω, f. ἀκούσω, (fut. mid. ἀκούσσομαι, which latter is preferable,) perf. mid. ἀκήκοα, perf. pass. ἤκουσμαι, aor. 1. pass. ἤκουσθην. I. *to hear*, 1) intrans. *to have the sense of hearing*, Matt. xi. 5. Mk. vii. 37, al. and Class. Matt. xiii. 15, βαρεῖως ἀκούειν, 'to be dull of hearing.' 2) trans. and either absol. or with accus. or gen., (with or without prepos.) of the *thing* heard, and with gen. (with or without prepos.) of the *person* from whom; *to hear, perceive with the ear*. (1) gener., Matt. ii. 9, 18. ix. 12. x. 27. Mk. vii. 25, et al. oft., and Class. (2) spec., in the sense *to give ear to, hear attentively*, Mk. iv. 3. vii. 14. xii. 29. Acts ii. 22. Hence, 3) by impl.,

to give heed to, obey, Matt. x. 14. xvii. 5. xviii. 15. Mk. vi. 11. Lu. x. 16, et al. and Class. So also in the phrase ὁ ἔχων ὧτα ἀκούειν, ἀκουέτω, Matt. xi. 15. xiii. 9, et al. In St. John's writings the term is used of GOD in the sense *to heed, regard*, i. e. *to hear and answer prayer*, John ix. 31. xi. 41, sq. 1 John v. 15.—II. *to hear, i. e. to learn by hearing, to be informed, to know*; 1) gener., Matt. ii. 3, 22. iv. 12. v. 21, 27. xi. 2. Mk. v. 27. vi. 14. Acts xiv. 14. xv. 24, al. Pass., *to be heard of*, i. e. repeated or noised abroad, Matt. xxviii. 14. Mk. ii. 1. Lu. xii. 3. Acts xi. 22. 1 Cor. v. 1, and Class. 2) spec. *to understand or comprehend*, Mk. iv. 33. John vi. 60. 1 Cor. xiv. 2. Gal. iv. 21. Sept. and later Class. In a forensic sense, *to hear as a judge, to try*, Acts xxv. 22. John vii. 51.

Ἀκρασία, as, ἡ, (ἀκρατής,) equiv. to the more Class. ἀράτεια; gen. *want of self-command* or government, whether of the appetites of the body or the passions of the mind, (so Jos. Bell. i. 1, 2, ἀ. παθῶν,) as opp. to ἐγκράτεια. Thus it is applied not only to intemperance in eating or drinking, but to all the other appetites of the body. So Jos. Ant. viii. 7, 5, τῶν ἀφροδίων ἀκ. Hence it is equiv. to ἀκολασία. In N. T. it only occurs in 1 Cor. vii. 5, διὰ τὴν ἀκρασίαν, 'by reason of, or on occasion of, your inability to govern your passions.'

Ἀκρατής, ἑός, ὁ, ἡ, adj. *incontinent*, i. e. 'unable to controul the passions and appetites,' as opp. to ἐγκράτης, 2 Tim. iii. 3, and often in Class.

Ἀκρατος, ὁ, ἡ, adj. (α, κεράννυμι,) *unmixed*; prop. said of wine undiluted with water, and hence, by impl., *strong, intoxicating*, Rev. xiv. 10.

Ἀκριβεία, as, ἡ, (ἀκριβής,) *exactness, precision*; prop. said of exactness of *weight or dimension*, as Eccus. xlii. 4. ἀκριβεία ζυγοῦ καὶ σταθμῶν; and hence met., of *extreme accuracy or precision*; so Wisd. xii. 1, in a forensic sense, Dan. vii. 16, *exactness of explication*, and often in Class. In Acts xxii. 3, πεπαιδευμένος κατὰ ἀκριβείαν τοῦ πατρῷου νόμου, means, 'the precise discipline of the law;' as Eccus. xvi. 25, ἐκφαίνω ἐν σταθμῶν παιδείαν, καὶ ἐν ἀκριβείᾳ ἀπαγγέλλω ἐπιστήμην. So Joseph. Vit. c. 38, it is said of the Pharisees, περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν.

Ἀκριβής, ἑός, ὁ, ἡ, adj. (ἀκρος, from ἀκή, a point,) *exact, accurate*. Ἀκριβέστερον, as adverb, 'more accurately or perfectly,' Acts xviii. 26. xxiii. 15, 20. xxiv. 22. In Acts xxvi. 5, κατὰ τὴν ἀκριβεστάτην αἵρεσιν, 'the most exact sect,'

i.e. exact in the exposition and observance τῶν ἐθῶν καὶ ζητημάτων, v. 3. See the passage of Joseph. cited in v. ἀκριβεία.

Ἀκριβῶ, f. ὥσω, (ἀκριβής,) prop. to know, and in Class. to know how to do, or to do any thing accurately, Ælian. Is. xlix. 16, Aq. Hdian. i. 15, 4. In N. T. to inquire accurately, search assiduously into, Matt. ii. 7, 16. Xen. CEC. xx. 10.

Ἀκριβῶς, adv. accurately, exactly, perfectly, Matt. ii. 8. Lu. i. 3. Acts xviii. 25. 1 Th. v. 2. Xen. CEC. ii. 3; carefully, circumspectly, Eph. v. 15.

Ἀκρίς, ἰδος, ἡ, a locust, Matt. iii. 4. Mk. i. 6. Rev. ix. 3, 7. Sept. and Class.

Ἀκροατήριον, ἰον, τὸ, (ἀκροάμαι, to hear,) a place of hearing, i.e. trial, Lat. auditorium, Acts xxv. 23.

Ἀκροατής, οὔ, ὁ, (ἀκροάμαι,) a hearer, as in Jos. Ant. iii. 5, 3, ἀκ. φωνῆς, and absol. ἀκρ. Thuc. ii. 35. In N. T. ἀκρ. τοῦ νόμου or λόγου, (as Rom. ii. 13. Ja. i. 22, 23, 25,) is said of 'one who merely hears, but does not fulfil or perform it, is not a doer.'

Ἀκροβυστία, ας, ἡ, (ἄκρον & βύω, to cover,) I. the prepuce, or foreskin, covering the extremity of the glans, Acts xi. 3, ἀκρ. ἔχοντες, i.e. uncircumcised Gentiles.—II. the state of uncircumcision, or Gentilism: see Acts xi. 3. 1) prop. Rom. ii. 25. 1 Cor. vii. 18, 19. Gal. v. 6. vi. 15. Col. ii. 13, with reference, however, to the external rite, not to the circumcision of the heart: comp. Eph. ii. 11. 2) by meton. the uncircumcised, the Gentiles, as opposed to the Circumcision, the Jews, Rom. ii. 26, sq. iii. 30. Not found in Class.

Ἀκρογωνιαῖος, α, ον, adj. (ἄκρον & γωνία.) When said of a stone, it denotes a corner or foundation stone, Eph. ii. 20. 1 Pet. ii. 6. Our Lord is compared in N. T. to a foundation-stone, both from the fundamental nature of the doctrine of a Saviour, and also from the distinguished dignity of the person and office of Christ.

Ἀκροθίνιον, ἰον, τὸ, (ἄκρον & θῖς or θιν, a heap,) chiefly used in plur. to denote the first-fruits, i.e. of the earth, presented as an offering to the Deity; so called, as taken from the ἄκρον, or top of the first heap collected, or the first chosen, i.e. 'the choicest of the spoils taken in war,' and offered to the god who was supposed to have occasioned the victory, Herod. viii. 121. So in Heb. vii. 4, it is used of the tenth of the spoils of the vanquished foe offered to Jehovah by Abraham.

Ἄκρος, α, ον, adj. (ἀκῆ,) hence neut. τὸ ἄκρον, used subst. for angular top, also the extremity of any thing, Matt. xxiv. 31. Mk. xiii. 27. Lu. xvi. 24. Heb. xi. 21.

Ἀκυρώω, f. ὥσω, (α, κύρος,) to de-

prive of authority, annul, abrogate, trans., Matt. xv. 6, ἀκ. ἐντολήν. Mk. vii. 13, ἀκ. τὸν λόγον. Gal. iii. 17, ἀκ. διαθήκην. Sept. and Class.

Ἀκωλύτως, adv. (ἀκώλυτος, unhindered,) without hindrance, freely, Acts xxviii. 31, διδάσκων ἀκ. Hdian. viii. 2, 1, διέβησαν ἀκωλύτως.

Ἄκων, ἄκουσα, ἄκον, adj. (α, ἐκόν,) unwilling, 1 Cor. ix. 17. Sept. and Class.

Ἀλάβαστρον, ον, τὸ, prop. alabaster, (a variety of gypsum, differing from, though similar to, the modern alabaster,) and also a vase of alabaster, to hold perfumes or perfumed ointment; though the name was at length applied to such vases of other materials, as gold, glass, stone, &c. Matt. xxvi. 7. Mk. xiv. 3. Lu. vii. 37, and often in Class. These vases had a long narrow neck sealed: so that by the breaking of the ἀλάβαστρον at Mk. xiv. 3, we are only to understand the breaking of the top of the vase thus closed. Poll. On. x. 11.

Ἀλαζονεία, ας, ἡ, (ἀλαζών,) prop. the character of a boaster, boasting, and by impl., pride and arrogance, Ja. iv. 16. 1 John ii. 16. Sept., Apocr., and Class. Æl. V. H. ii. 15.

Ἀλαζών, ὄνος, ὁ, (ἀλάομαι, to rove,) prop. a vagabond; also, from the adjunct, a mountebank or quack. Hence in N. T. a boaster, Rom. i. 30. 2 Tim. iii. 2, also in Sept. and Class., as Æl. V. H. iv. 16. vii. 20.

Ἀλαλάζω, f. ἄσω or ἄζω, (ἀλαλά, the war-cry,) prop. to raise the war-cry, or shout of battle, Josh. vi. 20. Judg. xv. 14. Xen. Cyr. iii. 2, 9. Hence, to utter a loud cry of any kind, whether for joy or grief, Sept. In N. T. used of the latter, to lament aloud, wail, Mark v. 38; also the sound of cymbals, to give a clanging sound, from its acute clangour, 1 Cor. xiii. 1.

Ἀλάλητος, ον, ὁ, ἡ, adj. (α, λαλέω,) unutterable in words, Rom. viii. 26, & lat. Class.

Ἀλαλός, ον, ὁ, ἡ, adj. (α, λάλος, fr. λαλέω,) I. not speaking, speechless, dumb, Mk. vii. 37.—II. making dumb, Mk. ix. 17, 25, πνεῦμα ἄλαλον. So Plut. de Defect. Orac. 51, ἀλάλου καὶ κακοῦ πνεύματος πλήρης, (of the Pythian priestess,) though most recent Commentators explain it, 'a malignant spirit, silent through obstinacy,' contrary however to their usual character.

Ἄλας, ατος, τὸ, (a term of common life, for ἄλς, ἄλδς, ὁ,) salt. I. prop. Matt. v. 13. Mk. ix. 50. Lu. xiv. 34.—II. (with allusion to the cleansing and purifying nature of salt,) metaph. spiritual wisdom, even that of religious faith and hope, in the heirs of salvation, Mk. ix. 50. Col. iv. 6. Matt. v. 13. And so Diog. Laërt. viii. 1, 19.

Ἄλειψω, f. ψω, prop. *to besmear*, Hom. Od. xii. 47. In N. T. *to anoint*, trans. Matt. vi. 17. Mk. vi. 13. xvi. 1. Lu. vii. 38, 46. John x. 2. xii. 3. Ja. v. 14, & Class.

Ἀλεκτοροφωνία, as, ἡ, (ἀλεκτωρ & φωνή,) prop. *cock-crowing*; but in N. T. *the third watch* of the night, about equidistant between midnight and dawn, when cocks first begin to crow, Mk. xiii. 35.

Ἀλεκτωρ, opos, ὁ, *a cock*, Matt. xxvi. 34, & oft. and Class.

Ἀλευρον, ου, τὸ, (ἀλέω, to grind,) *grist, flour*; Matt. xiii. 33. Lu. xiii. 21. Sept. and Class.

Ἀλήθεια, as, ἡ, (ἀληθής,) I. TRUTH, i. e. *verity, reality, 1) conformity to the true nature and reality of things*, Mk. v. 33, εἰπεῖν πᾶσαν τὴν ἀλήθειαν. John v. 33. 2 Cor. vi. 7, ἐν λόγῳ ἀληθείας. So λέγειν τὴν ἀλ., John xvi. 7, et al., and ἐπ' ἀληθείας, 'of a truth,' Lu. iv. 25, et al. 2) as said of what is true in itself, *purity from falsehood or error*, Mk. xii. 32. Acts xxvi. 25. Rom. ii. 20, et al. So ἡ ἀλήθεια τοῦ εὐαγγελίου, 'the verity of the Gospel,' Gal. ii. 5, 14, and ὁ λόγος τῆς ἀληθ., said of true doctrine, Eph. i. 13. Col. i. 5. 2 Tim. ii. 15. Ja. i. 18.—II. TRUTH, i. e. *the love of truth*, both in words and deeds, *sincerity, veracity*, Matt. xxii. 16. Mk. xii. 14. Lu. xx. 21. John iv. 23, sq. ἐν ἀληθείᾳ. viii. 44, οὐκ ἔστιν ἀλ. ἐν αὐτῷ. 2 Cor. xi. 10. Eph. iv. 24, οὐ ὁσιότητι τῆς ἀληθείας. 1 John i. 6, οὐ ποιοῦμεν τὴν ἀλ., equivalent to ψευδόμεθα. ver. 8. 1 John v. 6, τὸ πνεῦμα ἔστιν ἡ ἀλ. i. e. ἀληθινόν.—III. in N. T. esp. *DIVINE truth*, as evinced in the faith and profession of true religion, *Gospel truth*, as opposed to Jewish or Heathen fables, John i. 14, 17. viii. 32, & oft. Hence, John xiv. 6, Jesus is called *the Truth*, i. e. 'the teacher of Divine truth,' as at 1 Esd. iv. 33—41, ἡ ἀλ. is said of God.—IV. *conduct agreeable to the truth, probity and virtue*, a life conformed to the precepts of true religion, John iii. 21, ὁ ποιῶν τὴν ἀλ., as opposed to ὁ φάῦλα πρᾶσσων. John viii. 44, ἐν τῇ ἀλ. οὐχ ἔστηκεν. Rom. ii. 8. 1 Cor. xiii. 6, opp. to ἀδικία. Eph. iv. 21. 1 Tim. vi. 5. Ja. v. 19. Sept. and Apoc.

Ἀληθεύω, f. εὔσω, (ἀληθής,) 1) *to speak the truth*; 2) *to teach the truth*, i. e. true religion, the Gospel, Gal. iv. 16. 3) *to be veracious*, both in words and deeds, *be sincere*, Eph. iv. 15. Philo ii. p. 86. Xen. Cyr. i. 6, 33.

Ἀληθής, ἔος, ὁ, ἡ, adj. (α, λήθω,) prop. *unconcealed, open*. Comp. John iii. 21, with 1 Tim. v. 25. Hence, 1) *true, real*, as conformed to the nature and reality of things, John viii. 16. xix. 35. Acts xii. 9; *true*, as shown by the event, John

x. 41. Tit. i. 13. 2 Pet. ii. 22; *credible*, as applied to a testimony, John v. 31, sq. viii. 13, sq. et al., and also to a teacher, 2 Cor. vi. 8. 2) *truth-loving, veracious, sincere*, Matt. xxii. 16. Mk. xii. 14. John iii. 33. viii. 26. Rom. iii. 4. 3) *true in conduct*, i. e. *upright, integer, probus, honestus*, John vii. 18. Phil. iv. 8. Hom. II. xii. 433.

Ἀληθινός, ἡ, ὁν, adj. I. *true*, as conformed to truth, John iv. 37. xix. 35; *real, unfeigned*, John xvii. 3, ὁ μόνος ἀλ. Θεός: opp. to gods falsely so called, 1 Th. i. 9. 1 John v. 20. Rev. iii. 7. Said of what is true in itself, *genuine, real*, opp. to false and pretended, John i. 9. iv. 23. 1 John ii. 8. Lu. xvi. 11, & Class. So ἡ ἀλ. ἄμπελος, John xv. 1. ὁ ἀλ. ἄρτος ἐκ τοῦ οὐρανοῦ, of which the manna was a type, John vi. 32. ἡ σκηνὴ ἡ ἀλ., Heb. viii. 2, meaning, 'the heavenly tabernacle.' So τὰ ἀλ. ἄγια, 'true sanctuary,' in heaven, as opp. to the earthly copy, Heb. ix. 24.—II. *truth-loving, veracious*, John vii. 28. Rev. iii. 14. xix. 9, 11. xxi. 5. xxii. 6.—III. *sincere, upright*, said of the heart, Heb. x. 22; of a judge, or judgment, *upright, just*, Rev. vi. 10. xv. 3. xvi. 7. xix. 2, et Sept.

Ἀλήθω, f. ἦσω, (a later form for ἀλέω,) *to pound in a hand-mill, to grind*, Matt. xxiv. 41. Lu. xvii. 35.

Ἀληθῶς, adv. (ἀληθής,) *truly, really, certainly*, Matt. xiv. 33, & oft. Ἀληθῶς λέγειν, 'to speak assuredly,' Lu. ix. 27. xii. 44. xxi. 3, and Class.

Ἀλιεύς, ἔως, ὁ, (ἄλς, sea,) *a fisherman*, Matt. iv. 18, 19. Mk. i. 16, sq. and Class.

Ἀλιεύω, f. εὔσω, (ἄλιεύς,) *to fish*, John xxi. 3, and Class.

Ἀλίζω, f. ἰσω, (ἄλς, salt,) *to sprinkle with salt, to preserve by salting*, Matt. v. 13. Mk. ix. 49, where see my notes.

Ἀλίσγημα, ατος, τὸ, (ἀλίσγω, to pollute,) *pollution, abomination*, said of meat sacrificed to idols, Acts xv. 20.

Ἀλλά. An adversative particle, derived from ἄλλος, and originally a neut. plur., indicating opposition to *something else*. Hence it serves to note both opposition and transition. In N. T. it signifies BUT, in various modifications. I. *but*, as denoting *antithesis*, or *transition*; 1) in direct antith. after neg., οὐ or μὴ, Matt. iv. 4. v. 17. So οὐ μόνον—ἀλλὰ καὶ, 'not only, but also,' John v. 18. xi. 52, & oft. 2) in emphatic antith. after a full negation, *but, but rather, or on the contrary*, Lu. i. 60, οὐχί, ἀλλὰ κληθήσεται 'I. xiii. 3. Rom. iii. 31. Lu. xiii. 5. xviii. 13, & elsewh. So in the beginning of a clause which asserts the contrary of what precedes, Lu. xiv. 10, 13. Acts ii. 16. 1 Cor. xii. 22. 1 Pet. ii. 20. So ἀλλ' οὐ or οὐχί; *an*

potius? 3) often, and chiefly, used where the discourse or train of thought is broken off, or partially interrupted, whether by an *objection*, as Rom. x. 18, sq. 1 Cor. xv. 35; or by a *correction* or limitation of what precedes, Mk. xiv. 36. John xi. 11, 22. Rom. xi. 4. 1 Cor. viii. 7, & elsewhere; or by some phrase *modifying* or explaining what preceded, especially after *μὲν*, *γάρ*, or *δέ*; or by an *interrogation*, as Matt. xi. 8, sq. Lu. vii. 25; or by a phrase of *incitement*, when it is followed by a partic., Acts x. 20, & oft. 4) it marks *transition*, without a direct antithesis, as Mk. xiv. 28, ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προᾶξω ὑμᾶς εἰς τὴν Γαλιλαίαν. John xvi. 7. Acts xx. 24, & oft. So after an interrog. implying a negative, John vii. 49, et al.—II. *but*, in a continuative sense, *but now*, *but indeed*, *but further*, *moreover*. 1) gener. as making a transition in the progress of discourse, Mk. xiii. 24. Lu. vi. 27. xi. 42, & elsewh. 2) emphatically, where there is a gradation in the sense, *but still more*, *yea even*, Lu. xxiii. 15. John xvi. 2. Lu. xii. 7. xvi. 21. 2 Cor. vii. 11. Phil. iii. 8.—III. *yet*, *nevertheless*, or *assuredly*, in an apodosis after the conditional particles *εἰ*, *ἐάν*, &c. Rom. vi. 5. 1 Cor. iv. 15. ix. 2. Mk. xiv. 29. 2 Cor. v. 16. xi. 6. Col. ii. 5.—IV. ἀλλ' ἦ, after a negation, *other than*, except, unless, Mk. ix. 8. 1 Cor. iii. 5. Lu. xii. 51, 2 Cor. i. 13.

Ἀλλ' ἄσσω, f. ἄξω, (ἄλλος,) *to change*, trans. 1) prop. *to change*, as the form or nature of a thing, *to transform*, as the voice or tone, Gal. iv. 20; *to change*, whether for the better, 1 Cor. xv. 51, sq., or for the worse, Heb. i. 12; also fig. ἀλλ. τὰ ἔθνη, 'to change the customs, by doing them away,' Acts vi. 14. 2) *to change*, i. e. one thing for another, *to exchange*, Rom. i. 23, ἀλλ. τὴν δόξαν τοῦ Θεοῦ ἐν ὁμοιωμάτι, 'for an image set up in the place of the true God.'

Ἀλλ' ἀχόθεν, adv. *from another place*; John x. 1. Sept. and Class.

Ἀλληγορέω, f. ἴσω, (ἄλλος & ἀγορεύω,) *to allegorize*, speak in allegory, Gal. iv. 24, ἅτινά ἐστι ἀλληγορούμενα, 'are said allegorically,' in a mystical sense.

Ἀλληλοῦτα, Heb. for 'Praise ye Jah,' (i. e. Jehovah,) Rev. xix. 1, 3, 4, 6.

Ἀλλήλων, Gen. plur. of reciproc. pron. *each other*, *one another*, Matt. xxiv. 10. John xv. 12, & oft.

Ἀλλογενής, ἑός, ὁ, ἡ, adj. (ἄλλος & γένος,) *of another race or nation*, i. e. not a Jew, Lu. xvii. 18, and Sept.

Ἀλλομαι, f. ἀλοῦμαι, aor. ἵ. ἡλάμην. I. *to leap*, *jump*, *spring*, as a man, intrans., Acts iii. 8. xiv. 10. Sept. and Class.—II. *to bubble up*, as water from a spring, Jo. iv. 14.

Ἄλλος, η, ο, adj. *other*, not the same. I. *without* the article, *other*, *another*, *some other*. 1) simply, Matt. ii. 12. xiii. 33, & oft.; *another besides*, Matt. xxv. 16. Mk. xii. 32, & oft., as marking succession, i. e. in the second or third place, Mk. xii. 4. Rev. xii. 3. xiii. 11, et al. 2) distributively, when repeated, or joined with other pronouns, as οὗτος, ἄλλος, Matt. viii. 9; οἱ μὲν—ἄλλοι δὲ, 'some—others,' Matt. xiii. 5—8, et al.—II. *with* the article, *the other*, Matt. v. 39. x. 23, & elsewh. Rev. xvii. 10, ὁ ἄλλος, 'the remaining one,' and οἱ ἄλλοι, 'the rest,' 1 Cor. xiv. 29, & oft.

Ἀλλοτριεπίσκοπος, ου, ὁ, ἡ, adj. (ἄλλοτριος & ἐπίσκοπος,) *one who busies himself in what does not concern him*, equiv. to ἀλλοτριπραγής.

Ἀλλότριος, ἰα, ἰον, adj. (ἄλλος,) *alienus*, *not one's own*. I. prop. *another's*, i. e. belonging to another, Lu. xvi. 12. John x. 5. Rom. xiv. 4. xv. 20. 2 Cor. x. 15, sq. 1 Tim. v. 22. Heb. ix. 25.—II. *strange*, *foreign*, *not one's own*; whether of things, as a country, Acts vii. 6. Heb. xi. 9; or of persons who do not belong to any family, *strangers*, Matt. xvii. 25, sq.—III. by impl. *hostile*, Heb. xi. 34, of heathen enemies, i. e. Gentiles.

Ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος & φυλή,) *of another race or nation*, not a Jew, Acts x. 28. Sept. and Class.

Ἀλλως, adv. *otherwise*, 1 Tim. v. 25. Sept. and Class.

Ἀλοάω, f. ἴσω, *to beat*, *thrash*, Lat. *trituro*, namely, with oxen, 1 Cor. ix. 9, sq. 1 Tim. v. 18. Sept. and Class.

Ἀλογος, ου, ὁ, ἡ, adj. (α, λόγος,) *devoid of reason*, 1) said of persons, *irrational*, *brute*, 2 Pet. ii. 12. Ju. 10, ἄλογα ζῶα. 2) of things, *unreasonable*, *absurd*, Acts xxv. 27, and Class.

Ἀλόη, ης, ἡ, the name of a tree which grows in India, of which the wood is highly aromatic, and was used by the Orientals generally as a perfume, but by the Egyptians and others for embalming, John xix. 39.

Ἄλς, ἁλός, τὸ, salt, Mk. ix. 49. Sept. and Class.

Ἀλυκός, ἡ, ὄν, adj. (from ἄλς,) *salt*, *bitter*, Ja. iii. 12, and Sept. Plato, p. 86.

Ἀλῦπος, ου, ὁ, ἡ, adj. (α, λύπη,) *free from sorrow*, Phil. ii. 28, and Class. esp. Plato.

Ἀλυσις, εως, ἡ, *a chain*, *bond*, 1) prop. Rev. xx. 1. Acts xxi. 33, et al. 2) metaph. *bonds*, *imprisonment*, Eph. vi. 20. 2 Tim. i. 16. Acts xxviii. 20.

Ἀλυσιτελής, ἑός, ὁ, ἡ, adj. (α, λυσιτελής,) prop. *gainless*, *unprofitable*;

hence, by implic., *hurtful*, Heb. xiii. 17, and Class. esp. Polyb.

Ἀλων, ὠνος, ὁ, ἡ, prop. *a threshing-floor*. In N. T. by meton. the *produce* thereof, *corn*, Matt. iii. 12. Lu. iii. 17.

Ἀλώπηξ, εκος, ἡ, *a fox*, prop. Matt. viii. 20. Lu. ix. 58; metaph. *a cunning person*, Lu. xiii. 32, and Class.

Ἀλωσις, εως, ἡ, (ἀλίσκω,) *the act of catching*, prop. said of animals. So 2 Pet. ii. 12, γεγεννημέναι εἰς ἀλωσιν καὶ φθοράν. And so *captura* in Pliny. Elsewhere only used of the taking of a city, or of the being caught in the commission, or convicted, of a crime.

Ἀμα, adv. and prep., *together, together with*. I. as adv. 1) said of *things*, 'at the same time,' Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. 2) of *persons*, together, in company, 1 Th. iv. 17. v. 10. Rom. iii. 12, and Sept.—II. as prep., *with, together with*, foll. by dat., Matt. xiii. 29, ἅμα αὐτοῖς; xx. 1, ἅμα πρωτῷ. And so in Class., ἅμα ἔω, and ἅμ' ἡμέρᾳ.

Ἀμαθής, έος, ὁ, ἡ, adj. (*α, μανθάνω*,) *untaught, unlearned*, 2 Pet. iii. 16, and often in Class.

Ἀμαράντινος, ου, ὁ, ἡ, adj. (*α, μαραίνομαι*,) prop. *unfading*; metaph. *long-enduring*, 1 Pet. v. 4, and lat. Class.

Ἀμάραντος, ου, ὁ, ἡ, adj. equiv. to the preceding, 1 Pet. i. 4.

Ἀμαρτάνω, f. τήσω, prop. *to miss*, in aiming at a mark, or going a road; but gener. metaph. I. *to err in opinion, to swerve from the truth*, absol. 1 Cor. xv. 3, καὶ μὴ ἀμαρτάνετε, 'swerve not from the true faith,' Tit. iii. 11.—II. *to err in action*, as to a prescribed law, *to do wrong, to sin*. 1) gener. and absol. of *any sin*, Matt. xxvii. 4. John v. 14, & oft. So ἀμαρτάνειν ἀμαρτίαν, 1 John v. 16, and Sept. 2) foll. by εἰς with acc., *to sin against any one, to wrong him*, Matt. xviii. 15, 21. Lu. xv. 18, 21. xvii. 3, sq. Acts xxv. 8. 1 Cor. vi. 18. viii. 12.—III. ἀμαρτάνειν ἐνώπιόν τινος, from the Heb., *to do evil in the sight of any one, to aggrieve him*, Lu. xv. 21, and Sept.

Ἀμάρτημα, ατος, τὸ, (ἀμαρτάνω,) prop. *a miss in one's aim, failure*; metaph. *a mistake, error*. In N. T. a *transgression, or sin*, Mk. iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18. Sept. and Jos.

Ἀμαρτία, ας, ἡ, (ἀμαρτάνω,) prop. *a miss in one's aim*, and metaph. *a failure*. In N. T., I. *deviation from the truth, error*, John viii. 46, τίς ἐλέγχει με περὶ ἀμαρτίας; opp. τὸ ἀλήθεια. xvi. 8, sq. Thuc. i. 32.—II. *sin*, i. e. deviation from any prescribed law, or rule of duty, whether gener. or spec. 1) gener. Matt. iii. 6. ix. 2. Mk. i. 4. John ix. 34. 1 Cor. xv. 3. Heb.

iv. 15, & oft. 2) spec. of particular sins, the nature of which is to be gathered from the context, John viii. 21. 2 Pet. ii. 14. Heb. xi. 25. xii. 1, et al. 3) by meton., abstr. for concr., ἀμαρτία for ἀμαρτωλός, *sinful*, either as *causing sin*, Rom. vii. 7, ὁ νόμος ἀμαρτία; or as *committing it*, 2 Cor. v. 21. Heb. xii. 4. 4) by meton. the *practice, or habit, of sinning*, Rom. iii. 9. v. 12, et al. 5) by meton. *proneness to sin, sinful desire*, John viii. 34. Rom. vi. 1, 2, et al.—III. from the Heb., *the imputation or consequences of sin, its guilt and punishment*; as in the phrases, αἰρεῖν τὴν ἀμαρτίαν, John i. 29. 1 John iii. 5. ἀθέτησις ἀμαρτίας, Heb. ix. 26. περιελεῖν ἀμαρτίας, Heb. x. 11. ἀφιέναι ἀμαρτίας, and ἀφεσις ἀμαρτιῶν, 'remission of sin,' i. e. its punishment, Matt. ix. 2, 5, 6. xxvi. 28. Lu. vii. 48. ἔχειν ἀμ., 'to lie under sin,' i. e. its guilt and punishment, John ix. 41. xv. 22, 24. 1 John i. 8. 1 Cor. xv. 17. Heb. ix. 28, χωρὶς ἀμ., 'without sin,' i. e. 'he shall appear the second time not εἰς ἀθέτησιν ἀμαρτίας,' as said in ver. 26.

Ἀμαρτυρος, ου, ὁ, ἡ, adj. (*α, μαρτυρόω*,) *without witness*, Acts xiv. 17, and Class.

Ἀμαρτωλός, ου, ὁ, ἡ, adj. (from ἀμαρτω, as φειδωλός from φεῖδω,) prop. *erring from a mark, or wandering from a road*. In N. T. both as adj. and subst. I. as ADJ. *erring from the divine law, sinful*; 1) gener. Mk. viii. 38, γενεὰ ἀμαρτωλῶ. Lu. xiii. 2. Rom. iii. 7. v. 8. Gal. ii. 17. Ja. iv. 8. And so ἀνὴρ or ἄνθρωπος ἀμ., Lu. v. 8. xxiv. 7. John ix. 16, 24. γυνὴ ἀμ., Lu. vii. 37, 39. 2) *obnoxious to the consequences of sin*, Rom. v. 19, ἀμαρτωλοὶ κατεστάθησαν. vii. 13. Gal. ii. 15. Ju. 15.—II. as a SUBST. *a sinner, impious person*; 1) gener. Matt. ix. 10. Mk. ii. 15, & oft. 2) spec. in the language of the Jews, by whom the term ἀμαρτωλοὶ, 'impious persons,' was applied to foreigners, Gentiles or Pagans, and consequently is equiv. to τὰ ἔθνη, Matt. xxvi. 45. Mk. xiv. 41, and sometimes in Sept.

Ἀμαχος, ου, ὁ, ἡ, adj. (*α, μάχομαι*, as φεῖδός fr. φείδομαι,) *who does not fight*, prop. not disposed to fight, Xen. Cyr. iv. 1. 8. In N. T. *not quarrelsome*, 1 Tim. iii. 3. Tit. iii. 2.

Ἀμάω, f. ἤσω, (ἄμα,) *to collect together*, Hom. Il. xxiv. 451. In N. T. *to reap, to harvest*, Ja. v. 4, and Class.

Ἀμέθυστος, ου, ὁ, (*α, μεθύω*,) *amethyst*, a precious stone of a deep purple or violet colour, Rev. xxi. 20.

Ἀμελέω, f. ἤσω, (*α, μέλει*,) *to be careless of, to neglect*; absol. Matt. xxii. 5. 2 Pet. i. 12; with genit. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. Sept. and Class.

'Αμεμπτος, ου, ό, ή, adj. (α, μέμφομαι,) in Class. gener. act. *not finding fault*; in N. T. pass. *blameless*, Lu. i. 6. Phil. ii. 15. iii. 6. 1 Th. iii. 13. Heb. viii. 7. Xen. Cyr. iii. 10, 2.

'Αμεμπτως, adv. *blamelessly*, 1 Th. ii. 10. v. 23. Apocr. and Class.

'Αμέριμνος, ου, ό, ή, adj. (α, μέριμνα,) *devoid of anxious care*, Matt. xxviii. 14. 1 Cor. vii. 32. Apocr. and lat. Class.

'Αμεταθέτος, ου, ό, ή, adj. (α, μετατίθημι,) prop. *immoveable*, as Pollux On. iv. 156, άστρα άμετάθετα, άκίνητα; and hence, by impl., *stable, immutable*; both of *persons*, Plut. viii. 686, 4; and of *things*, Heb. vi. 17, τό άμετ. τής βουλής. So Pol. ii. 32, 5, άμ. έπιβολή. 3 Macc. v. 12, άμ. λογισμού.

'Αμετακίνητος, ου, ό, ή, adj. (α, μετακινέω,) prop. as said of things, *immoveable*; metaph. as said of persons, *immutable, stable*, 1 Cor. xv. 58, έδραϊοι γίνεσθε, άμ. So Dion. Hal. viii. 74, βέβαιον τε καί άμ. έν τοις κριθεϊσι.

'Αμεταμέλητος, ου, ό, ή, adj. (α, μεταμέλομαι, penitet me,) prop. *not to be repented of*, not needing repentance, Pol. xxi. 9, 11, άμ. προαίρεσις. 2 Cor. vii. 10. Hence, *unchangeable, sure and certain*, Rom. xi. 29, άμ. τά χαρίσματα του Θεού.

'Αμετανόητος, ου, ό, ή, adj. (α, μετανοέω,) *inflexibly impenitent, obdurate*, Rom. ii. 5, καρδιά άμ. Apocr. and Class.

'Αμετρος, ου, ό, ή, adj. (α, μέτρον,) *without measure, immoderate*, 2 Cor. x. 13, sq.; εις τὰ άμετρα, adv. for άμέτρως, *immoderately, beyond due bounds*. Jos. and lat. Class.

'Αμήν, from Heb. אָמֵן, which is properly an adj. *true, certain*; but often used as an adv. *certainly*, usually at the end of a sentence, serving to confirm what precedes, and invoking the fulfilment of what is spoken, in the sense *fiat! γένοιτο!* 'So be it.' In N. T. occ. I. as an adj., Rev. i. 18. iii. 14, ό' Αμήν, 'the TRUE.'—II. as an adv. 1) *at the end of a sentence*, after ascriptions of praise, &c. in the sense *so be it!* Matt. vi. 13. Rom. i. 25. ix. 5. Rev. i. 6. v. 14, et al. oft.; also after *benedictions*, or invocations, Rom. xv. 33. 1 Cor. xvi. 24. Heb. xiii. 25. 2) *at the beginning of a sentence*, by way of asseveration, *truly, assuredly, verily*, Matt. v. 18. xvi. 28. Lu. iv. 24, often repeated, as John iii. 3. v. 19. Sept.

'Αμήτωρ, ορος, ό, ή, adj. (α, μήτηρ,) prop. *without mother*, as said of the gods, *not born of a mother, or deprived of a mother*; in N. T. used, at Heb. vii. 3, of Melchizedec, in the sense 'whose mother is not mentioned in the genealogies.'

'Αμίαντος, ό, ή, adj. (α, μιάινω,) prop.

unstained, unsoiled, and met. *undefiled* by sin; so Heb. vii. 26. Wisd. viii. 20; as said of marriage, *chaste*, Heb. xiii. 4. Wisd. iii. 13; of the worship of God, *pure, sincere*, Ja. i. 27; of the heavenly inheritance, *involute*, 1 Pet. i. 4, and Apocr.

'Αμμος, ου, ό, (a later form for ψάμμος,) *sand*, Matt. vii. 26. Rom. ix. 27. Heb. xi. 12. Rev. xii. 18. xx. 8, & Class.

'Αμνός, ού, ό, a *lamb*; used in N. T. of Christ delivered over to death, as a lamb to sacrifice; not only in reference to the *patience* with which he endured a cruel death, but the *spotless sacrifice* offered up in himself for the sins of men, 1 Pet. i. 19. Hence in John i. 29, 36, he is called ό άμνός του Θεού.

'Αμοιβή, ης, ή, (άμείβω, commuto,) 1) prop. *an interchange, or exchange*, Hom. Od. xiv. 521. 2) *a retribution*, whether for evil, in the sense of *indemnity*, as in Hom. Od. xii. 382; or for good, *requital*, as of kind offices, 1 Tim. v. 4, άμοιβάς άποδοδόναι. Joseph. Ant. i. 16, 2. Plato, p. 202.

'Αμπελος, ου, ή, a *vine-tree*, Matt. xxvi. 29. Mk. xiv. 25. Lu. xxii. 18. Ja. iii. 12. In John xv. 1, 4, 5, and Rev. xiv. 18, it is an emblem of prosperity.

'Αμπελουργός, ού, ό, ή, (άμπελος & έργον,) a *vine-dresser*, Lu. xiii. 7.

'Αμπελών, ωνος, ό, a *vineyard*, Matt. xx. 1, & oft. Sept. and lat. Class.

'Αμύνω, f. νυνω, prop. *to avert, repel*, Hom. Il. i. 456; thence *to aid*, Thuc. iii. 67. In the Mid. form, which alone occurs in N. T., it means prop. *to avert from oneself, resist*; but in Acts vii. 24, ήμύνατο, it has simply the force of the active, *to aid, defend*.

'Αμφιβάλλω, f. βαλω, prop. *to cast or throw around*, as a garment, Hom. Od. xiv. 342. In N. T. said of a net, *to cast around* (for the purpose of inclosing fish,) Mk. i. 16, in later edd. Hab. i. 17. Comp. Lu. v. 6.

'Αμφίβληστρον, ου, τό, (fr. άμφιβάλλω,) lit. *what is thrown round* any person or thing, as a *garment*, Eur. Hel. v. 1085; or a *fish-net*, (Matt. iv. 18. Mk. i. 16. See Hab. i. 15—17,) a sort of *drag-net*, enclosing any fish within its compass.

'Αμφιέννυμι, f. έσω, I. prop. *to put on, to clothe*; Pass. foll. by έν with dat. Matt. xi. 8. Lu. vii. 25. σπολήν, or some other acc. of dress, being either *expressed*, as in Class. and Joseph. Ant. iii. 8, 7. viii. 7, 3, or *understood*.—II. metaph. *to decorate, or adorn*, Matt. vi. 30. Lu. xii. 28, άμφ. τον χόρτον. So Job xl. 5, άμφ. όόξαν καί τιμήν.

'Αμφοδον, ου, τό, (άμφω, όδός,) prop. *a place where two ways meet*; but in

N. T. *an open place*, or *wide street*, Mk. xi. 4. Sept.

Ἄμφότερος, ἔρα, ερον, adj. *each of two*. Plur. ἀμφότεροι, αι, α, *both*, (said only of two,) Matt. ix. 17. Lu. i. 6, 7. v. 7, & oft. τοὺς ἀμφ., *'both of them,'* Acts xxiii. 8. τὰ ἀμφ., *'both of these (things),'* i. e. the resurrection, and the existence of angels and spirits.

Ἀμώμητος, ου, ό, ή, adj. (α, μωμέομαι,) *blameless*, Ph. ii. 15. 2 Pet. iii. 14.

Ἀρωμον, ου, τό, *aromum*, an odiferous plant, used in compounding precious ointment, Rev. xviii. 13.

Ἀρωμος, ου, ό, ή, adj. (α, μωμος,) *spotless, without blemish*. I. prop. as said of *victims*, Lev. i. 10. xxii. 19—22; in N. T. used fig. of Christ, ἀμνοῦ ἀρώμου, 1 Pet. i. 19. Heb. ix. 14, ὅς ἐαντὸν προσήνεγκεν ἁμωμον τῷ Θεῷ.—II. metaph. *blameless*, Eph. i. 4. v. 27. Col. i. 22. Ju. 24. Rev. xiv. 5.

Ἄν, I. a PARTICLE, used with the Opt., Subj., and Indic. moods; sometimes to be rendered by *perhaps*, but more usually not to be expressed in English, and only imparting to a proposition a stamp of *uncertainty*, and mere *possibility*, and indicating dependence on circumstances. Thus it serves to *modify* or *strengthen* the force of the Opt. and Subj., while it can also affect the signif. of the Indic. (the Pres. and Perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἂν for ἔάν, as a *conj.* (See next article.) In N. T. the use of ἂν is generally conformed to Classical usage; but sometimes recedes from it. I. as *conformed to Classical usage*, 1) with the OPT., in a clause not dependent, it indicates that the supposition or *possibility* expressed by the simple Opt. will, under the circumstances implied by ἂν, be realized. Hence it is found partly in *vows, wishes, &c.*, as Acts xxvi. 29, εὐχαρίμην ἂν τῷ Θεῷ, 'I could pray to God,' (and, under the circumstances, I *do* pray to Him,) and partly in *interrogations*, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place, Lu. i. 62, τί ἂν θελοί καλεῖσθαι αὐτόν, 'how he might wish him to be called.' Lu. ix. 46. Acts ii. 12. v. 24, et al. 2) with the SUBJ., in *relative clauses*, and connected with relative words, which are thus rendered more *general*, and indicate mere possibility; and that partly with *relative pronouns, or particles*, where ἂν implies some uncertainty whether or not, or where, the thing will take place, and may be expressed by the Latin *cunque*, and our *ever, soever*. Thus ὅς ἂν, 'whoever, whosoever;' ὅπου ἂν, 'wheresoever;' ὡς

ἂν, 'in whatever manner:' and also, partly, with *particles of time*, as ἕως ἂν, *until*, the time when being indefinite; ἡνίκα ἂν, *whenever, as soon as*, indefinite; ὡς ἂν, 'when, as soon as,' indefinite; ὥσάκις ἂν, 'as often as, how often soever:' or, lastly, with the illative particle ὅπως, *that, in order that*. 3) with the INDIC. in the *historical tenses* (but not the primary ones) ἂν is used in the *apodosis* of a conditional sentence in which εἰ precedes, and indicates that 'the thing in question would have taken place, if that which is the subject of the protasis had also taken place; but that, in fact, neither the one nor the other has taken place,' Matt. xi. 21, εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις—πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν, 'if these miracles had been done in Tyre, they would have repented;' but the miracles were not done, and they did not repent. John viii. 42, εἰ ὁ Θεός πατήρ ὑμῶν ἦν, ἡγάπατε ἂν ἐμέ, 'if God were your father, ye would love me;' but neither is true.—II. to advert to *deviations from Classical usage*, 1) when, in relative clauses, a relative pronoun with ἂν is followed by the Indic. instead of the Subj. or Opt., which occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time, nor in a definite manner, but as often as opportunity presents itself. It is thus found only with a preter. Mk. vi. 56, καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, 'and as many as, however many, touched him,' &c. So also Acts ii. 45. iv. 35. 1 Cor. xii. 2, and Sept. 2) when used as an adverb, or rather in a false construction, *perhaps*, 2 Cor. x. 9. 1 Cor. vii. 5.—II. a CONJUNCTION, put for ἔάν, and consequently placed at the beginning of a clause, John xx. 23, & Class.

Ἀνά, (with primary sense, *up*,) prep. governing, in the poets, the dative, *on* or *upon*; but in prose writers, the acc. *on, in*. In N. T. with acc. only in two significations, I. when forming, with its acc., a periphrasis for an adv., as ἀνά μέρος, *by turns, alternately*, 1 Cor. xiv. 27. ἀνά μέσον, foll. by gen. 'in the midst of,' between; said both of *place*, Matt. xiii. 25. Mk. vii. 31. Rev. vii. 17; and *person*, 1 Cor. vi. 5.—II. with numeral words it marks *distribution*, Matt. xx. 9, 10, ἀνά δηνάριον. Mk. vi. 4. Lu. ix. 14. ver. 3, ἀνά δύο. John ii. 6. Rev. iv. 8. In composition it denotes, 1) *up, upward*, as ἀναβαίνω; 2) *back, again*, (Lat. *re-*,) implying repetition, increase, &c. as ἀνακαινίζω, ἀναχωρέω, ἀναγινώσκω.

Ἀναβαθμός, οὔ, ό, (ἀναβαίνω,) 1) *the act of ascending*, Pausan. x. 5, 9. 2) by meton. *the means of ascent*, as steps, or stairs, Acts xxi. 35, 40, and some-

times in the later writers, as Joseph., Philo, Sept., Dio Cass., and Ælian.

Ἀναβαίνω, f. *βήσομαι*, prop. *to cause to ascend, to mount*, Hdot. i. 80; but gener. as in N. T. *to go up, ascend*, constr. with *ἀπό* or *ἐκ* foll. by gen. of place *whence*, and with *εἰς*, *ἐπὶ*, or *πρός*, foll. by acc. of place *whither*; 1) as said both of persons and of things animate, or animals; and expressing ascent of any kind, as ascending a mountain, house-top, heaven, or climbing into a tree, scaling a wall, and embarking on board a vessel; also, of fishes, Matt. xvii. 27, *τὸν ἀναβάντα πρῶτον ἰχθύν*, 'coming up, mounting to the hook,' said *graphicè*. 2) as used of things inanimate, which are said *to ascend*, as smoke, Rev. viii. 4; or plants, *to spring up*, Matt. xiii. 7; of a report, *to arise*, Acts xxi. 31, *ἀνέβη φάσις τῷ χιλιάρχῳ*; as used of a thought, *to come up, arise* in the mind, Lu. xxiv. 38. Acts vii. 23; or *to occur to the memory*, Acts x. 4.

Ἀναβάλλω, f. *βαλῶ*, gener. *to raise or cast upward*, (*ἀνά* for *ἄνω*), but sometimes, *to cast back*, as when a horse throws his rider; also met. *to put off, defer*, Hom. Od. xix. 384, *ἀναβ. ἄεθλον*; also in the Mid. *ἀναβαλλομαι*. Acts xxiv. 22, *ἀν. αὐτοὺς*, 'put them off in their cause.'

Ἀναβιβάζω, f. *άσω*, *to cause to ascend*, or *mount*, as on ship-board, or horse-back, or in a chariot; also *to haul to land*, as said of ships, Xen. Hist. i. 1, 2; or *to draw up*, as out of a pit, Gen. xxxvii. 28. In N. T. *to draw on shore*, as said of a drag-net, Matt. xiii. 48.

Ἀναβλέπω, f. *ψω*, I. *to look up, at, or upon*; absol. *to raise the eyes from the ground*, Mk. viii. 24. Lu. xxi. 1; or with *εἰς*, Matt. xiv. 19, *ἀναβ. εἰς τὸν οὐρανόν*. Acts xxii. 13, *ἀναβ. εἰς αὐτόν*.—II. *to look or see again, to recover sight*, Matt. xi. 5, & oft. Said *improprie*, John ix. 11, 15, 18, of one born blind, *to receive sight*.—III. *to look again and again*, and, by impl., attentively, *to examine closely*, Mk. xvi. 4.

Ἀνάβλεψις, *εως*, *ή*, (*ἀναβλέπω*), *recovery of sight*, Lu. iv. 18, and Class.

Ἀναβοάω, f. *ήσω*, *to lift up the voice, cry aloud*; absol. Matt. xxvii. 46. Mk. xv. 8. Lu. ix. 38. Sept. and Class.

Ἀναβολή, *ης*, *ή*, (*ἀναβάλλω*), prop. *a throwing up, or off*; also *a putting-off*, or delay, Acts xxv. 17, and Class.

Ἀνάγαιον, *ον*, *τὸ*, (*ἀνά*, up, above, and *γαῖα*, for *γῆ*), same as *ἀνώγειον*, or *ἀνώγαιον*, a room above ground, an upper room, such as was used by the Jews for a private apartment, whether for meals, or for meditation and prayer, Mk. xiv. 15. Lu. xxii. 12.

Ἀναγγέλλω, f. *γελῶ*, aor. 2. pass.

ἀναγγέλλην, *to announce, make known, tell*, trans. & absol. I. of things or events *past, to relate, or tell*, Mk. v. 14, 19. Acts xiv. 27. xv. 4. xvi. 38. 2 Cor. vii. 7; *to inform*, John v. 15, and Class.—II. of things *future, to foretell*, John xvi. 13, and Sept.—III. in respect of time *present*, and gener. *to show forth or teach*, John iv. 25. xvi. 25. Acts xx. 20, 27. Rom. xv. 21. 1 Pet. i. 12. 1 John i. 5, & Sept.—IV. as said of evil deeds, *to show forth, reveal, confess*, Acts xix. 18, & Sept.

Ἀναγεννάω, f. *ήσω*, *to beget again, regenerate*, by a change of carnal nature to spiritual, even that of a Christian life, 1 Pet. i. 3, 23; eq. to 'making any one a son of God,' Gal. iii. 26. John i. 12, sq. 1 John iii. 9. *ἀνωθεν γεννηθῆναι*, John iii. 3.

Ἀναγινώσκω, (f. *γνώσομαι*, aor. 2. *ἀνέγνων*, perf. pass. *ἀνέγνωσμαι*, aor. 1. pass. *ἀνεγνώσθην*), gener., *to know accurately* what is done, Hom. II. xiii. 734; spec. *to know by perusal* what is written, *to read*, 1) for oneself, *to learn by reading*, Matt. xii. 3, 5. xix. 4, and often in N. T.; metaph. 2 Cor. iii. 2, of an epistle, *ἀναγινωσκόμενῃ ὑπὸ πάντων*, i. e. by implic. manifest and public. 2) for others, *to recite aloud*, Lu. iv. 16. Col. iv. 16, et al. and Sept.

Ἀναγκάζω, f. *άσω*, (*ἀνάγκη*), *to compel* any one to do any thing, 1) by force, threats, &c. Acts xxvi. 11. 2 Cor. xii. 11. Gal. ii. 3, 14. Sept., Apocr., and Class. 2) *to constrain*, by moral motives, viz. entreaties, or inducements, *to persuade*, Matt. xiv. 22. Mk. vi. 45. Lu. xiv. 23. Gal. vi. 12, and Class.

Ἀναγκαῖος, *α*, *ον*, adj. (*ἀνάγκη*), prop. *compulsory*, as in Homer, but sometimes, as in N. T., *necessary*; I. as said of things required by nature, 1 Cor. xii. 22, or for the support of life, Tit. iii. 14, *ἀναγκαῖαι χρεῖαι*. Sept. and Class.—II. of things or persons necessary from custom, &c. Acts x. 24, *ἀναγκαίους φίλους*, *near friends*. Sept. and Class.—III. the neut. *ἀναγκαῖον* with *ἐστὶ*, impers., *necessary, right, proper*, as a matter of duty, Acts xiii. 46, *ὑμῖν ἦν ἀναγκαῖον*. Phil. i. 24. Heb. viii. 3. So *ἀν. ἡγήσασθαι*, 'to think necessary or proper,' 2 Cor. ix. 5.

Ἀναγκαστῶς, adv. (*ἀναγκαστός*), *compulsorily, unwillingly*, 1 Pet. v. 2.

Ἀνάγκη, *ης*, *ή*, I. gener. *necessity*, used 1) as arising from the influence of others, *constraint*, 1 Cor. vii. 37. 2 Cor. ix. 7. Philem. 14, and Class. 2) from the disposition of the persons themselves, or from the circumstances of the case, Matt. xviii. 7. Heb. vii. 12, 27. ix. 16, 23, and Class. 3) from the obligation of duty, *ἀνάγκην ἔχειν*, 'to be right or proper,' Lu. xiv. 18. xxiii. 17. Jude 3. Rom. xiii. 5. 1 Cor. ix.

16, and Class.—II. spec. *unavoidable calamity* or *distress*, Lu. xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Th. iii. 7. Sept. and later Class.

Ἀναγνωρίζω, f. ἴσω, in Class. *to recognize*; in N. T. used only in aor. 1. pass. ἀνεγνωρίσθην, in a reflex. sense, *to make oneself known*, Acts vii. 13.

Ἀναγνώσις, εως, ἡ, *reading*, whether public or private, Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

Ἀνάγω, f. ξω, aor. 2. ἀνήγαγον, aor. 1. pass. ἀνήχθην, in mid. sense; *to lead*, or *bring up*, trans. with dat. of pers. or εἰς and acc. of place whither, &c. 1) gener. from a lower to a higher place, Matt. iv. 1, ἀνήχθη εἰς τὴν ἔρημον, the hilly desert region. Lu. iv. 5, εἰς ὄρος ὑψηλόν. ii. 22, εἰς Ἱερουσ. xxii. 66. Acts ix. 39. xvi. 34. As a sacrifice, *to bring up* and lay upon the altar, as a victim, Acts vii. 41. Sept. and Class.; *to bring up, from prison*, before the judge, Acts xii. 4; *to bring up from the dead*, Rom. x. 7. Heb. xiii. 20, and Sept. 2) spec. as a nautical term, ἀνάγειν ναῦν, *to lead a ship up* or out to sea, since the sea, as seen from the shore, seems to rise. So Class.—Hence, in Class. and N. T. mid., ἀνάγεσθαι, scil. τῇ νηϊ or ἐν πλοίῳ, *to put to sea*, Acts xxviii. 11, and foll. by ἀπό, Acts xiii. 13, and oft. in Class.

Ἀναδείκνυμι, f. ξω, aor. 1. ἀνέδειξα, I. prop. *to show up*, by raising aloft, as a torch, Pol. viii. 30, 10.—II. by impl., *to show up or forth, make clear*, Acts i. 24. Sept. and Class.—III. *to show forth, proclaim*, and hence *to appoint*, as said of a ruler or magistrate, Lu. x. 1. 1 Esd. i. 34. 2 Macc. xiv. 12, and Class.

Ἀναδείξις, εως, ἡ, (ἀναδείκνυμι,) prop. *a showing forth*, and hence *a bringing forward* or *manifestation*, as consequent on appointment to office, Lu. i. 80, ἕως ἡμέρας ἀναδείξεως αὐτοῦ, 'his manifestation as a prophet,' Ecclus. xliii. 6. Plut. Mar. c. 8.

Ἀναδέχομαι, f. -δέξομαι, aor. 1. ἀνεδεξάμην, prop. *to take upon oneself*, or *to oneself*. Hence, *to receive to one's confidence*, *to confide in*, as promises, Heb. xi. 17; or *to one's hospitality*, equiv. to ὑποδέχομαι, *to entertain*, Acts xxviii. 7.

Ἀναδίδωμι, f. δώσω, *to give up*, or *hand* any thing to any one, Pind. Isth. vi. 57, and often in the Class. Hence, *to hand*, or *deliver, a letter*, Acts xxiii. 33. Pol. xxix. 10, 7.

Ἀναζάω, f. ἴσω, aor. 1. ἀνέζησα, neut. prop. *to live again*, Rom. xiv. 9. Rev. xx. 5; fig. *to live again, to revive, recover strength*, Rom. vii. 9; metaph. *to live a new and better life*, Lu. xv. 24, 32.

Ἀναζητέω, f. ἴσω, *to seek again and again*, i. e. *diligently inquire after, look for*, Lu. ii. 44. Acts xi. 25. Sept. and Class.

Ἀναζώννυμι, f. ὠσω, *to gird up with a belt or girdle*; mid. *to gird up oneself*, trans. Metaph. 1 Pet. i. 13, ἀναζ. τὰς ὁσφύας τῆς διανοίας, 'who hold their minds in constant preparation.'

Ἀναζωπυρέω, f. ἴσω, prop. *to kindle up, rouse*, as a fire, Sept. and Class.; met. *to rouse up* for action, *to cultivate*, said of spiritual gifts, 2 Tim. i. 6. 1 Macc. xiii. 7, ἀναζ. τὸ πνεῦμα.

Ἀναθάλλω, f. αλῶ, I. prop. *to grow green again* and flourish, as trees, &c. Ecclus. xlv. 12. Hom. Il. i. 236. II. metaph. *to flourish again, to be again prosperous*, Ph. iv. 10, or *to be renewed and augmented*.

Ἀνάθεμα, ατος, τὸ, (ἀνατίθημι, *to lay up*), later form for ἀνάθημα, prop. *any thing laid up* as an offering in the temple of any god; also, *any thing consecrated* to the god, whether inanimate or animate, of which the latter could not be redeemed, but was to be put to death. Hence ἀνάθεμα came to denote *any thing irrevocably devoted to death*, also *any thing on which a curse is laid*, as cities and the inhabitants, (Josh. vi. 17, 18. vii. 1, et al.,) and gener. *any thing abominable*, Deut. vii. 26. Hence its sense in N. T. *an accursed thing*, or a *person accursed*, i. e. 'excluded from the favour of God, and devoted to destruction,' 1 Cor. xii. 3, λέγειν ἀνάθεμα Ἰησοῦν. xvi. 22. Gal. i. 8, 9. Acts xxiii. 14, ἀναθέματι ἀνεθεματίσαμεν; intens. 'we have bound ourselves under a heavy curse,' Rom. ix. 3, ἡσχόμην ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, constr. præg. for ἡσχόμην ἀνάθεμα εἶναι καὶ χωριζόμενος ἀπὸ τοῦ Χρ., i. e. 'excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my countrymen.' See my note.

Ἀναθεματίζω, f. ἴσω, *to declare any one to be an ἀνάθεμα*, (accursed,) *to bind by a curse*, Mk. xiv. 71, ἤρξατο ἀναθεμ. scil. ἐαυτόν. Acts xxiii. 12, 14, 21, & Sept.

Ἀναθεωρέω, f. ἴσω, prop. *to survey attentively*, trans. Acts xvii. 23; metaph. *to consider*, Heb. xiii. 7, and Class.

Ἀνάθημα, ατος, τὸ, (ἀνατίθημι,) *any thing laid up*, (by suspension, deposition, or otherwise,) in the Temple, and thereby consecrated to God, as an offering or sacred gift, Lu. xxi. 5. So often in Joseph., Sept., and Class.

Ἀναιδεια, ας, ἡ, (ἀναιδής α, αἰδώς,) *want of modesty*, by importunity which knows no regard to time, place, or person, Lu. xi. 8. Ecclus. xxv. 22.

Ἀναίρεσις, εως, ἡ, (ἀναιρέω,) I. *a taking up, off, or away*, as dead bodies for burial, Thuc. iii. 113.—II. *a taking off from life, by death, a putting to death*, Acts viii. 1. xxii. 20.—Sept. Jos. Ant. ii. 3, 1. viii. 12, 2. Hdian ii. 13, 1.

Ἀναιρέω, f. ἦσω, aor. 2. ἀνείλον, (ἀνὰ, αἰρέω,) gener. and in Class. *to take up*, e. g. from the ground, or *to take up or off*, as dead bodies for burial, Dem. p. 1069. In N. T. occ. only in mid. I. *to take up*, as said of children *taken up*, i. e. adopted; with allusion to their having been before left, as it were, exposed and abandoned, Acts vii. 21, ἀνείλετο αὐτόν: and so in Class. —II. *to take off, or out of the way*, gener. as said 1) of persons, *to put to death*, Matt. ii. 16. Lu. xxii. 2. Acts v. 33, et al. oft. Sept. & Class. 2) of things, *to away, abolish*, gener. used of a law, Heb. x. 9, & Class.

Ἀναίτιος, ἰου, ὁ, ἡ, adj. (α, αἰτία,) *guiltless, innocent*, Matt. xii. 5, 7, and Class.

Ἀνακαθίζω, f. ἴσω, (ἀνὰ, καθίζω,) intrans., or with εαυτόν underst., *to sit up*, Lu. vii. 15. Acts ix. 40, ἀνεκάθισε, 'sat up.' So Plut. Philop. 20, μόλις εαυτόν ἀνεκάθισε. The term is often used by the Greek medical writers of sick persons, who sit up in bed.

Ἀνακαινίζω, f. ἴσω, *to renew*, i. e. *restore* any thing to its former state, trans. 1) prop. Sept. Ps. civ. 30, ἀνακ. τὸ πρόσωπον τῆς γῆς, et al. Joseph. Ant. ix. 8, 4, of the repair and restoration of the Temple. 2) metaph. Heb. vi. 6, πάλιν ἀνακ. εἰς μετάνοιαν, as said of apostates from the true faith, 'to bring back to repentance,' and restore to their former faith. So Barnab. Epist., ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν.

Ἀνακαινώω, f. ὠσω, 1) prop. *to renew, re-fashion*. 2) metaph. *to renovate* or reform, by a change from a carnal to a spiritual life, 2 Cor. iv. 16, ὁ ἔσωθεν ἀνθρώπος ἀνακαινοῦται, i. e. by increase in faith, hope, and charity, and virtue generally. Col. iii. 10, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν, 'increased and renewed in Christian knowledge.'

Ἀνακαινώσις, εως, ἡ, (ἀνακαινώω,) 1) prop. *renewal*; 2) metaph. *renovation*, or reformation in the heart and life, by change from a carnal to a Christian life, and produced by the renovating influences of the Holy Spirit, Rom. xii. 2. Tit. iii. 5, διὰ ἀνακαινώσεως Πνεύματος ἁγίου.

Ἀνακαλύπτω, f. ψω, 1) prop. *to unveil*, i. e. *to remove* any thing which veils or covers an object, Sept. and Class. 2) metaph. *to remove* any veil from the mind, which obstructs the comprehension of any thing, as ignorance or prejudice, and thereby *to cause the person to under-*

stand, 2 Cor. iii. 14, τὸ κάλυμμα μένει μὴ ἀνακαλυπτόμενον, 'remains unwithdrawn, so that they cannot understand;' and ver. 18, ἀνακαλυμμένω προσώπῳ, namely, by the removal of all impediments to knowledge. So also Sept. and Pol. iv. 85, 6.

Ἀνακάμπτω, f. ψω, I. prop. trans. *to bend or turn any thing back*; and intrans. *to bend back one's course, to turn back, return*, Matt. ii. 12. Acts xviii. 21. Heb. xi. 15. Sept. & Class.—II. metaph. of good wishes, which become void by being unfulfilled. Lu. x. 6, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἀνακάμψει, 'shall return to you;' i. e. not be fulfilled in them. Comp. Is. xlv. 23. lv. 11.

Ἀνάκειμαι, f. -κέισομαι, 1) prop. *to lie exposed to view*. 2) *to be laid out*, as a corpse, Mk. v. 40. 3) in the later writers and N. T., *to lay oneself along*, i. e. *to recline* at table, according to ancient custom at meals, Matt. xxvi. 7, 20. Mk. xiv. 18. xvi. 14. John xiii. 23, ἀνακ. ἐν τῷ κόλπῳ τ. 'I, i. e. 'sitting next to him on the triclinium.' Hence, *to sit down* to dinner or supper, *to dine or sup*, Matt. ix. 10. Lu. vii. 37, and ὁ ἀνακείμενος, 'one who sits at table,' a guest, Matt. xxii. 10. John vi. 11.

Ἀνακεφαλαιόω, f. ὠσω, (ἀνὰ & κεφάλαιον, a sum or summary,) 1) *to sum up into one*, Rom. xiii. 9, 'all the commandments ἀνακεφαλαιοῦται, are summed up, in this one precept of love.' 2) *to bring several things into one head*, Eph. i. 10, ἀνακ. τὰ πάντα ἐν Χριστῷ, where see my Note, and comp. Eph. ii. 14, sq.

Ἀνακλίνω, f. ἰνῶ, trans. *to cause to recline upon*, I. prop. *to lay any thing or person down*, whether on the ground or on a bed, Hom. Il. iv. 113. Lu. ii. 7.—II. in later usage, *to cause to recline* at table, &c. Mk. vi. 39. Lu. ix. 15. xii. 37; Mid. ἀνακλινομαι, *to recline*, 'seat oneself' at table, Matt. xiv. 19, et al. oft.

Ἀνακόπτω, f. ψω, 1) prop. *to beat or drive back*; 2) fig. *to impede, hinder*, Gal. v. 7, τίς ὑμᾶς ἀνέκοψε; in some Edd.

Ἀνακράζω, f. ξω, *to cry aloud*, intrans. Mk. i. 23. vi. 49. Lu. iv. 33. viii. 28. Sept. and later Class.

Ἀνακρίνω, f. ἰνῶ, (ἀνὰ intens. & κρίνω,) trans. & absol. I. prop. *to sift thoroughly* any thing, as flour from bran; —II. metaph. *to examine fully* or try any thing, 1) gener. Acts xvii. 11, ἀνακ. τὰς γραφάς. 1 Cor. x. 25, μηδὲν ἀνακρ., 'not anxiously inquiring,' i. e. whether the meat had been offered to idols or not; Sept. and Class. 2) in a forensic sense, of a judge, *to decide* after examination, Lu. xxiii. 14. Acts iv. 9. xii. 19, and Class.—III. in a

popular sense, *to judge of, estimate* any thing, 1 Cor. ii. 14, sq. Also, by impl., *to judge favourably of, to approve*, 1 Cor. iv. 3, 4, or unfavourably, *to condemn*, 1 Cor. iv. 3. xiv. 24.

Ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) *examination* before a judge, Acts xxv. 26. Pol. xii. 27, 3.

Ἀνακύπτω, f. ψω, (ἀνά & κύπτω,) *to bend back*, 1. prop., and by ellip. of *ἐαυτὸν*, τὴν κεφαλὴν, or such like, *to raise oneself*, i. e. from a stooping to an erect posture, Lu. xiii. 11. John viii. 7, 10. Job x. 15, οὐ δύναμαι ἀνακύψαι. Joseph. and Class.—II. metaph. *to be elated* in mind, as opposed to previous depression, *to take courage*, Lu. xxi. 28, and Class.

Ἀναλαμβάνω, (f. -λήψομαι, aor. 2. ἀνέλαβον, aor. 1. pass. ἀνελήφθην,) 1. Act. *to take up* any thing, as from the ground, to remove from a lower place to a higher; or gener. *to take up*, as said of arms; and Pass. *to be taken up*, with εἰς οὐρανὸν, either expressed, Mk. xvi. 19. Acts i. 11. x. 16, or implied, Acts i. 2, 22. 1 Tim. iii. 16, with ἐν δόξῃ. Sept. and Philo.—II. by impl., and with the accessory idea of *bearing*, (as the images of the heathen gods were borne about in processions, enclosed in a case,) Acts vii. 43, ἀναλ. τὴν σκηνὴν τοῦ Μολόχ, or of taking up and bearing arms, Eph. vi. 13, 16. Sept. and Class.—III. *to take up and carry along with one*, as a fellow traveller, whether on board ship, Acts xx. 13, 14, or by land, Acts xxiii. 31. 2 Tim. iv. 11. Sept. and Class.

Ἀνάληψις, εως, ἡ, (ἀναλαμβάνω,) *a taking up*, as into heaven, Lu. ix. 51, Apocr. and Fathers.

Ἀναλίσκω, f. λώσω, aor. 1. ἀνήλωσα, in Class. *to expend*; in N. T. *to consume, destroy*, trans. Lu. ix. 54. Gal. v. 15. 2 Thess. ii. 8. Sept., Jos., and Class.

Ἀναλογία, ας, ἡ, (ἀνάλογος, from ἀνά, distrib. & λόγος, account,) *proportion, or measure*. Rom. xii. 6, κατὰ τὴν ἀναλογίαν τῆς πίστεως, i. e. 'of the gifts of our faith.' Dem. de Cor. c. 30, κατ' οὐσίας ἀναλογίαν.

Ἀναλογίζομαι, f. ἰσομαι, 1) prop. *to reckon up*. 2) met. *to consider attentively*, reflect upon, Heb. xii. 3. Sept., Joseph., and Class.

Ἀναλος, ου, ὁ, ἡ, adj. (α, ἄλς,) *not salt, without taste, insipid*, Mk. ix. 50. Plut. Symp. iv. 10, 2, ἄρτον ἀναλον.

Ἀνάλυσις, εως, ἡ, (ἀναλύω,) prop. *a loosing, or dissolving*; and fig., by a nautical metaphor, *departure*, whether from a banquet, (Jos. Ant. xix. 4, 1. Philo, p. 981,) or from life, by *death*, 2 Tim. iv. 6. So Philo, p. 99, ἀνάλυσις ἐκ τοῦ βίου.

Ἀναλῶω, f. ὕσω, prop. *to unloose the cables* of a ship, and thus prepare for departure, Hom. Od. xv. 548; met. *to depart from life*, Phil. i. 23, with the accessory idea of going back, or home; hence *to return*, Lu. xii. 36, ἀν. ἐκ τῶν γάμων. Sept., Jos., and Class.

Ἀναμάρτητος, ου, ὁ, ἡ, adj. (α, ἀμαρτάνω,) *sinless, faultless*, John viii. 7. Sept. and Class.

Ἀναμένω, f. μενῶ, 1) *to wait out, remain*, Judith vii. 12. Hdot. vii. 42. 2) *to wait for, await, expect*, and, by impl., with patience and trust, 1 Th. i. 10. Sept. and Class.

Ἀναμιμνήσκω, f. -μνήσω, aor. 1. pass. ἀνεμνήσθην with mid. signif., *to call to mind, remind*, 1) gener. & constr. with double acc., 1 Cor. iv. 17, ὅς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου, Sept. and Philo. In the sense to *admonish, exhort*, 2 Tim. i. 6. 2) mid. ἀναμιμνήσκομαι, *to call to one's mind, remember*, absol. Mk. xi. 21. With gen. of thing, Mk. xiv. 72. Sept. and Jos.; acc. 2 Cor. vii. 15. Heb. x. 32. & Class.

Ἀνάμνησις, εως, ἡ, (ἀναμιμνήσκω,) *remembrance*, Lu. xxii. 19. 1 Cor. xi. 24. Heb. x. 3. Sept. and Class.

Ἀνανεόω, f. ὠσω, *to renew*; mid. ἀνανεόμαι, *to renew for oneself*, used in Class. as dep. & trans. with acc. of thing, as φιλίαν, ὄρκον, &c. In N. T. *to renew oneself, to be renewed*, i. e. in spirit, by a change from a carnal to a spiritual life. Eph. iv. 23. Marc. Ant. iv. 3, ἀνανεοῦσεαυτόν.

Ἀνανήφω, f. ψω, 1) prop. *to become sober again* from inebriety; 2) metaph. *to recover sober-mindedness*, from the intoxication of vice, as intemperance, or of avarice, and other evil dispositions; also *to recover oneself*, intrans. 2 Tim. ii. 26, ἀναν. ἐκ τῆς τοῦ Διαβόλου παγίδος. Philo, 1098.

Ἀναντίρρητος, ου, ὁ, ἡ, adj. *without contradiction, indisputable*.

Ἀναντιρρόητως, adv. prop. *without contradiction*; and hence *without hesitation, immediately*, Acts x. 29. Pol. xxii. 8, 11.

Ἀνάξιος, ου, ὁ, ἡ, adj. (α, ἄξιος,) 1) prop. *without weight or authority*, and hence *unworthy*. 2) by implic. *unfit*, 1 Cor. vi. 2. Sept., Jos. Ant. vi. 1, 4. Hdian ii. 7, 6.

Ἀναξίως, adv. *unworthily*, i. e. in an improper manner, *irreverently*, 1 Cor. xi. 27, 29. 2 Macc. xiv. 42. Hdian ii. 7, 6.

Ἀνάπαυσις, εως, ἡ, (ἀναπαύω, 1) *rest or quiet*, as from labour or occupation, Rev. iv. 8, ἀνάπαισιν οὐκ ἔχουσιν, 'have no intermission.' Matt. xi. 29. Rev. xiv. 11. Sept. and Class. 2) *place of rest*,

fixed habitation, Matt. xii. 43. Lu. xi. 24, and Sept.

Ἀναπαύω, f. αὔσω, prop. *to cause to rest, or desist*, from any thing, Hom. II. xvii. 550; also, *to give rest to any person*, Jos. and Class. In N. T. 1) metaph. *to give rest of mind*, by freeing from sorrow and anxiety, and thus *to revive, refresh*, trans. Matt. xi. 28. 1 Cor. xvi. 18. 2 Cor. vii. 13. Philem. 7, 20, and Sept. 2) mid. ἀναπαύομαι, *to recreate, or rest oneself*, to take one's rest, to enjoy repose after previous exertion or care. Said either prop. of rest after *motion or fatigue*, Mk. vi. 31; of rest in *sleep*, Matt. xxvi. 45. Mk. xiv. 41; or metaph. of rest from *care or solicitude*, Lu. xii. 19; of the rest consisting in the quietly waiting for any thing, Rev. vi. 11; of the rest from the *troubles* of life by *death*, Rev. xiv. 13, ἀν. ἐκ τῶν κόπων αὐτῶν. 3) by Heb., ἀναπαύομαι sign. 'to have a place of rest, to abide, rest, or dwell, 1 Pet. iv. 14, where see my Note; and comp. Rom. viii. 11. Sept.

Ἀναπείθω, f. εἰσω, *to gain over by persuasion*, gener. in a bad sense, *to induce to do evil, seduce*, Acts xviii. 13. Sept. and Class.

Ἀναπέμπω, f. ψω, trans. 1) *to send back* any one to any place or person, Phil. 11. Plut. Pomp. c. 36. 2) *to send* any one to a judge or tribunal, and thereby refer him thither, Lu. xxiii. 7, 11, 15. Jos. Ant. iv. 8, 14, τὴν δίκην εἰς ἱερὰν πόλιν, and Class.

Ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά, πηρός,) *maimed*, either by the loss of some limb, or of the use thereof, *crippled*, Lu. xiv. 13, 21. 2 Macc. viii. 24. Plat. Crit. § 14. Herod. Vit. Hom. § 23.

Ἀναπίπτω, f. πεσοῦμαι, aor. 2. ἀνέπεσον, prop. *to fall back*, as rowers do in plying the oar, whether by lying down, or by *reclining* at table during meals, after the manner of the ancients, Matt. xv. 35. Mk. vi. 40. viii. 6. John vi. 10. xiii. 12. xxi. 20. Sept. and Class. By impl., *to take a place at table, to eat*, Lu. xi. 37. xxiv. 19.

Ἀναπληρόω, f. ὥσω, *to fill up*, whether phys. as of a chasm, Jos. Ant. vii. 10, 2; or fig. as of *time, to occupy*, or complete, as of *a number*. In N. T. 1) *to fill up*, as said of *measure*, 1 Th. ii. 16, ἀναπ. αὐτῶν τὰς ἁμαρτίας, i. e. τὸ μέτρον τῶν ἁμαρτιῶν, as expressed in Matt. xxiii. 32. 2) as said of prophecy, &c., *to fulfil*, Matt. xiii. 14. 3) as said of *a work or duty* enjoined by law, *to perform*, Gal. vi. 2, ἀναπ. τὸν νόμον τοῦ Χρ. Barnab. Ep. § 21, πᾶσαν ἐντολήν ἀναπ. 4) *to fill up, or supply a deficiency*, Phil. ii. 30. Jos. and Class. Hence, as

said of *persons*, ἀναπ. τὸν τόπον τινός, *to fill or supply any one's place*, 'sustain his situation, character,' 1 Cor. xiv. 16. Jos. Bell. v. 2, 5, στρατιῶτον τάξιν ἀν.

Ἀναπολόγητος, ου, ὁ, ἡ, adj. (ἀ, ἀπολογέομαι,) *inexcusable*, Rom. i. 20. ii. 1, and in later Class.

Ἀναπτύσσω, f. ξω, *to re-(or un-) fold*, as clothes that have been folded up; or, as said of the roll or volume of a book, *to unroll*, Lu. iv. 17, ἀναπ. τὸ βιβλίον, and Sept.

Ἀνάπτω, f. ψω, *to light up, kindle*, Lu. xii. 49. Acts xxviii. 2. Ja. iii. 5. Sept. and Class.

Ἀναρίθμητος, ου, ὁ, ἡ, adj. (ἀ, ἀριθμός,) *innumerable*, Heb. xi. 12. Sept. and Class.

Ἀνασειώ, f. εἰσω, prop. *to shake on high*, as the hands in the act of threatening force, or in that of exciting others thereto. Hence, metaph. *to excite commotion*, and simply, *to stir up, instigate*, τὸν ὄχλον, Mk. xv. 11. Lu. xxiii. 5, and Class.

Ἀνασκευάζω, f. ἄσω, prop. *to pack up* any σκεῦος for removal, Thuc. i. 18. Xen. Cyr. vii. 5, 4; also actually *to remove it*, Xen. An. vi. 2, 5. Now, as packing up and removal implies much unsettledness, so ἀνασκ. comes to mean, *to unsettle*, as in Acts xv. 24, ἀνασκ. τὰς ψυχὰς ὑμῶν, 'unsettling, and removing, your minds from the truth;' the contrary to θεμελιώσαι in 1 Pet. v. 10. The sense assigned by the recent Lexicographers, 'perverting and destroying,' is, as regards *persons*, unsupported by the authorities they allege.

Ἀνασπάω, f. ἄσω, *to draw up, pull up and out*, as a spear from a wound, Hom. II. xiii. 574, or a person who has fallen into a pit, Lu. xiv. 5; also, in the pass., *to be drawn up*, Xen. Mem. iii. 10, 7; or upwards, as Acts xi. 10, ἀνασπ. εἰς τὸν οὐρανόν.

Ἀνάστασις, εως, ἡ, (ἀνίστημι,) prop. *the act of rising* from a seat, or from ambush, or in order to do any thing. Also, a rising up from a falling, or fallen, to an erect posture. Hence, metaph. *a recovery from a state of weakness*, &c. In N. T. I. *a rising up*, as opposed to ἡ πτώσις, 'fall,' or rather by meton. *the author or cause thereof*, i. e. metaph. 'the author of a better and more prosperous state,' Lu. ii. 34.—II. *a rising of the body* from death by return to life, *resurrection*; 1) as said of individuals who have returned to life, Heb. xi. 35, ἐξ ἀναστάσεως, 'by being raised again to life.' Comp. 1 Kin. xvii. 17. 2 Kin. iv. 20, sq. So of Jesus' resurrection, Acts i. 22. ii. 31. iv. 33. Rom. i. 4. vi. 5. Phil. iii. 10, et al. 2) as said of the *general resurrection*, at the last

day, both of the just and unjust, Matt. xxii. 23, & oft. 3) of the just only, Matt. xxii. 30; called also the *first* resurrection, Rev. xx. 5, 6. 4) by meton. *the author of resurrection*, John xi. 25.

Ἀναστατῶ, f. ὦσω, (ἀνάστασις, fr. ἀνίστημι,) occ. only in later Greek, and is equiv. to ἀναστατον ποιεῖν in the earlier writers; prop. of *things*, as cities or countries, *to devastate and destroy*; also, of *persons*, *to drive out, expel*. Hence, as commotion and disturbance are thereby implied, so ἀναστατῶ came to mean *to disturb, throw into commotion*; trans. as said both of cities, Acts xvii. 6. xxi. 38, and persons, (i. e. their minds,) Gal. v. 12.

Ἀνασταυρόω, f. ὦσω, 1) prop. *to raise up and fix upon a cross, to crucify*, trans. Xen. An. iii. 1, 17. Diod. Sic. ii. 1, and Joseph. often. 2) metaph. Heb. vi. 6, ἀνασταυροῦντας ἑαυτοὺς τὸν Υἱὸν τοῦ Θεοῦ, where see my note.

Ἀναστενάζω, f. ξω, *to fetch up a deep-drawn sigh or groan*, Mk. viii. 12. Sept. and Xen.

Ἀναστρέφω, f. ψω. I. *to turn upside down, overturn*, trans. John ii. 15, τραπέζας, and Class.—II. *to turn back again*, and mid. *to turn oneself back again, to return*, Acts v. 22. Sept. and Class. In Acts xv. 16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ, 'will raise up again, restore,' as sometimes in Sept.—III. mid. ἀναστρέφομαι, and aor. 2. pass. ἀνестράφη, *to turn oneself round, or be turned round*, in any place or thing, Lat. *versari*. 1) said of *place*, prop. *to move about in a place*. Hence, *to sojourn*, in Matt. xvii. 22. 2 Cor. i. 12. Sept. and Joseph.; of *state or occupation*, *to be occupied with, to live in*, 2 Pet. ii. 18, ἀναστρ. ἐν πλάνῃ. Sept., Joseph., and Class. 2) of *persons*, *to move about among, live with*; and hence, *to conduct oneself among*, Eph. ii. 3, ἐν οἷς ἀνестράφημέν ποτε ἐν ταῖς ἐπιθυμίαις. Heb. x. 33. xiii. 18. 1 Tim. iii. 15. 1 Pet. i. 17. Sept. and Class.

Ἀναστροφὴ, ἥς, ἡ, (ἀναστρέφω,) prop. *a turning about*, and metaph. *a mode of life or conduct*, Gal. i. 13. Eph. iv. 22. 1 Tim. iv. 12. Ja. iii. 13. 2 Pet. ii. 7. iii. 11. Sept. & Class.; or gener. *life itself*, Heb. xiii. 7. 1 Pet. i. 15.

Ἀνατάσσομαι, f. τάξομαι, *to set in order, arrange*, in regular series, things of any kind, Lu. i. 1, ἀνατ. διήγησιν, where it is used of the composition of any historical narration, out of previously prepared materials.

Ἀνατέλλω, f. τελῶ. I. trans. *to cause to rise up*, as τὸν ἥλιον, Matt. v. 45. Sept., Philo, and Class.—II. intrans. *to*

rise up, 1) prop. as said of *light*, Matt. iv. 16; *a cloud*, Lu. xii. 54; of *the morning-star*, 2 Pet. i. 19. Sept.; of *the sun*, Matt. xiii. 6. Mk. iv. 6. xvi. 2. Ja. i. 11, and Sept. often. 2) fig. of Christ's descent from the tribe of Judah, *to spring*, Heb. vii. 14.

Ἀνατίθημι, f. θήσω or θήσομαι, prop. *to lay or put any thing on one*, as a burden, and metaph. *to refer or ascribe a thing to any one*; also, *to put any business upon any one*, (Arist. Nub. 1436.) Hence, *to lay a business before any one*, for consideration, &c. Acts xxv. 14, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον. Gal. ii. 2, ἀνέθεμην αὐτοῖς τὸ εὐαγγέλιον, *to declare, make known*, as a matter for their serious consideration. And so in Sept. and Class.

Ἀνατολή, ἥς, ἡ, (ἀνατέλλω,) I. *a rising*, as of the sun, moon, or stars. Hence in N. T. by meton. *the dawn of day*, or *the rising sun*, Lu. i. 78, ἀνατολή ἐξ ὕψους, 'the rising of the Sun of righteousness (Mal. iv. 2.) from on high,' the Messiah, so described, Is. ix. 2. lx. 1, 3, et al.—II. put in sing. and plur. for *the East*, said both of the heavens and the earth, Matt. ii. 1, 2, 9. viii. 11, and often in N. T. and Sept.

Ἀνατρέπω, f. ψω, trans. I. prop. (Class. & Sept.) *to turn upside down, overthrow*.—II. metaph. *to subvert*, 2 Tim. ii. 18, ἀνατρ. τὴν πίστιν. So Diod. Sic. i. 77, τὴν παρ' ἀνθρώποις πίστιν ἀνατρ. Also, *to destroy, bring to ruin*, Tit. i. 11, οἴκους ἀνατρ.

Ἀνατρέφω, f. θρέψω. I. prop. *to nourish up, bring up*, as a child, Acts vii. 20.—II. metaph. as said of mental or moral culture, *to educate*; both senses occur in Class.

Ἀναφαίνω, f. φανῶ, prop. *to light up*, as lamps, Hom. Od. xviii. 310; also, *to make appear, to show*. In N. T. mid. ἀναφαίνομαι, *to show oneself, to appear*, Lu. xix. 11. Sept. Job xi. 18, ἀναφανεύται σοι εἰρήνη: pass. *to be shown to oneself or another*, Acts xxi. 3, ἀναφανέντες τὴν Κύπρον, 'being brought into view of Cyprus.'

Ἀναφέρω, f. οἶσω, aor. 1. ἀνήνεγκα. I. *to bear or bring upwards*; trans., foll. by εἰς with acc. of place whither, Matt. xvii. 1. Mk. ix. 2. Sept. & Class. Also said of *sacrifices, to offer up*, (placed upon the raised altar,) Ja. ii. 21. Sept. Heb. vii. 27. 1 Pet. ii. 5.—II. *to take up, and bear upon oneself*, in the place of another, and thereby *to remove from him*. In N. T. said metaph. of sin expiated by its guilt and punishment being atoned for, Heb. ix. 28. 1 Pet. ii. 24.

Ἀναφωνέω, f. ἴσω, *to lift up the voice, to cry out*, Lu. i. 42. Sept. & Class.

Ἀνάχυσις, εως, ἡ, (ἀναχέω, *to pour out or forth*,) 1) prop. *an out-pouring*; 2) metaph. *excess, or sink*, of dissoluteness and vice, 1 Pet. iv. 4.

Ἀναχωρέω, f. ἴσω, prop. *to go backward, recede*, as in retreating before an enemy. In N. T., and sometimes in Class., simply *to depart from one place to another*, 1) gener. Matt. ii. 12, 13, 14, 22. iv. 12. xii. 15. xv. 21, et al. 2) spec. *to withdraw, retire for privacy*, Acts xxiii. 19. xxvi. 31. In Matt. ix. 24, ἀναχωρεῖτε, *withdraw*, i. e. give place.

Ἀνάψυξις, εως, ἡ, (ἀναψύχω,) prop. *a breathing time*, (so the more Classical ἀναψυχή in Athen. p. 24,) and metaph. *a relief from severe labour or trouble*, Eurip. Suppl. 325. Acts iii. 19, καιροὶ ἀναψύξεως. Sept. in Ex. viii. 15. Philo, p. 371. Strabo, p. 1137.

Ἀναψύχω, f. ξω, prop. *to draw breath again, to recover breath*, intrans. Meleag. Epigr. 58. Hence metaph. *to rest from toil*, Oppian v. 623. Sept. Also trans. 1) prop. *to refresh any one*, by fanning and cooling, Hom. Od. iv. 568. 2) *to refresh, recreate*, 2 Tim. i. 16, με ἀνέψυξε. Hom. and Herodot.

Ἀνδραποδιστής, οὔ, ὁ, (ἀνδραποδίζω,) *a man-stealer, kidnapper*, 1 Tim. i. 10. Sept. and Class.

Ἀνδρίζω, f. ἴσω, (ἀνὴρ,) *to render manly or brave*; in N. T. mid. ἀνδρίζομαι, *to acquit oneself as a man, behave courageously*, 1 Cor. xvi. 13. Sept., Jos., and Class.

Ἀνδροφόνος, ου, ὁ, (ἀνὴρ, φόνος,) *a man-slayer, murderer*, 1 Tim. i. 9, and Plato.

Ἀνέγκλητος, ου, ὁ, ἡ, adj. (α, ἐγκαλέω, *to accuse*,) *blameless, irreproachable*, 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Joseph. and Class.

Ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (α, ἐκδιηγέομαι,) *inexpressible, unutterable*, 2 Cor. ix. 15, and lat. Class.

Ἀνεκκάλητος, ου, ὁ, ἡ, adj. (α, ἐκκαλέω,) *unutterable, inexpressible*, 1 Pet. i. 8.

Ἀνεκλείπτος, ου, ὁ, ἡ, adj. (α, ἐκλείπω,) *never-failing, exhaustless*, Lu. xii. 33, and later Class.

Ἀνεκτός, ἡ, ον, adj. (ἀνέχομαι,) *supportable, tolerable*, Matt. x. 15. xi. 22, 24, et al. Class.

Ἀνελεήμων, ονος, ὁ, ἡ, adj. (α, ἐλεῆμων,) *uncompassionate, pitiless*, Rom. i. 31, and Sept.

Ἀνεμίζω, f. ἴσω, (ἄνεμος,) *to agitate*

by the wind; pass. (of waves,) *to be tossed about*, Ja. i. 6.

Ἄνεμος, ου, ὁ, (ἀέω, *to breathe, or blow*,) I. prop. Matt. xi. 7, & oft. So οἱ τέσσαρες ἄνεμοι, 'the four cardinal winds,' Rev. vii. 1, and Jos. Ant. viii. 3, 5. —II. by meton. οἱ τέσσε. ἄνεμοι, 'the four quarters of the earth,' whence these cardinal winds blow, Matt. xxiv. 31. Mk. xiii. 27. Sept. 1 Chron. ix. 24. Dan. xi. 4. —III. metaph. as an emblem of instability, πᾶς ἄνεμος τῆς διδασκαλίας, *light unstable motion*, Eph. iv. 14. Ecclus. v. 9, μὴ λίκμα ἐν παντὶ ἄνεμος.

Ἀνένδεκτος, ου, ὁ, ἡ, adj. (α, ἐνδέχομαι,) *impossible*, Lu. xvii. 1.

Ἀνεξερεύνητος, ου, ὁ, ἡ, adj. (α, ἐξερευνᾶω, *to search out*,) *inscrutable*, Rom. xi. 33.

Ἀνεξίκακος, ου, ὁ, ἡ, adj. (ἀνέχομαι & κακός,) *patient and forbearing under injuries*, 2 Tim. ii. 24, and later Class.

Ἀνεξιχνίαστος, ου, ὁ, ἡ, adj. (α, ἐξιχνιάζω, *to explore*,) *inscrutable, incomprehensible*, Rom. xi. 33. Eph. iii. 8, & Sept.

Ἀνεπαίσχυντος, ου, ὁ, ἡ, adj. (α, ἐπαισχύνομαι,) *that needeth not to be ashamed*, 2 Tim. ii. 15.

Ἀνεπίληπτος, ου, ὁ, ἡ, adj. (α, ἐπιλαμβάνω,) 1) prop. *not to be laid hold of*, as said of a wrestler; 2) metaph. *not to be laid hold of for blame, unblameable*, 1 Tim. iii. 2, and Class.

Ἀνέρχομαι, f. ἀνελύσομαι, aor. 2. ἀνῆλθον, *to come or go up*, as εἰς τὸ ὄρος, John vi. 3. εἰς Ἱεροσ. Gal. i. 17, sq. Sept. and Class.

Ἄνεσις, εως, ἡ, (ἀνίημι, *to loose*,) *a letting loose*, I. from bonds or imprisonment, Acts xxiv. 23, ἔχειν αὐν. *to be freed from bands*. Sept. ἀνεσιν δοῦναι, 'to give liberty.' —II. from labour, &c. 2 Cor. viii. 13, οὐχ ἵνα ἄλλοις ᾗ ἄνεσις. Jos. Ant. iii. 10, 6, αὐν. δοῦναι, and Class. —III. metaph. *rest, quiet*, either external, 2 Cor. vii. 5. 2 Th. i. 7, or internal, 2 Cor. ii. 12.

Ἀνετάζω, f. ἄσω, gener. *to examine thoroughly, scrutinize closely*, Judg. vi. 29, Alex.; spec. in N. T. *to examine by torture*, eq. to βασανίζω, Acts xxii. 24, 29.

Ἄνευ, adv. or rather prep. governing the gen. *without*. I. as said of things, *without the help of*, 1 Pet. iii. 1, ἄνευ λόγου. Sept. and Class.; also of manner, 1 Pet. iv. 9, ἄνευ γογγυσμῶν, Sept. and Class. —II. said of persons, *without the knowledge or will of*, Matt. x. 29, ἄνευ τοῦ Πατρὸς. Sept. and Class.

Ἀνεύθετος, ου, ὁ, ἡ, adj. (α, εὐθετός,) *incommodious*, Acts xxvii. 12.

Ἀνευρίσκω, f. ῥήσω, (ἀνα, εὐρίσκω,) *to find out by search*, Lu. ii. 16.

Ἀνέχω, f. ἔξω, to hold up, as the hands aloft, or as any person or thing from falling. In N. T. only in Mid. ἀνέχομαι, prop. to hold oneself up. Hence, to bear up, endure. I. as said of things, to endure, bear patiently, with gen. understood, as afflictions, 2 Th. i. 4. Sept. and Class.; also absol. 1 Cor. iv. 12. 2 Cor. xi. 20.—II. as said of persons, to bear with, Matt. xvii. 17. Mk. ix. 19. Lu. ix. 41. 2 Cor. xi. 1, 19. Eph. iv. 2. Col. iii. 13. Sept. and Class.—III. by implic., to admit or receive, with gen., i. e. listen to, as said both of persons, as Acts xviii. 14. 2 Cor. xi. 4, and things, as doctrine, &c. 2 Tim. iv. 3. Heb. xiii. 22. Sept. & Class.

Ἀνεψιός, οὐ, ὁ, a nephew, Col. iv. 10. Sept. and Class.

Ἀνηθον, ου, τὸ, anethum, dill, an aromatic plant, Matt. xxiii. 23.

Ἀνήκω, defect. (ἀνά, ἥκω,) to come up to any thing, to reach to. In N. T. metaph. to pertain to any thing, i. e. to be pertinent or becoming, Col. iii. 18, ἀνήκεν. Eph. v. 4, τὰ ἀνήκοντα. Philem. 8, τὸ ἀνήκου, and so in Class.

Ἀνήμερος, ου, ὁ, ἡ, adj. (α, ἡμερος,) ungentle, fierce, 2 Tim. iii. 3, and Class.

Ἀνὴρ, ἀνδρὸς, ὁ, I. a man, i. e. an adult male person. 1) prop. Matt. xiv. 21, & oft. as said of men in various relations and circumstances, where the context must determine the exact import. 2) joined with adj. or subst., it forms a periphrasis for a subst., Lu. v. 8, ἀνὴρ ἁμαρτωλός. Matt. vii. 24. Acts iii. 14, & Class. And so with a Gentile adj., as ἀνὴρ Ἰουδαῖος, Acts x. 28, et al. So in a direct address, ἄνδρες Ἀθηναῖοι, Acts xvii. 22; ἄνδρες Ἐφέσιοι, xix. 35; ἄνδρες Ἰσραηλῖται, ii. 22, et al.; ἄνδρες Γαλιλαῖοι, i. 11. Joseph. and Class. So ἄνδρες ἀδελφοί, Acts i. 16.—Xen. An. i. 6, 6, ἄνδρες φίλοι. 3) metaph. a man of ripe understanding, 1 Cor. xiii. 11. Comp. Eph. iv. 13. So in Pope's Epitaph on Gay, 'In wit, a man; simplicity, a child.'—II. indef. a man, i. e. one of the human race; also a person, Lu. xi. 31, et al. Sept. and Class.

Ἀντίστημι, (f. ἀντιστήσω, perf. ἀνθέστηκα, aor. 2. ἀντέστην, imp. mid. ἀνθίσταμην,) to withstand, resist, whether in deeds or in words, or both, constr. with dat. or absol. Matt. v. 39. Lu. xxi. 15, and often in Sept. and Class.

Ἀνθομολογέω, f. ἤσω, mid. ἀνθολογέομαι, prop. to say mutually the same things. Hence, as said of two parties, to confess mutually, and sometimes simply to confess, especially in confession of sin to God in prayer. So Joseph. Ant. viii. 10, 3, ἀνθ. τὰς ἁμαρτίας. 1 Esdr. viii. 91, προσευχόμενος ἀνθωμολογεῖτο κλαίων.

Ecclus. xx. 1; but in N. T. and sometimes in later Class. writers, (as Diod. Sic. i. 70, ἀνθ. τὰς ἀρετάς τινος,) it is used in the sense to profess publicly, esp. in the celebration of prayer and praise to God, in return for (ἀνθ.) his mercies and blessings, Lu. ii. 38, ἀνθωμολογεῖτο τῷ Κυρίῳ, 'returned praises and thanks to God.' Ps. lxxviii. 13, Sept. ἀνθωμολογησόμεθά σοι εἰς τὸν αἰῶνα.

Ἀνθος, εος, τὸ, a flower, Ja. i. 10, sq. 1 Pet. i. 24. Sept. and Class.

Ἀνθρακιά, ἄς, ἡ, (ἄνθραξ,) a mass of live coal, such as was put in a chafing-dish, Jo. xviii. 18. xxi. 9, and Class.

Ἀνθραξ, ακος, ὁ, a live coal, Rom. xii. 20. Sept. in Prov. xxv. 22.

Ἀνθρωπάρεσκος, ου, ὁ, ἡ, adj. (ἄνθρωπος & ἀρέσκω,) desirous of pleasing men, i. e. without due regard to the approbation of God, Eph. vi. 6. Col. iii. 22. Sept. Ps. liii. 6. Apoc. and later Greek writers.

Ἀνθρώπινος, νη, νου, adj. human, belonging to man, his manners and customs, nature, or condition. I. in nature or kind, Ja. iii. 7, ἡ φύσις ἡ ἀνθ., i. e. man; 1 Cor. ii. 13, σοφία ἀνθ., 'such wisdom as man, by his own natural powers, and without divine aid, can attain to,' as opposed to heavenly.—II. in respect to origin or adaptation, 1 Cor. iv. 3, ἀνθ. ἡμέρα, human day of trial, i. e. 'one fixed for trial.' 1 Pet. ii. 13, ἀνθ. κτίσις. 1 Cor. x. 13, ἀπειρασμός, 'common to men.' Rom. vi. 19, ἀνθρώπινον λέγω, i. e. 'in a manner adapted to human weakness.'

Ἀνθρωποκτόνος, ου, ὁ, ἡ, (ἄνθρωπος & κτείνω,) prop. adj. slaying men; but in the N. T. as subst. man-slayer, said metaph. of Satan, as the author of sin and death, (see Wisd. ii. 24. Ecclus. xxv. 24.) John viii. 44. Rom. v. 12. In 1 John iii. 15, said of murder, as regards purpose and design.

Ἀνθρωπος, ου, ὁ, ἡ, subst. I. a man, an individual of the human race, of whichever sex, A PERSON. 1) gener. and univers., Matt. iv. 19. xii. 12, et al. oft. 2) said in reference to his human nature, a man, i. e. a human being, prop. in reference to the external man, (Phil. ii. 7. Ja. v. 17, & elsewhere.) including the idea of infirmity and imperfection, as opp. to God, or divine things, 1 Cor. i. 25. iii. 21. Gal. i. 11, sq. κατ' ἀνθρώπον, 'of human origin.' So λέγειν, or λαλεῖν κ. ἀνθ., 'to speak in accordance with human views,' &c. 'to illustrate by human examples or institutions,' 'to use as a popular mode of speaking,' &c. Rom. iii. 5. 1 Cor. ix. 8. Also the genit. ἀνθρώπου instead of the adj. ἀνθρώπινος, 2 Pet. ii. 16. Rev. xiii. 18.

xxi. 17. Also metaph. of the *internal man*, the *mind* or *soul*, the *rational man*, Rom. vii. 22. Eph. iii. 16; called in 1 Pet. iii. 4, ὁ κρυπτός τῆς καρδίας ἄνθρωπος, to which is opposed, at 2 Cor. iv. 16, ὁ ἑξω ἄνθρωπος. So ὁ παλαιὸς and ὁ καινὸς ἄνθρωπος, as said of the old unrenewed, and the new, i. e. renewed, nature and disposition of man, wrought in man by the regenerating influences of the Holy Spirit, and cherished by the moral motives of the Gospel. 3) as said with reference to the *character* and *condition* of any one, and used in various senses, according to the context, a *male person* of ripe age, Matt. viii. 9, & oft.; a *husband* as opp. to a wife, Matt. xix. 10; a *son* as opp. to a father, Matt. x. 35; a *master* as opp. to a servant, &c. Matt. x. 36.—II. INDEFIN. as equiv. to *tis*, *one*, *some one*, *any one*. 1) gener. τὶς ἄνθρωπος, a *certain man*, Lu. x. 30. xii. 16. xiv. 2. John v. 5; or without τὶς, Matt. ix. 9, al. oft. So in a general proposition, a *man*, i. e. any one out of a number, Rom. iii. 28; and with a neg. *no man*, *no one*, Matt. xix. 6. 2) joined with an adj. or subst., it forms a periphrasis for a subst., Matt. xi. 19, ἄνθρωπος φάγος. xiii. 45, ἄνθ. ἔμπορος. xiii. 52, ἄνθ. οἰκοδεσπότης. xviii. 23. 3) by implic. ὁ ἄνθρωπος with the article, *every man*, *every person* *whosoever*, Matt. iv. 4, οὐκ ἐπ' ἄρτῳ ζήσεται ὁ ἄνθ., et al.—III. ὁ ἄνθρ. with the art. equiv. to αὐτός or ἐκεῖνος, *this*, *that*, *he*, &c. Matt. xii. 13, 45. xxvi. 72, οὐκ οἶδα τὸν ἄνθρωπον. Mk. iii. 3, 5. xiv. 21. Lu. vi. 10, et al.—IV. υἱὸς ἀνθρώπου, a *son of man*, from the Heb. 1) equiv. to ἄνθρωπος, a *man*, Mk. iii. 28. Heb. ii. 6, & Sept. 2) with the article, as a proper name for the MESSIAH, ὁ Υἱὸς τοῦ ἀνθρώπου, (derived from Dan. vii. 13.) Matt. xvi. 13. John xii. 34.

Ἀνθυπατεύω, f. εὔσω, (ἀνθύπατος,) *to be proconsul*, Acts xviii. 12, & Class.

Ἀνθύπατος, ου, ὁ, (ἀντί, ὑπατος,) a *proconsul*, Acts xiii. 7, 12. xix. 38, & Class.

Ἀνίημι, f. ἀνήσω, aor. 2. ἀνήν, aor. 1. pass. ἀνέθην, *to let go*. trans. 1) prop. *to loose*, as opp. to tightening, Acts xxvii. 40, τὰς ζευκτηρίας. Acts xvi. 26, τὰ δεσμά. 2) metaph. *to leave off*, *abandon*, Eph. vi. 9, ἀ. τὴν ἀπειλήν, *to abandon*, *not care for*. Heb. xiii. 5, οὐ μὴ σε ἀνῶ. Sept. & Class.

Ἀνίλεως, ω, ὁ, ἡ, adj. (α, ἴλεως,) *pitiless*, Ja. ii. 13.

Ἀνίπτω, ου, ὁ, ἡ, adj. (α, νίπτω,) *unwashed*, Matt. xv. 20. Mk. vii. 2, 5. Hom. II. vi. 266.

Ἀνίστημι, f. ἀναστήσω, aor. 1. ἀνέστησα, aor. 2. ἀνέστην, imper. ἀνάστηθι. Of this verb the significations may be divided into two classes, *trans.* and

intrans. I. TRANS. in the pres., imper. fut., and aor. 1. of the act., *to cause to rise up*, or *stand*, *to raise up*. 1) prop. as said of those lying down, Acts ix. 41. Sept., Joseph., and Class.; or fig. as said of the dead, *to recal to life*, John vi. 39, 40, 44, 54. Acts ii. 32, et al. also in Class. 2) metaph. *to raise up*, i. e. *cause to exist* or *appear*, e. g. σπέρμα τινι, Matt. xxii. 24. τὸν Χριστόν, Acts ii. 24, 32. προφήτην Acts iii. 22, 26. vii. 37. Heb. vii. 11, 15. Sept.—II. INTRANS. in the perf., plup., and aor. 2. act., and in the mid., *to rise up*, *to arise*. 1) prop. as said of those sitting or lying down, Matt. xxvi. 62, and oft. Sept. and Class. So ἀναστήναι ἐκ νεκρῶν, *to rise from the dead*, *return to life*, Matt. xvii. 9. Mk. ix. 9, sq. or without νεκρῶν, Matt. xx. 19, et al. & Class. Fig. in Eph. v. 14, ἀνάστα ἐκ τῶν νεκρῶν, 'rise from the death of sin to the life of righteousness.' 2) metaph. *to rise up into existence*, *to be*, Acts vii. 18, ἀνέστη βασιλεὺς ἕτερος. xx. 30, and Sept. 3) *to rise up*, *come forward*, *appear*, Mk. xiv. 57. Lu. x. 25. xi. 32, et al. So ἀναστήναι ἐπὶ τινι, *to rise up against any one*, in the way of attack, Mk. iii. 26. Sept. 4) as a sort of Oriental pleonasm, prefixed (esp. in the part.) to verbs of going about, undertaking, or doing any thing, Matt. ix. 9, ἀναστὰς ἠκολούθησεν. Mk. i. 35. ii. 14, and oft. Sept. freq.

Ἀνόητος, ου, ὁ, ἡ, adj. (α, νοέω,) prop. in pass. *not thought of*, or *not to be thought of*, or *understood*, Hom. Hymn. in Merc. 80. but gener. act. *unwise*, *foolish*, as said of those who want reason to govern their appetites or passions; and in N. T. of those who are *slow to comprehend*, or at least admit and act upon, moral or religious truth, Lu. xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3, also Sept. & Class. In 1 Tim. vi. 9, ἐπιθυμίας ἀνοήτους, *foolish*, i. e. *irrational* and *brutish*, *lusts*.

Ἀνοία, ας, ἡ, (ἀνους, fr. α, νοῦς,) prop. *want of understanding*, *folly*, Sept. and Class., but in N. T. from Hebr. *madness*, i. e. desperate wickedness, Lu. vi. 11, or *foolish temerity*, with the mixed notion of impiety, 2 Tim. iii. 9. 2 Macc. xiv. 5. Jos. Ant. viii. 13, 1, ἀνοία καὶ πονηρία. Thuc. iii. 42 & 48.

Ἀνοίγω, (f. ἀνοίξω, aor. 1. ἀνέωξα & ἥνοιξα, perf. 2. ἀνέωγα, perf. pass. ἀνέωγμαί & ἥνέωγμαί, aor. 1. pass. ἀνέωχθην, ἥνοιχθην, and ἥνέωχθην, Rev. xx. 12,) *to open* what was shut, trans. and in later usage, perf. 2. ἀνέωγα, intrans. *to be open*, *to stand open*. I. as said of what is closed by a lid or door, &c. Matt. ii. 11, θησανρούς. So also Eurip. Ion 923. Matt. xxvii. 52, ἀν. μνημεῖα, as closed by stones for doors. Fig. with θύρα,

Acts v. 19, or other similar terms; sometimes in a metaph. sense, to open the door of the heart, as Rev. iii. 20. Acts xiv. 27. Rev. iii. 7, 8.—II. said of the heavens, to so open them as that celestial things may become manifest and revealed to man on earth, Matt. iii. 16. Lu. iii. 21. John i. 52. Acts vii. 56. x. 11. Rev. xix. 11, & Sept.—III. said of a book rolled up and sealed, Rev. v. 2—5. x. 2, 8. xx. 12; also of the seals, Rev. v. 9. vi. 1, et al.—IV. said of the mouth, whether as opened for the purpose of discourse and address, Matt. v. 2. xiii. 35, et al. or of opening one's mind, 2 Cor. vi. 11; said of the dumb, to have the mouth opened, for recovering speech. Fig. said of the earth, to open her mouth, for 'open out into a chasm,' Rev. xii. 16, and Sept.—V. said of the eyes, both prop. to cause to see, to restore to sight, Matt. ix. 30. xx. 33, et al. and Sept. and metaph. to cause to understand, Acts xxvi. 18.

Ἀνοικοδομέω, f. ἦσω, to rebuild, Acts xv. 16. Sept. and Class.

Ἀνοιξις, εως, ἡ, (ἀνοίγω,) the act of opening, Eph. vi. 19, and Class.

Ἀνομία, ας, ἡ, (ἄνομος,) prop. lawlessness, a violation or transgression of law, whether human or divine; in N. T. chiefly the latter. 1) prop. 1 John iii. 4, and Class. 2) by implic. and from the Heb. sin, iniquity, Matt. xxiii. 28. xxiv. 12. Rom. iv. 7, plur. vi. 19, sæp. al.; said of apostasy from the Christian faith, 2 Th. ii. 7.

Ἄνομος, ου, ὁ, ἡ, adj. (α, νόμος,) lawless, i. e. not having, or at least knowing, or acknowledging a law, meaning in N. T. a divine or revealed law. I. without law, i. e. not subject to the law, namely, of Moses, 1 Cor. ix. 21; hence, gentile, pagan, Acts ii. 23, and Apocr.—II. by implic. and from the Heb. a violator of the divine law, an impious wicked person, 1 Tim. i. 9. 2 Pet. ii. 8. a malefactor, Mk. xv. 28. Lu. xxii. 37. 2 Th. ii. 8, ὁ ἄνομος, equiv. to ὁ ἄνθρωπος ἁμαρτίας, with reference to the impiety of idolatry.

Ἀνόμως, adv. without a divine law, i. e. not being subject to it, Rom. ii. 12.

Ἀνορθόω, f. ὥσω, to set upright or erect, trans. I. prop. aor. 1. pass. ἀνωρθώθην, with mid. force, to stand erect, Lu. xiii. 13; also metaph. to confirm, establish, Heb. xii. 12. Sept. and Class.—II. to re-erect, rebuild, Acts xv. 16, and Class.

Ἀνόσιος, ου, ὁ, ἡ, adj. (α, ὅσιος,) unholy, impious, regardless of duty to God or man, 1 Tim. i. 9. 2 Tim. iii. 2, and Class.

Ἀνοχή, ἡς, ἡ, (ἀνέχω,) prop. a holding back, delay. In N. T. metaph. self-restraint, forbearance, Rom. ii. 4. iii. 26.

Ἀνταγωνίζομαι, f. ἴσομαι, to contend with, strive against any person or thing; the latter, in Heb. xii. 4.

Ἀντάλλαγμα, ατος, τὸ, (ἀντί, ἀλλάσσω,) any thing given in exchange for another, Matt. xvi. 26. Mk. viii. 37, ἀντ. τῆς ψυχῆς. A phrase derived from the redemption of a slave, Sept. and Class.

Ἀνταναπληρόω, f. ὥσω, prop. to fill up instead of, or in turn or return, Col. i. 24, ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, and lat. Class.

Ἀνταποδίδωμι, f. δώσω, to give back any thing instead of something else received, to repay, requite, whether 1) for good, to reimburse, reward, Lu. xiv. 14. Rom. xi. 35. 1 Th. iii. 9, and Sept.; or 2) for evil, to avenge, Rom. xii. 19. 2 Th. i. 6. Heb. x. 30, and Sept.

Ἀνταπόδομα, ατος, τὸ, (ἀνταποδίδωμι,) retribution, whether for good, Lu. xiv. 12, or evil, Rom. xi. 9, and Sept.

Ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι,) recompense, reward, Col. iii. 24, and Sept.

Ἀνταποκρίνομαι, aor. 1. pass. ἀνταπεκρίθην with mid. signif. to answer again, to reply against, constr. with dat. or acc. Lu. xiv. 6. Rom. ix. 20, and Sept.

Ἀντεῖπον, aor. 2. used as aor. of ἀντιλέγω, to gainsay, contradict, with dat. Lu. xxi. 15. absol. in Acts iv. 14. Sept. and Class.

Ἀντέχω, (ἀντί, ἔχω,) trans. to hold any thing against some resisting force, and intrans. to resist, Jos. Ant. v. 8, 6. Mid. ἀντέχομαι, f. ἀνθέξομαι, 1) to hold oneself fast by any thing or person, to cleave to it, be warmly attached to it, with gen. Matt. vi. 24. Lu. xvi. 13. Tit. i. 9. Hence, from the adjunct, 2) to studiously take care of any one, 1 Th. v. 14, ἀντ. τῶν ἀσθενῶν. So Job xxxiii. 24, ἀνθέξεται, τοῦ μὴ πεσεῖν εἰς θάνατον. Comp. Acts xx. 35.

Ἀντί, prep. with gen.; prop. simply, in a LOCAL sense, over against, in presence of, as Hom. II. xxi. 481, ἀντί τιος στήναι. Hence used metaph. either in a hostile sense, against, or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, &c. So in N. T. it is used, I. by way of substitution, in place of, instead of, Lu. xi. 11, ἀντί ἰχθύος ὀφειλ. Ja. iv. 15. ἀντί τοῦ λέγειν ὑμᾶς. 1 Cor. xi. 15, as implying succession, Matt. ii. 22, βασιλεύει ἀντί Ἡρώδου. Sept. & Class. John i. 16, χάριν ἀντί χάριτος, grace upon grace, most abundant grace.—II. by way of exchange, requital, or equivalent, in consideration of, on account of, as said 1) of price,

for, Heb. xii. 16, ἀντὶ βρώσεως μίας. Sept. and Jos. 2) of persons for whom, or for the sake of whom, any thing is done, *in behalf of*, Matt. xvii. 27. xx. 28. Mk. x. 45. Soph. Œd. Col. 1326. 3) of retribution, *for*, Matt. v. 38, ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ. Rom. xii. 17, κακὸν ἀντὶ κακοῦ. 1 Pet. iii. 9, and Class. 4) of cause, motive, or occasion, *on account of*, *because of*, Heb. xii. 2, ἀντὶ χαρᾶς. Eph. v. 31, ἀντὶ τούτου. Lu. xii. 3, ἀνθ' ὧν, 'wherefore.' Though ἀνθ' ὧν is generally a causative formula, for ἀντὶ τούτου, ὅτι, 'on this account, namely that,' because that, or simply, *because*, Lu. i. 20. xix. 44. Acts xii. 23. 2 Th. ii. 10. Sept. and Class. In comp. ἀντὶ signifies, 1) *over against*, as ἀντιτάσσειν. 2) *contrary to*, as ἀντιλέγειν. 3) *reciprocity*, as ἀνταποδίδωμι. 4) *substitution*, as ἀντιβασίλεὺς, ἀνθύπατος. 5) *similarity*, as ἀντίθεος, ἀντάξιος.

Ἀντιβάλλω, f. βαλῶ, prop. *to cast*, or *throw* (as a ball) *in one's turn*, or from one to another; metaph. of words, *to cast backwards and forwards*, as doubts or arguments, in conversation or discussion, Lu. xxiv. 17, τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους; So 2 Macc. xi. 13, πρὸς ἑαυτὸν ἀντιβ. τὸ γεγονός.

Ἀντιδιατίθημι, f. στήσω, (ἀντὶ, διατίθημι,) prop. in Acts *to set up any one against another*, and mid. ἀντιδιατίθεμαι, *to set oneself against another, to be opposed to him*, either in action or in opinion, as 2 Tim. ii. 25, where see Note.

Ἀντίδικος, ου, ὁ, ἡ, (ἀντὶ, δίκη, a suit,) *an adversary in a law-suit*; chiefly, however, the plaintiff, Matt. v. 25. Lu. xii. 58, and Class. Hence it denotes gener. any *adversary or enemy*, Lu. xviii. 3, and in 1 Pet. v. 8, is applied to the *Devil*, the great adversary of man.

Ἀντιθέσεις, εως, ἡ, (ἀντιτίθημι,) *opposition*, 1 Tim. vi. 20, ἀντιθέσεις (opposite opinions, contrary positions,) τῆς ψευδωνύμου γνώσεως.

Ἀντικαθίστημι, f. στήσω, prop. *to set one against another, or to oppose him*. In N. T. in aor. 2. intrans. *to withstand, resist*, Heb. xii. 4. And so ἀντικαθίστασθαι in 2 Sam. xxi. 5. Compl.

Ἀντικαλέω, f. ἔσω, *to invite in return to an entertainment*, Lu. xiv. 12. Xen. Conv. i. 13.

Ἀντίκειμαι, f. κείσομαι, prop. *to be placed opposite to*, metaph. *to be opposed to, to be adverse to*, foll. by dat. Gal. v. 17. 1 Tim. i. 10. So ὁ ἀντικείμενος, 'an adversary,' either absol. or with dat. Lu. xiii. 17. xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Th. ii. 4. 1 Tim. v. 14. Sept. and Class.

Ἀντικρὺ, adv. *opposite to, over against*, with gen. Acts xx. 15, and Class.

Ἀντιλαμβάνω, f. λήψομαι, act. *to receive in return*. In Mid. *to take to oneself*, or lay hold of, either to save from falling, or to appropriate and possess, foll. by gen. In N. T. it is used 1) of things, *to take to one's possession*, 1 Tim. vi. 2, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι, 'those who are in possession of the benefit [of their service].' 2) of persons, *to take into one's protection, protect*.

Ἀντιλέγω, f. ἔξω, *to speak against*, either foll. by dat. or absol. 1) *to gain-say, contradict*, Acts xiii. 45. xxviii. 19, 22. In Lu. xx. 27, foll. by μὴ with infin. *to deny*, Sept. and Class. 2) *to oppose, disobey, condemn*, Lu. ii. 34. John xix. 12. Rom. x. 21. Tit. i. 9. ii. 9.

Ἀντίληψις, εως, ἡ, (ἀντιλαμβάνομαι,) prop. and in Class. *help, aid*; but in N. T. (and also sometimes in the Sept.) by meton. of abstract for concrete, *a helper, reliever*, 1 Cor. xii. 28, supposed by some to be equiv. to the διάκονος. But see my note there.

Ἀντιλογία, as, ἡ, (ἀντιλέγω,) *contradiction, gener.* 1) as said of *strife*, Heb. vii. 7, or of *controversy at law*, Heb. vi. 16. Exod. xviii. 16. 2) of *opposition*, either in words, by *reproach*, Heb. xii. 3. Matt. xxvi. 60. xxvii. 22, et al.; or in deeds, by *rebellion*, Ju. 11, and Protevang. Jac. v. 9.

Ἀντιλοιδорέω, f. ἤσω, *to revile in turn*, 1 Pet. ii. 23. Lucian. Conv. § 40.

Ἀντίλυτρον, ου, τὸ, (ἀντὶ, λύτρον,) *a ransom, price of redemption*, 1 Tim. ii. 6, ἀντ. ὑπὲρ πάντων, where it is well explained by Hesych. ἀντίδοτον, implying the substitution, in suffering, of another person instead of the guilty one. See 2 Cor. v. 21. Tit. ii. 14. 1 Pet. i. 18. It does not occ. in Class., but ἀντιλυτρόω is found in Aristot.

Ἀντιμετρέω, f. ἤσω, *to measure out in return*, absol. Matt. vii. 2. Lu. vi. 38, where it is put metaph. for *requite*.

Ἀντιμισθία, as, ἡ, (ἀντὶ, μισθός,) *retribution*, whether for good, (*recompense*), 2 Cor. vi. 13, or for evil, (*punishment*), Rom. i. 27. Does not occ. in Class., but ἀντίμισθος is found in Æschyl. Suppl. 285.

Ἀντιπαρέρχομαι, f. ελεύσομαι, *to pass along on the opposite side of any thing* (as a road), and so *to pass by*, Lu. x. 31, sq. Wisd. xvi. 10. Anthol. Græc. Jacobs. vii. 255.

Ἀντιπέραν, adv. (ἀντὶ, πέραν,) *over against, on the opposite shore*, Lu. viii. 26, and Class.

Ἀντιπίπτω, f. πεσοῦμαι, 1) prop. *to fall against or upon*, implying violence

and hostility, Polyb. and Hdian. So our phrase 'to fall foul of' is used both in a natural and figur. sense, of being in opposition to any one or his laws; and so Acts vii. 51, τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε.

Ἀντιστρατεύομαι, f. εὔσομαι, mid. dep. 1) prop. to lead out an army against; 2) met. to be adverse to, to oppose, with dat. Rom. vii. 23, ἀντισ. τῷ νόμῳ τοῦ νοός μου. Aristæn. Ep. ii. 1.

Ἀντιτάσσω, f. ξω, act. to range an army in battle-array against, or to oppose some persons to others, Thuc. iv. 55; metaph. to oppose, as Jos. Ant. iii. 1, 2, τῷ βιαζομένῳ τῆς ἀνάγκης ἀντιτάξαι τὸ ἀνδρεῖον. In N. T. mid. ἀντιτάσσομαι, met. to set oneself against, to resist, oppose, either with dat. or absol. Acts xviii. 6. Rom. xiii. 2. Ja. iv. 6. v. 6. Prov. iii. 34. Xen. Mem. iii. 5, 4.

Ἀντίτυπος, ου, ὁ, ἡ, adj. lit. 'formed after a type or model;' hence by a metaph. taken from coining, correspondent in form, similar to. So Nonnus, ἀντίτυπα ἦθη, 'similar manners.' Hence in N. T. it denotes (agreeably to the adjectival signification in the neut. τὸ ἀντίτυπον, used subst.) that which corresponds to a type, an antitype, Heb. ix. 24. 1 Pet. iii. 21, and in the early Fathers.

Ἀντίχριστος, ου, ὁ, an opposer of Christ, i. e. any one who denies that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John ii. 18, 22. iv. 3. 2 John 7.

Ἀντλέω, f. ἦσω, (ἄντλος, a ship's pump,) to draw forth from a vessel (by means of some machine for that purpose) water, wine, or other liquors, either trans. or absol. John ii. 8, 9. iv. 7, 15. Sept. and Xen. Ec. vii. 4.

Ἀντλημα, ατος, τὸ, prop. what is drawn up; but in N. T. that vessel in which the water drawn up is contained, a bucket, John iv. 11.

Ἀντοφθαλμέω, f. ἦσω, to look at in the face, to face, Barnab. Epist. c. 5, and Chrysost. In N. T. used metaph. of a ship, to face, i. e. bear up against, resist, the wind, Acts xxvii. 15. Wisd. xii. 14. Pol. xviii. 17, 18, μὴ δύνασθαι ἀντ. τοῖς χρήμασιν.

Ἀνυδρος, ου, ὁ, ἡ, adj. (α, ὕδωρ,) dry, (lit. waterless,) Matt. xii. 43. Lu. xi. 24, ἄνυδροι τόποι, barren, desert. See Is. xli. 19. Hos. ii. 3. 2 Macc. i. 19. In 2 Pet. ii. 17, πηγαὶ ἄνυδροι, and Ju. 12, νεφέλαι ἄνυδ. are fig. said of specious seducers, as being like those fountains or clouds which promise water, but deceive those who rely upon them.

Ἀνυπόκριτος, ου, ὁ, ἡ, adj. (α, ὑπά-

κρίνομαι,) unfeigned, real, true, Rom. xii. 9. 2 Cor. vi. 6. 1 Tim. i. 5. Ja. iii. 17. 1 Pet. i. 22. Wisd. v. 18.

Ἀνυπότακτος, ου, ὁ, ἡ, adj. (α, ὑποτάσσω,) unsubjected, I. of things, not made subject, or put under one's controul, Heb. ii. 8.—II. of persons, not subjected, or not to be subjected, refractory, 1 Tim. i. 9. Tit. i. 6, 10.

Ἄνω, adv. up or above, denoting, I. place where, Acts ii. 19. Rev. v. 3, ἐν τῷ οὐρανῷ ἄνω. Hence ὁ, ἡ, τὸ ἄνω as adj. what is above (referred to heaven), and therefore heavenly. So τὰ ἄνω, the things of heaven, John viii. 23. comp. iii. 13, 31. vi. 38; but in the sense heavenly things, Col. iii. 1, 2. Gal. iv. 26, ἡ ἄνω Ἱερουσαλήμ. Phil. iii. 14, ἡ ἄνω κλησίς, equiv. to ἐπουράνιος in Heb. iii. 1. Sept. and Class.—II. motion to a higher place, upwards, John xi. 41. Heb. xii. 15. Sept. and Class. John ii. 7, ἕως ἄνω, to the very top. Sept. in 2 Chr. xxvi. 8.

Ἄνώγειον, ου, τὸ, same as ἀνάγαιον, which see.

Ἄνωθεν, adv. (ἄνω,) I. of place, from above, Matt. xxvii. 51. Mk. xv. 38. John xix. 23, and Class. Hence said of whatever is from heaven; and because God dwells in heaven, it means from God, or in a divine manner, John iii. 31. xix. 11. Ja. i. 17. iii. 17, (ἡ ἄνωθεν σοφία, 'heavenly wisdom,') Sept. and Class.—II. of time, from the first, i. e. the very beginning, Lu. i. 3. Acts xxvi. 5, and Class. On the sense of ἄνωθεν in John iii. 3, 7, γεννηθῆναι ἄνωθεν, and Gal. iv. 9, see my notes.

Ἀνωτερικός, ἡ, ὄν, adj. upper, higher, Acts xix. 1, ἀ. μέρη, 'inland parts.'

Ἀνώτερος, α, ου, adj. higher, used in neut. as the compar. of ἄνω, Lu. xiv. 10, to a higher place, Heb. x. 8, ἀν. λέγων, above, i. e. 'in the former part of the quotation.'

Ἄνωφελής, έος, ὁ, ἡ, adj. (α, ὠφελέω,) 1) useless, unprofitable, Heb. vii. 18, τὸ ἀνιοφέλές, 'uselessness.' Sept. and Class. 2) by impl. injurious, Tit. iii. 9, said of μάχαι νομικαί, and so Prov. xxviii. 3, ὑετὸς ἀν. Thuc. vi. 33. Plato, p. 334.

Ἀξίτη, ης, ἡ, (ἄγνυμι, inf. ἄξει,) an axe, Matt. iii. 10. Lu. iii. 9. Sept. and Class.

Ἀξίος, ία, ιον, adj. worthy, lit. 'what draws the balance,' and makes the scales weigh down. Hence said metaph. I. of equal worth or value, i. e. worthy of being compared with, Rom. viii. 18, οὐκ ἄξια τὰ παθήματα, &c. So Sept. and Class.—II. gener. worthy, i. e. 'deserving of,' whether of good, or evil; 1) of good, absol. and of persons worthy of, i. e. of benefit, Matt. x.

11. Lu. vii. 4. Rev. iii. 4. foll. by gen. of thing, Matt. x. 10, & oft. 2) of *evil*, 'deserving of,' either absol. Rev. xvi. 6, or foll. by gen. πληγών, Lu. xii. 48. θανάτου, Rom. i. 32, & oft.—III. by impl. *suitable*, or *corresponding to*, with gen. as καρπὸς ἀξίους τῆς μετανοίας, Matt. iii. 8. Lu. iii. 8, et al. Hence ἀξίον ἐστὶ, *it is suitable, or proper*, 1 Cor. xvi. 4. 2 Th. i. 3, and Class.

Ἀξιόω, f. ὠσω, (ἀξιος,) *to account as deserving, or worthy of any thing*, 1) prop. and gener. with acc. of person, and gen. of thing, 2 Th. i. 11. 1 Tim. v. 17. Heb. iii. 3. x. 29, and Class. 2) spec. *to regard as suitable, think good*, Acts xv. 38, and Class.

Ἀξίως, adv. *suitably, becomingly*, with gen. Rom. xvi. 2. Eph. iv. 1. Phil. i. 27. 1 Th. ii. 12, and Class.

Ἀόρατος, ου, ό, ή, adj. (α, ὁράω,) *unseen, or that cannot be seen*, Rom. i. 20. Col. i. 15, sq. 1 Tim. i. 17. Heb. xi. 27. Sept. and Class.

Ἀπαγγέλλω, (f. ἐλῶ, aor. 1. ἀπήγγειλα, aor. 2. pass. ἀπηγγέλην,) with dat. of pers. and acc. of thing, or περὶ with gen. or ὅτι, πῶς, &c. or infin. I. *to bring word, convey intelligence to any person, from any person or place, concerning any person or thing*. 1) *to relate, tell*, what has happened, with dat. of pers., or eis and acc. Matt. viii. 33, & oft. 2) *to make known, announce what is done, or to be done*, Matt. xii. 18. Lu. xviii. 37, & oft. Heb. ii. 12, ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.—II. *to bring back word from any one, to report*, foll. by dat. of pers. with or without acc. of thing, Matt. ii. 8. xi. 4. Lu. vii. 22. xiv. 21. Acts v. 22. Sept. and Class.

Ἀπαγχω, f. ἀγξω, *to strangle*; but gener. as in N. T. mid. ἀπάγχομαι, *to strangle oneself*, namely, by hanging, *to hang oneself*, Matt. xxvii. 5. Sept. and Class. On Acts i. 18, see my Note.

Ἀπάγω, f. ξω, aor. 2. ἀπήγαγον, aor. 1. pass. ἀπήχθην, *to lead or conduct away*, 1) gener. Lu. xiii. 15. foll. by πρὸς, Acts xxiii. 17. Sept. and Class. In N. T. said chiefly in a judicial sense, *to lead away or bring*, i. e. either before a judge, or to prison, Matt. xxvi. 57. Mk. xiv. 44, 53. xv. 16, al., or to punishment, Matt. xxvii. 31. Lu. xxiii. 26. John xix. 16. Hence absol. ἀπαχθῆναι, *to be led off to death*, Acts xii. 19, and Sept. 2) used of a way which *leads* (i. e. points or tends) to, foll. by eis, Matt. vii. 13, sq. Jos. Ant. iv. 6, 10, ἀπ. eis μετάνοιαν. 3) mid. ἀπάγομαι, lit. *to take oneself off, to go away*, also metaph. *to go astray, be seduced to evil*, 1 Cor. xii. 2, ἀπ. πρὸς τὰ εἰδωλα τὰ ἄφωνα.

Ἀπαίδευτος, ου, ό, ή, adj. (α, παι-

δεύω,) prop. *uninstructed*, Xen. Mem. iv. 1. 4. Hence, *ignorant*, said both of persons, as Sept. and Jos., and of things, *foolish*, 2 Tim. ii. 23, ἀ. ζητήσεις. So Plut. vi. 143, 5, ἀπαίδευτοι διαθέσεις.

Ἀπαίρω, f. ἀρῶ, prop. trans. *to take away, remove*, Hdot. viii. 57; intrans. *to go away, depart*, Sept. often, and Class. In N. T. occ. only in aor. 1. pass. ἀπήρθη, *to be taken away*, Matt. ix. 15. Mk. ii. 20. Lu. v. 35.

Ἀπαιτέω, f. ἥσω, *to demand back from any one, to require at his hands*, trans. with ἀπό τινος, Lu. vi. 30. xii. 20, τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου.

Ἀπαλγέω, f. ἥσω, in Class. *to grieve out*, i. e. *to cease from grieving*, Thuc. ii. 61. In N. T. *to cease to feel*, whether grief, shame, or other passions, *to be unfeeling*, esp. without sense of shame, Eph. iv. 19.

Ἀπαλλάσσω, f. ἀξω, *to remove from*, trans. foll. by τί, ἀπό τινος, Class. and Sept. Hence, in N. T. 1) mid. ἀπαλλάσσομαι, *to remove oneself from, to depart, leave*, with ἀπό, Acts xix. 12. Sept. and Class. 2) pass. by impl. *to be set free, or dismissed*, Lu. xii. 58, ἀπηλλάχθαι ἀπὸ αὐτοῦ, *to be let go*, i. e. by some private adjustment of the demand; metaph. *to liberate from*; Heb. ii. 15, in act. *to free from fear*; so the Class. use the phrase, ἀπαλλαγῆναι νόσου, and ἀπ. ἀπὸ δουλοσύνης.

Ἀπαλλοτριόω, f. ὠσω, *to estrange, alienate*; pass. *to be estranged, or alienated*, from any one, either foll. by gen. Eph. ii. 12. iv. 18, or absol. Col. i. 21. Sept., Jos., Pol., and Diod. Sic.

Ἀπαλός, ή, ον, adj. prop. *yielding to the touch*, but gener. *soft, tender*, said of the young shoot of a tree, Matt. xxiv. 32. Mk. xiii. 28. So Lev. ii. 14, Aq. ἀπαλά λάχανα.

Ἀπαντάω, f. ἥσω or ἥσομαι, prop. *to meet from opposite directions, to fall in with, meet with*, foll. by dat. Matt. xxviii. 9. Mk. v. 2. John iv. 51, al. Sept. and Class. Said of a hostile rencounter, Lu. xiv. 31. also in Jud. viii. 21. 2 Sam. i. 15.

Ἀπάντησις, εως, ή, (ἀπαντάω,) *a meeting or rencounter*, Sept. often and lat. Class. In N. T. occ. only in the phrase eis ἀπάντησιν, put by Heb. for the infin. ἀπαντᾶν, *to meet with*, foll. by gen. Matt. xxv. 1, 6. 1 Th. iv. 17; by dat. Acts xxviii. 15.

Ἀπαξ, adv. 1) prop. *once*, 2 Cor. xi. 25. Heb. ix. 7, al. Sept. & Class. So ἀπαξ καὶ δις, *once and again*, i. e. several times, Phil. iv. 16. 1 Th. ii. 18, & Sept. 2) metaph. *once for all*, Heb. vi. 4. ix. 27. x. 2. Joseph. & Sept.

Ἀπαράβατος, ου, ὁ, ἡ, adj. (α, πα-
ραβαίνω,) used in later Class. either act.
not passing over, or transgressing a law,
Joseph. Ant. xviii. 8, 2; or pass. *not vio-
lated*, i. e. *inviolable*, as said of a law. In
N. T. said of Christ's priesthood, Heb. vii.
24, as being *not transient*, or passing to a
successor, but perpetual.

Ἀπαρασκευάστος, ου, ὁ, ἡ, adj.
(α, παρασκευάζω,) *unprepared*, 2 Cor.
ix. 4, & Class.

Ἀπαρνέομαι, f. ἴσομαι, depon.
(though the first fut. pass. ἀπαρνηθή-
σομαι occ. in a pass. sense, Lu. xii. 9.)
prop. *to deny*, foll. by infin. Lu. xxii. 34,
πρὶν ἢ τοῖς ἀπαρνήσῃ μὴ εἰδέναι με. He-
rod. viii. 69. Hence metaph. of persons, *to
disown*. 1) as said of Christ and his reli-
gion, Matt. xxvi. 34, 35, 75. Mk. xiv. 30.
John xiii. 38, al.; 2) of persons disowned
by Christ, Lu. xii. 9. Sept. & Class. 3) foll.
by εἰαυτὸν, *to deny and renounce self*, all
personal interests of one's own, Matt. xvi.
24. Mk. viii. 34. Lu. ix. 23.

Ἀπαρτι, sometimes printed ἀπ' ἄρτι,
adv. of time, *from this time*, 1) henceforth,
hereafter, Matt. xxiii. 39. John i. 52. 2)
nearly equiv. to ἄρτι, but stronger, *at this
very time, even now*, John xiii. 19. xiv. 7.
Rev. xiv. 13. Aristoph. Plut. 388.

Ἀπαρτισμός, ου, ὁ, (ἀπαρίττω, to
complete,) *completion*, Lu. xiv. 28, πρὸς
ἀπαρτισμόν, *for completion*, i. e. of the
building. Dion. Hal.

Ἀπαρχή, ἡς, ἡ, (ἀπάρχομαι, to
offer first-fruits in sacrifice, 2 Chron. xxx.
24.) prop. *an offering of first-fruits*; then
an offering gener. In N. T. prop. *the first-
fruits* of any thing, which were usually
consecrated to God; and hence, I. as said
of things, *the first part*, or *earnest* of any
thing, Rom. xi. 16, ἀπαρχὴ scil. φυρά-
ματος, meaning, 'the first portion,' taken
out of the mass, said metaph. of the
Jewish Patriarchs. In Rom. viii. 23, τὴν
ἀπαρχὴν τοῦ Πνεύματος is used fig., to
denote the first gifts of the Holy Spirit,
considered as the earnest and pledge of
still higher gifts hereafter.—II. of per-
sons, *first in time*, as to any thing, i. e.
the first of whom any thing may be pre-
dicated, a *firstling*, Rom. xvi. 5, ὅς ἐστιν
ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, 'the
first who embraced the Gospel.' 1 Cor. xv.
20, 23, (of Christ,) ἀπαρχὴ τῶν κεκοι-
μημένων, 'the first who had arisen from
the dead.' 1 Cor. xvi. 15. Ja. i. 18, ἀπ.
τῶν αὐτοῦ κτισμάτων.

Ἄπας, ασα, αν, adj. (ἄμα, πᾶς,)
nearly the same as πᾶς, but stronger in
sense, *the whole, every, all together*, Matt.
xxiv. 39. Mk. xvi. 15, & oft.

Ἀπατάω, f. ἴσω, to deceive, trans.

Eph. v. 6. 1 Tim. ii. 14. Ja. i. 26. Sept.
and Class.

Ἀπάτη, ἡς, ἡ, (ἀπατάω,) *deception*,
deceit, said both of persons, a making false-
hood pass for truth, 2 Pet. ii. 13, and, as
mostly in Class., of any thing deceptive or
seductive; and so Matt. xiii. 22. Mk. iv.
19. Col. ii. 8. Heb. iii. 13. Eph. iv. 22,
ἐπιθυμίας τῆς ἀπάτης, for ἀπατηλίας.

Ἀπάτωρ, ορος, ὁ, adj. (α, πατήρ,)
without father, prop. *one who has lost his
father*, but in N. T. 'one whose father is
not reckoned in the genealogies,' Heb. vii.
3. See, however, my note.

Ἀπαύγασμα, ατος, τὸ, (ἀπό, αὐγή,
splendour,) lit. *off-shining*, prop. *the light
reflected from any lucid body, any reflected
brightness*; but in Heb. i. 3, ἀπ. τῆς δόξης
τοῦ Θεοῦ, (as said of Christ,) fig. for 'in
whom the Divine majesty is conspicuous,
the effulgence of His glory,' implying his
Divine nature. The term is equiv. to
εἰκὼν in Col. i. 15.

Ἀπειδὼν, (aor. 2. subj. ἀπίδω,) used
as aor. of ἀφοράω, which see, prop. *to
look off from one object*, and by impl.
upon another, foll. by πρὸς or εἰς, and
metaph. *to look at, or regard with attention*.
Also in N. T. from the adjunct, *to per-
ceive and know any thing fully*, after due
consideration, Phil. ii. 23, ὥς ἂν ἀπίδω
τὰ περὶ ἐμέ. So Jon. iv. 5, ἕως οὗ ἀπ-
ίδῃ τί ἐστὶν τὴ πόλει.

Ἀπειθεία, ας, ἡ, (ἀπειθεῖς,) prop. *a
resistance to persuasion* by contumacy. In
N. T. said of the *want of the obedience of
faith*, by *unbelief*, Rom. xi. 30, 32. Eph.
ii. 2. v. 6. Heb. iv. 6, 11. Col. iii. 6. Jos.
Ant. iii. 15, 2. & Fathers. It is a stronger
term than ἀπιστία, denoting *obstinacy of
unbelief*.

Ἀπειθεῖω, f. ἴσω, (ἀπειθεῖς,) prop.
*not to suffer oneself to be persuaded, to
refuse belief, to disbelieve, or be disobedient*.
In N. T. it is used 1) absol. of *unbelievers*
in Christ, Acts xiv. 2. xvii. 5. xix. 9.
Rom. xv. 31. 1 Pet. ii. 7; and of those
who are *disobedient* to God, Heb. iii. 18.
1 Pet. iii. 20. Rom. xi. 31. x. 21. Sept. &
Joseph. 2) foll. by dat. of pers. or thing,
e. gr. τῷ Υἱῷ, John iii. 36. τῷ Θεῷ, Rom.
xi. 30. τῇ ἀληθείᾳ, Rom. ii. 8. τῷ λόγῳ,
1 Pet. ii. 8. τῷ εὐαγγελίῳ, 1 Pet. iv. 17.

Ἀπειθεῖς, ἐος, ὁ, ἡ, adj. (α, πειθεῖω,)
unwilling to be persuaded, refusing belief,
and consequently *obedience*; absol. Lu.
i. 17. Tit. i. 16. iii. 3. foll. by dat. of pers.
or thing, Acts xxvi. 19. Rom. i. 30. 2 Tim.
iii. 2. Sept. and Class.

Ἀπειλέω, f. ἴσω, (the etymology is
variously deduced, but with little success,
I suspect it to be the same word with ἀπ-
ειλέω, which prop. means, *to hem in, hem,*

or drive into a corner, Hdot. ix. 9, and metaph. to drive into straits. See Hdot. i. 24. ii. 141. viii. 109.) Thence it came to mean gener. to threaten, i. e. to compel to do any action, or to desist from any action. Xen. Symp. iv. 31, οὐκέτι ἀπειλοῦμαι, 'deterred by threats.' The constr. is acc. of thing, or a verb in infin. and dat. of pers.; so Acts iv. 17, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν, where the lit. sense is, 'minis deterreamus ne,' &c. the full sense, 'strictly charge them, under menace of punishment, not to speak,' &c. a sense of ἀπ. very rare, but of which I can cite two examples. Joseph. Ant. x. 7, 4, ὁ δὲ ἀπειλεῖ (αὐτοῖς) πρὸς τοὺς πολεμίους φυγεῖν. Theocr. Id. xxiv. 16, ἀπειλήσασα φυγεῖν βρέφος Ἡρακλῆα. In the only other passage where the word occurs in N. T. it is used absol. in the sense, to use threatening language, reproach, 1 Pet. ii. 23, πάσχων οὐκ ἠπείλει: as in Demosth. p. 42, ἀπείλει. Hdot. iii. 77, τοῖσι π. ἀπείλειον. Eccclus. xix. 17, ἔλεγχον τὸν πλησίον σου πρὶν ἢ ἀπειλήσαι.

Ἀπειλή, ἡς, ἡ, prop. a threat, Acts iv. 17, 29. ix. 1, and hence, reproach, upbraidings, Eph. vi. 9, ἀνιέντες τὴν ἀπ., and so ἀπειλέω, 1 Pet. ii. 23, and often in Sept., but see my note.

Ἀπειμι, f. ἔσομαι, to be absent, 1 Cor. v. 3. 2 Cor. x. 1, 11, and Class.

Ἀπειπον, aor. 2. fr. obsol. ἀπέπω; which prim. meant, as in Hom. to speak out, (equiv. to ἐξείπω,) as in putting forth a message, but afterwards to speak off, i. e. recall one's words, and metaph. renounce any purposed action, and gener. to reject any proposal, refuse or interdict, forbid any thing proposed to be done. Thuc. v. 23, 32, 43. vi. 89. vii. 60, & oft. in Class. In N. T. it occurs only in mid. which lit. means, to speak oneself off from any thing, i. e. to renounce or disown, and gener. to have nothing to do with; and is often used both as regards persons and things; the latter alone occ. in N. T. 2 Cor. iv. 2, ἀπ. τὰ κρυπτά τῆς αἰσχύνης, 'to have nothing to do with, renounce the practice of.'

Ἀπειραστος, ου, ὁ, ἡ, adj. (α, πειράζω,) either pass. untried, untempted; or act. that has not tried or experienced. In each of these two senses the word has been taken by one or other of the Commentators at Ja. i. 13, ὁ Θεὸς ἀπ. ἐστὶ κακῶν: but though the latter is quite agreeable to the usus loquendi, the former is more suitable to the context; and in the sense 'is untempted,' there seems implied that of 'is not to be tempted.'

Ἀπειρος, ου, ὁ, ἡ, adj. (α, πείρα,) prop. unexperienced, from not having made

trial of, and consequ. uninstructed, ignorant, Sept., Joseph., and Class. And so the word is gener. explained at Heb. v. 13. But I prefer the interpr. 'unfit for, unequal to, unable to comprehend' the doctrines of the Gospel.

Ἀπεκδέχομαι, f. ἵσται, depon. lit. to wait out the time of any one's absence, i. e. to wait long for, to await, or expect ardently, trans. Rom. viii. 19, 23, 25. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20.

Ἀπεκδύομαι, f. ὕσται, depon. mid. 1) prop. to strip off and lay aside, as one's clothes; 2) fig. to divest oneself of, and renounce any habit or practice, Col. iii. 9, ἀπ. τὸν παλαιὸν ἄνθρωπον, i. e. the corrupt nature we derived from our father Adam. Simil. Hesychius. Philo, p. 59, χαλεπὸν ὁλοσχερῶς ἐκδύναί τὸν ἄνθρωπον, 'the man,' i. e. the disposition of man, also p. 1081, ἐκδύμενοι τὰ ἁμαρτήματα, and Joseph. Ant. xiii. 7, 1, ἀπεκδ. τὴν ὑπόκρισιν, in allusion to actors putting off the dress and mask of one character, and assuming that of another. 3) to strip, i. e. divest of power or authority, Col. ii. 15, ἀπ. τὰς ἀρχάς, 'having despoiled them of their power;' by an allusion to stripping vanquished foes of their armour and arms, and thereby making them powerless.

Ἀπέκδυνσις, εως, ἡ, (ἀπέκδυμι,) prop. a putting off of garments, and metaph. renunciation or abandonment of habits and practices, Col. ii. 11, ἀπ. τοῦ σώματος τῆς σαρκός, 'by a renouncing of the sins to which the body and flesh are prone.' Comp. Col. iii. 9, ἀπεκδ. τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

Ἀπελαύνω, aor. 1. ἀπήλασα, to drive off, or away from, Acts xviii. 16. Sept. and Class.

Ἀπελεγμός, ου, ὁ, (ἀπελέγχομαι, to be confuted,) prop. a being convicted of error, and by impl. the disrepute thence resulting, Acts xix. 27, where εἰς ἀπελεγμὸν ἐλθεῖν is equiv. to ἀπελέγχεσθαι, and that parallel to εἰς οὐδὲν λογισθῆναι.

Ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος,) lit. one who has ceased to be (ἀπό) a slave, and become a freeman, a freedman, 1 Cor. vii. 22, and oft. in Class.

Ἀπελπίζω, f. ἴσω, (ἀπό, ἐλπίζω,) prop. to hope out, i. e. to have done with hoping, to be hopeless, lose all hope, to despair. Sept. and Class. oft. In Lu. vi. 35, δανεῖζετε, μηδὲν ἀπελπίζοντες, the sense is, 'expecting nothing in return.' See my note in loco.

Ἀπέναντι, adv. (ἀπό, ἔναντι,) lit. from over against, as in Class. opposite to,

over against; but in Sept. and N. T. 1) prop. *over against, in the presence of*, as said both of persons, Matt. xxi. 2. xxvii. 24, ἀπ. τοῦ ὄχλου. Acts iii. 16, & Sept.; and things, as *places*, Matt. xxvii. 61, ἀπ. τοῦ τάφου, and Sept. 2) fig. by Hebr. as said of what is *before the mind*, Rom. iii. 18, ἀπ. τῶν ὀφθαλμῶν αὐτῶν. 3) by Hebr. *over against*, in the sense *contrary to*, Acts xvii. 7, ἀπ. τῶν δογματῶν Καίσαρος, and Sept.

Ἀπέραντος, ου, ὁ, ἡ, adj. (α, πέρασ, limit,) *unlimited, interminable*, 1 Tim. i. 4, γενεαλογίαι ἀπ. Sept. and Class.

Ἀπερισπάστως, adv. (α, περισπάω, to draw round, i. e. in another direction.) lit. *without being pulled in a different direction*; and met. *without distraction*, or solicitude about earthly things, 1 Cor. vii. 35, and Class. The adj. ἀπερίσπαστος often occurs in the sense, 'undistracted by cares or business,' in Polyb. and Porphy.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (α, περιτέμνω,) prop. *uncircumcised*, Gen. xvii. 14, et al. in Sept. In N. T. metaph. Acts vii. 51, ἀπ. τῇ καρδίᾳ καὶ τοῖς ὠσίν, as said of those who, from carnal ἀκροβυστία, turn a 'deaf ear to all calls to repentance, Ezek. xliv. 7, 9. Jer. vi. 10, hence *obdurate, perverse*.

Ἀπέρχομαι, f. ελεύσομαι, (ἀπό, ἔρχομαι,) *to go away from one place to another*. Hence, I. gener. *to depart*, absol. and prop. of persons, Matt. viii. 21, et al. or foll. by ἀπό, Mk. v. 17, et al.; but fig. of things which *pass away, cease, or perish*, Mk. i. 42. Lu. v. 13. Rev. ix. 12. xi. 14. xxi. 1, 4. Cant. ii. 11.—II. spec. *to go away to a place, to set off thither, &c.* used 1) prop. and foll. by prepositions or adverbs of motion, Matt. ii. 22. viii. 19, et al. and Class. 2) metaph. of things, which *go forth, or are spread abroad*, as a report, Matt. iv. 24, including the idea of arrival at, as well as travelling towards, Lu. xxiii. 33. Gen. xlii. 21.—III. by Hebr. with case, ἀπέρχ. ὀπίσω τινός, *to go after, follow*, as a disciple, Mk. i. 20. Lu. xvii. 23. John xii. 19; or as a lover, Ju. 7.—IV. in the sense *to withdraw, go apart*, Matt. xxvi. 36. Acts iv. 15; or *turn back, return*, (foll. by εἰς,) Matt. ix. 7. Lu. i. 23, al. also Sept. and Class.

Ἀπέχω, f. ἀφέξω, (ἀπό, ἔχω,) I. *to hold off from*, as a ship from the shore, Hom. Od. xv. 33; and hence, *to avert, restrain*, Hom. and Hdot. In N. T. 1) mid. ἀπέχομαι, *to hold back oneself from*, (App. ii. 82,) i. e. *to abstain from*, with gen., or foll. by ἀπό, Acts xv. 20, 29. 1 Th. iv. 3. v. 22. 1 Tim. iv. 3. 1 Pet. ii. 11. Sept. and Class. 2) intrans. *to be distant from, be absent from*, suppl. ἐαυτὸν, Lu. vii. 6.

xv. 20. xxiv. 13. Sept. and Class. Also fig. said of the heart, Matt. xv. 8. Mk. vii. 6, πόρρω ἀπέχει ἀπ' ἐμοῦ, 'has no regard or reverence for me.'—II. lit. *to have out or away*, i. e. all that is one's due, and then *to receive in full*, said 1) of persons, to have, as we say, 'for good and all,' Phil. 15. Gen. xliii. 23. Num. xxxii. 19. Jos. and Class. 2) of things, as reward or wages, Matt. vi. 2, 5; satisfaction, Lu. vi. 24; or gener. Phil. iv. 18. Hence the idiom ἀπέχει, 'it is enough,' equiv. to ἱκανὸν ἐστι, Mk. xiv. 41.

Ἀπιστέω, f. ἴσω, (ἄπιστος,) 1) gener. *to withhold or be devoid of belief, to doubt, distrust*, absol. Acts xxviii. 24. Mk. xvi. 11. Lu. xxiv. 41. with dat. xxiv. 11. Sept. and Philo. Hence, 2) spec. *to disbelieve, be unbelieving*, without faith in God or Christ, Mk. xvi. 16. Rom. iii. 3. Wisd. x. 7, and by impl. 'to break one's faith to God or Christ, prove false,' 2 Tim. ii. 13.

Ἀπιστία, as, ἡ, (ἄπιστος,) *want of faith, or belief*, in the doctrines of the Gospel, Matt. xiii. 58. xvii. 20, & oft. Sometimes used of wilful disbelief and apostasy, as Heb. iii. 12, 19; at others of ignorant unbelief, 1 Tim. i. 13. i. e. a state of unbelief, before knowing or embracing the Gospel.

Ἀπιστος, ου, ὁ, ἡ, adj. (α, πιστός, credible,) 1) pass. as said of things, *incredible*, Acts xxvi. 8. Joseph. and Class. 2) act. as said of persons, *withholding belief, incredulous*, Matt. xvii. 17. Mk. ix. 19. Lu. ix. 41, al. 2 Cor. iv. 4, of belief in Christ. Hence by impl. *a heathen*, one who does not believe in and worship the true God, 1 Cor. vi. 6, & oft.; so with the idea of *impiety*, Tit. i. 15. Farther by impl. as said of apostates, *faithless, false*, Lu. xii. 46. Rev. xxi. 8.

Ἀπλός, ους, ὅ, ὅν, adj. lit. *uncomplex*, also *simple, sincere, sound*, as said of the eye, Matt. vi. 22. Lu. xi. 34.

Ἀπλότης, ητος, ἡ, (ἀπλός,) prop. *simplicity*, but mostly used metaph. 1) gener. *sincerity, probity*, 2 Cor. i. 12. Eph. vi. 5. Col. iii. 22. Sept., Jos., and Class. 2) spec. of Christian *simplicity*, i. e. frankness and fidelity, or as showing itself in *liberality*, Rom. xii. 8. 2 Cor. viii. 2. ix. 11, 13. Joseph. Ant. vii. 13, 4.

Ἀπλῶς, adv. (ἀπλός,) lit. *simply*, as opposed to doubly. In N. T. *in simplicity or reality*, as opposed to duplicity, Ja. i. 5.

Ἀπό, prep. gov. the genit. denoting the *going forth, or proceeding*, of one object FROM another, and used of such objects as before were *on, by, or with* another, but are now separated *from* and

stand *apart from* it; either of place, time, and origin, or source; its general meaning being *from, away from, of, &c.* I. of PLACE, 1) as implying motion, *from, away from*, both gener. and put after words denoting either departure from a place, pers., &c. prop. as Matt. viii. 34, & oft. or fig. as Mk. i. 42, & oft. Also, after words implying any kind of motion *away from* a place or pers.; and sometimes with the accessory idea of *down from*, after verbs of motion, Matt. viii. 1, et al. Also, as indicating the *place whence* any thing comes or proceeds, Acts xii. 20. xv. 33. 1 Th. iii. 6; after verbs of coming or going off, Matt. ii. 1, et al.; or of order, succession, *ἀρχομαι ἀπό τινος*, 'to begin,' Matt. xx. 8. 2) implying the *separation or removal* of one thing from another, and put after words that denote this, in whatever way, e. gr. after verbs implying separation, Matt. xxv. 32. Rom. viii. 35, 39, and Class.; after verbs of depriving, removing, or taking away, Matt. ix. 15. Lu. x. 42, or where that idea is implied in the context, as after verbs of concealing, Matt. xi. 25. Lu. ix. 45. Sept. and Class.; after verbs of demanding, desisting, or restraining, as *ἀπαιτεῖν*, Lu. vi. 30. *ἐκζητεῖν*, xi. 51. *ἀφιστάναι*, Acts v. 38. *ἀπέχεσθαι*, xv. 20. *καταπαύειν*, Heb. iv. 4. *ἐκδικεῖν*, Rev. vi. 10; after verbs of losing, as *λύειν* and *ἀπολ.*, *καταργεῖν*; also after verbs of freeing, purifying, &c. as redeeming; after verbs implying fear, caution, &c. 3) in verbs implying distance of one object from another, Rev. xii. 14, et al.—II. of TIME, viz. *from* any time onwards, *since* any time, 1) before a noun, as Matt. ix. 22. xi. 12. Lu. i. 70, et al. 2) before a pron. as *ἀφ' ἧς* scil. *ἡμέρας*, 'since,' Lu. vii. 45. 2 Pet. iii. 4, or *ἀφ' οὗ* scil. *χρόνου*, 'since,' Lu. xiii. 25. Rev. xvi. 18. Sept. and Class. 3) before adverbs of time, with or without *τοῦ*, as *ἀπό τοῦ νῦν*, *ἀπ' ἄρτι*, *ἀπό πέρυσι*, *ἀπό πρῶτ'*, *ἀπό τότε*. —III. of the ORIGIN, or SOURCE, of any thing; where *ἀπό* marks the secondary, indirect, mediate origin, while *ἐκ* denotes the primary, direct, ultimate source, and *ὑπό* the immediate efficient agent. 1) said of the *place whence* any one is derived, and where he belongs, with the art. Matt. xxi. 11. Mk. xv. 43. Acts vi. 9, or without it, Lu. ix. 38. John i. 45, and Class. 2) of the *source*, i. e. the person or thing *from which* any thing proceeds, or is derived, Matt. xxiv. 32, *ἀπό τῆς συκῆς*. 2 Tim. i. 3, *ἀπό προγόνων*, 'inherited from my ancestors'; said of persons from whom any one hears, learns, or asks any thing, Matt. xi. 29. Col. i. 7; before the inciting cause or motive, Matt. xiii. 44, et al.; or before the secondary efficient cause, or that which produces or bestows any

thing, Matt. xii. 38. Gal. i. 1; after verbs of having or receiving any thing from another, &c. 1 Cor. vi. 19; put after neut. pass. verbs, to mark the author and source of the action, but not where the author is to be conceived of as personally and immediately active, (this latter idea being expressed by *ὑπό* and *παρά*.) Matt. xvi. 21. Acts ii. 22. Ja. i. 13. 3) said of the *manner or mode* in which any thing is done, &c. e. gr. Matt. xviii. 35, to forgive *ἀπό τῶν καρδιῶν ὑμῶν*, Lu. xiv. 18, & Class. 4) said of the *instrument*, or instrumental source, *from, by means of, with*, Lu. vii. 3. xv. 16. Rev. xviii. 15, & Class. 5) of the material, i. e. *from, of*, Matt. iii. 4, *ἐνδυμα ἀπό τριχῶν καμήλου*, & Class. 6) said of *dependence from* or *on* any person or thing, i. e. attachment to or connexion with any one, Acts xii. 1. xv. 5, and Class. 7) implying a *part* in relation to the whole, a part *from* a whole, in the sense, *from, of*; so after *ἐσθίω* and *πίνω*, or other verbs where an acc. would imply the whole, Mk. vi. 43, et al.; said of a class or number of persons, from which any one is selected, and of which he forms a part, Matt. xxvii. 9. Lu. xvi. 30. Heb. vii. 2, and Class. In composition, *ἀπό* implies, 1) separation, *from, off*, as *ἀπολύω*, *ἀποτέμνω*. 2) removal, *away*, as *ἀποβάλλω*, *ἀπάγω*. 3) abatement or cessation, as *ἀπαλγέω*. 4) completion, *in full*, as *ἀπέχω*, *ἀποθνήσκω*. 5) intens. as in *ἀποθανυμάζω*, *ἀποτολμάω*. 6) restitution, requital, as *ἀποδίδωμι*. 7) like *a priv.* it removes the force of the simple word, as *ἀποδοκιμάζω*, *ἀποκαλύπτω*.

Ἀποβαίνω, f. *βήσομαι*, aor. 2. *ἄπειβην*. 1) prop. *to go away, depart from*, any place, gener.; but often *to descend from*, as from horseback to the ground, or from a vessel to land, *to disembark*, Lu. v. 2. John xxi. 9, and Class. 2) metaph. *to turn out, result, happen*, like Lat. *evenire*, foll. by dat. of pers. and sometimes acc. of thing preceded by *εἰς*, denoting the end of action, as Artemid. iii. 67, *εἰς κακὸν ἀπέβησαν χρήσται φανεῖσαι ἐλπίδες*. So we may account for the expression in Phil. i. 19, *τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν*, with which comp. Job xiii. 16, Alex. καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν.

Ἀποβάλλω, f. *βαλῶ*, aor. 2. *ἄπειβαλον*. I. prop. *to cast away* any thing as arms or utensils; also, *to cast off* a garment, Mk. x. 50. Is. i. 30. Æl. V. H. xii. 38.—II. metaph. *to lay aside, abandon*, *ἀπ. τὴν παρόρησιαν ὑμῶν*, Heb. x. 35. Philo, Joseph. and Class.

Ἀποβλέπω, f. *ψω*, I. prop. *to look off* (*ἀπό*) *from* any thing, and towards

(εἰς) another, Polyb. vi. 50, 3.—II. *to regard, have respect to, rationem habere*, Heb. xi. 26, ἀπ. εἰς τὴν μισθαποδοσίαν, 'had regard to the reward he hoped for.' So Philo p. 852, εἰς τὸ τοῦ Θεοῦ μέγεθος ἀποβλέπων.

Ἀποβλήτος, ου, ό, ή, adj. (ἀποβάλλω,) prop. *what is fit to be cast away or rejected, despicable*, so oft. in Class. In Sept. it is often used of what is *abominable*, as being interdicted by the Mosaic law, Hos. ix. 3. And so 1 Tim. iv. 4, πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπ. Lucian Tim. § 37, οὗτοι ἀποβλήτά εἰσι ὧρα τὰ παρὰ τοῦ Διός.

Ἀποβολή, ης, ή, (ἀποβάλλω,) 1) prop. *a casting off or away*, as of arms, or articles of dress. 2) *the loss* (jactura) of any goods, or *the deprivation* of persons dear to us, as children, Joseph. Ant. iv. 8, 46, et al. or of life itself, as Acts xxvii. 22, ἀποβολή ψυχῆς οὐδεμία. 3) metaph. *rejection*, as opp. to reception into favour.

Ἀπογίνομαι, aor. 2. ἀπεγενόμην, prop. *to be absent from* a place where any thing has happened; also, *to be removed or to remove oneself from, to depart*. Hence, in a fig. sense, *to depart from life, to die*, as Thuc. ii. 34, 51, and often in Class. Hence, in N. T. metaph. foll. by dat. *to die to any thing, to renounce it*, 1 Pet. ii. 24, ἀπογ. ταῖς ἁμαρτίαις. Comp. Rom. vi. 4.

Ἀπογραφή, ης, ή, (ἀπογράφω, to write off, enter in writing,) *an enrolment, or register*, as of citizens, their names, property, &c. for the purpose of taxation, &c. Lu. ii. 2. Acts v. 37. The former passage is supposed to refer to *an enumeration* of persons, and the latter to *a census*, i. e. of persons and property.

Ἀπογράφω, f. ψω, prop. *to write off or out*, and hence, *to enrol, or inscribe*, as in a register, Hdot. vii. 100. Pol. xxx. 10, 7, and Heb. xii. 23, where Christians are said to be ἀπογεγραμμένοι ἐν οὐρανοῖς, with allusion to the book of life, Ps. lxi. 29. The mid. form ἀπογράφομαι, 'to enrol oneself,' occurs in Lu. ii. 1, 3, 5, and sometimes in Class.

Ἀποδείκνυμι, f. δείξω, I. prop. *to point out* any person or thing to notice; hence, *to point out* any one as fit for any office, *to nominate*; also by impl. *to appoint*, as often in Class. So in 1 Cor. iv. 9, ό Θεός ἡμᾶς τοὺς ἀποστόλους ἐσχ. ἀπέδειξεν, 'effecit, constituit.'—II. met. *to point out, or show*, any thing to be so or so, *to prove*, as often in Class. So Acts xxv. 7, ὃ οὐκ ἔσχυον ἀποδείξαι. ii. 22, ἀποδειγμένος δυνάμεσι, 'proved to be the Messiah by miracles.' 2 Th. ii. 4, ἀπο-

δείκνυντα ἑαυτὸν ὅτι ἐστὶ Θεός, where the action is put for the endeavour.

Ἀποδδειξίς, εως, ή, (ἀποδείκνυμι,) *manifestation, proof*, 1 Cor. ii. 4, & Class.

Ἀποδεκατόω, f. ὥσω, 1) *to take tithes* of any one, Heb. vii. 5. Sept. in 1 Sam. viii. 15, 17. 2) *to pay or give tithes of*, Matt. xxiii. 23. Lu. xi. 42. xviii. 12, and Sept.

Ἀποδέκτος, ου, ό, ή, adj. (ἀποδέχομαι,) 1) of persons, *admissible*, worthy of admission or approbation, Plut. x. 380. 2) of things, *acceptable*, worthy of approbation or praise, 1 Tim. ii. 3. v. 4.

Ἀποδέχομαι, f. δέξομαι, mid. dep. prop. *to take from another*, and to oneself; and gener. *to receive, admit*, trans. in N. T. used in various shades of sense. I. said of persons, *to receive any one kindly*, i. e. as a friend or guest, *to bid welcome*, Lu. viii. 40. Acts xv. 4. xviii. 27. xxviii. 30, and so Class. oft.—II. of things, metaph. 1) *to accept, applaud* an action, Acts xxiv. 3, ἀποδεχόμεθα sc. τοῦτο: so Joseph. Ant. vi. 4, 4, ἀπ. τὸ ἔργον. 2) *to admit, embrace*, as said of a doctrine, Acts ii. 41. Joseph. Ant. ix. 8, 5. Pol. ii. 39, 5.

Ἀποδημέω, f. ήσω, (ἀπόδημος,) 1) prop. as in Class. *to be absent from one's own people or country*. 2) in N. T. *to go abroad, travel in foreign countries*, Matt. xxi. 33. xxv. 14, et al. Jos. Ant. viii. 13, 5. Xen. Cyr. viii. 5. 1.

Ἀπόδημος, ου, ό, ή, adj. (ἀπό, δῆμος, people,) *absent from home, abroad* in foreign countries, Mk. xiii. 34. Artemid. ii. 8.

Ἀποδίδωμι, (f. δώσω, aor. 1. ἀπέδωκα, aor. 2. ἀπένειμι, opt. ἀποδῶν.) I. *to give away from one's self*, i. e. *to deliver over, give up, bestow*, trans. or absol. 1) gener. Matt. xxvii. 58, ἀποδοθῆναι τὸ σῶμα. 2 Tim. iv. 8. Sept. and Class.; metaph. of evidence, Acts iv. 33; so ἀποδιδόναι λόγον, 'to give account, render account,' Matt. xii. 36. Lu. xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. 2) said in reference to obligation of any kind, *to give in full, to render, pay over or off*, e. gr. wages, Matt. xx. 8. Sept. & Class.; of rent, tribute, expenses, Matt. xxi. 41. xxii. 21. Lu. x. 35. Sept. & Class.; of vows or oaths, Matt. v. 33; of duties in general, 1 Cor. vii. 3. 3) said of trees, fruits, &c. *to yield*, Rev. xxii. 2; metaph. Heb. xii. 11. 4) mid. *to deliver over for one's self*, i. e. *to dispose of* by sale, *to sell*, trans. Acts v. 8. vii. 9. Heb. xii. 16. Sept., Jos., Philo, and Class.—II. *to give back again, restore*, trans. or absol. 1) gener. Lu. iv. 20. ix. 42; spoken of debts, obligations, &c. *to repay, refund*, Matt. v.

26, al. Sept. and Class. 2) spec. in the sense of *to render back, requite, retaliate*, either good or evil, Matt. vi. 4, al. oft. & Sept. Eur. Med. 130.

Ἀποδιορίζω, f. ἴσω, (ἀπὸ, διορίζω, to bound,) prop. of things, *to set or divide off*, any thing by bounds, from something else. In N. T. of persons, *to set oneself off, separate oneself from* another, Ju. 19, οὐτοὶ εἰσιν οἱ ἀποδιορίζοντες ἑαυτούς.

Ἀποδοκιμάζω, f. ἄσω, (ἀπὸ, δοκιμάζω, to approve of,) *to disapprove of, reject*, trans. whether things, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17; or persons, Mk. viii. 31. Lu. ix. 22. xvii. 25.

Ἀποδοχή, ἥς, ἡ, (ἀποδέχομαι, to receive, admit, approve,) prop. *reception, admission*, as said of a guest or friend; and metaph. *approbation or praise*, 1 Tim. i. 15. iv. 9. Joseph. and Class.

Ἀπόθεσις, εως, ἡ, (ἀποτίθημι,) prop. *a putting off, laying aside*, as of clothes or arms; and metaph. *a putting off* of the tabernacle of the body by death, 2 Pet. i. 14, ἀπ. τοῦ σκηνώματός μου, where (as in 2 Cor. v. 2, τὸ οἰκητήριον—ἐπενδύσασθαι) there is a double allusion; viz. to the body, as a garment *to*, and a tabernacle or habitation *of*, the soul. In 1 Pet. iii. 21, σαρκὸς ἀπόθεσις ῥύπου, there is an allusion to the getting rid of vicious habits which defile the soul, (Matt. xv. 18,) the temple of God, (1 Cor. iii. 17,) with reference to the true spiritual baptism, that of the soul, by the being washed from our sins in the blood of Jesus: the same double allusion exists at Heb. x. 22.

Ἀποθήκη, ἥς, ἡ, (ἀποτίθημι,) lit. *a place* where articles of every kind are *laid up*, whether arms, or treasure, or, as in N. T. *grain*; *a barn* or *granary*, Matt. iii. 12. vi. 26. xiii. 30. Lu. iii. 17. xii. 18, 24.

Ἀποθησαυρίζω, f. ἴσω, prop. *to treasure up, lay by*. In N. T. fig. 1 Tim. vi. 19. Lucian Lap. § 15.

Ἀποθλίβω, f. ψω, (ἀπὸ intens. θλίβω,) *to press or crowd from* (ἀπὸ) every side, Lu. viii. 45.

Ἀποθνήσκω, (f. θανῶμαι, aor. 2. ἀπέθανον,) *to die*, intrans. lit. *to die off*, 1) said prop. and phys. of the death of animate creatures, esp. men, whether *to die*, Matt. ix. 24. Mk. v. 35, & oft.; or *to be put to death*, Matt. xxvi. 35. Acts xxi. 13. Rom. v. 6. Heb. xi. 37. Rev. viii. 9; of animals, *to perish*, Matt. viii. 32. Rev. xvi. 3; of trees or vegetables, John xii. 24. 1 Cor. xv. 36; metaph. Ju. 12. In an inchoative sense, *to be dying*, i. e. near to death, 1 Cor. xv. 31. 2 Cor. vi. 9; *to be subject to death*, Rom. v. 15. 1 Cor.

xv. 22. Heb. vii. 8.—II. metaph. *of spiritual and eternal death*, the perishing of the soul, involved in exclusion from the Messiah's kingdom, and including eternal punishment for sin; equiv. to 'the second death,' (Rev. xx. 14.) John vi. 50. viii. 21, 24. xi. 26. Rom. vii. 10. viii. 13. Also said of the *extinction* of faith, works, &c. by their *ceasing to exist*, Rev. iii. 2, ἀποθνήσκειν τινί, or ἀπό τινος, 'to die to or from' any thing, *to renounce, forsake* its use or practice. Col. ii. 20, ἀπὸ τῶν στοιχείων τοῦ κόσμου. Gal. ii. 19, νόμῳ. Rom. vi. 2, τῇ ἁμαρτίᾳ, and Col. iii. 3, τοῖς ἐπὶ τῆς γῆς, 'earthly things.'

Ἀποκαθίστημι, f. καταστήσω, *to bring back into* a former state, *replace, restore*, and by impl. *to amend*, said 1) as regards *persons*, of restoration to health from sickness, (see Foësius Econ. Hipp. in v.) Matt. xii. 13. Mk. iii. 5. viii. 25. Lu. vi. 10. Sept. and Class. 2) of restoration to liberty, home, or country, &c. from prison, Heb. xiii. 19. Sept. & Class. 3) as regards *things*, (a kingdom or government,) *to re-establish, or restore*, what has been abrogated, or disarranged, Diod. Sic. xx. 32. Pol. iv. 25, 7. In N. T. said of the Jewish kingdom, or government, which the Messiah was expected to restore and enlarge, Matt. xvii. 11. Mk. ix. 12. Acts i. 6. So Pol. ix. 30, τὸ πάτριον ἀποκ. πολίτευμα, implying some improvement thereon.

Ἀποκαλύπτω, f. ψω, prop. *to uncover, unveil*, Sept. & Class.; also metaph. *to reveal, disclose*, what was secret, or unknown, trans. Class. Sept. and N. T. where it is used, I. gener. Matt. x. 26. Luke xii. 2; espec. of things which become known by their effects, Lu. ii. 35. John xii. 38. Rom. i. 17, 18. viii. 18. 1 Pet. i. 5. v. 1; also of things tried and proved, and thus *made known*, 1 Cor. iii. 13, ἐν πυρὶ ἀποκαλύπτεται. Gal. iii. 23.—II. said of things revealed, 1) from God to man, and made known by the Holy Spirit, Matt. xi. 25. Lu. x. 21. 1 Cor. ii. 10. Eph. iii. 5. Phil. iii. 15. 2) of things revealed from God through Christ, Matt. xi. 27. Lu. x. 22.—III. said of persons, in the pass. *to be revealed*, i. e. *to appear*, Lu. xvii. 30, of Christ's appearing from heaven; of Antichrist, 2 Th. ii. 3, 6, 8. Sept. in 1 Sam. iii. 21. 2 Esdr. xiii. 32.

Ἀποκάλυψις, εως, ἡ, prop. *the uncovering* of any thing that was covered up; but mostly metaph. *the disclosure* of any thing secret or unknown. In N. T. it is used, 1) of the *removal* of the veil of ignorance, by the communication of knowledge, instruction, &c. Lu. ii. 32. 2) in the sense *manifestation*, Rom. ii. 5, ἡμέρα ἀποκαλύψεως, 'when it will be made

known,' Rom. viii. 19. So of that which before was concealed, as the Divine mysteries, purposes, doctrines, &c. Rom. xvi. 25. 1 Cor. xiv. 6, 26; of revelations from God or Christ, 2 Cor. xii. 1, 7. Gal. i. 12. ii. 2. Eph. iii. 3. 3) *appearance*, said of Christ's appearance from heaven, 2 Th. i. 7. 1 Cor. i. 7. 1 Pet. i. 7, 13. iv. 13.

'Αποκαραδοκία, ας, ἡ, (ἀποκαρδοκέω, fr. ἀπό, κάρα, δοκέω, to look for, prop. to look at any thing, with the head bent forward, and, of course, attentively, and hence, to *await* or *expect anxiously*,) prop. thrusting forward the head; and metaph. *earnest expectation*, Rom. viii. 19. Phil. i. 20.

'Αποκαταλλάσσω, f. ξω, (ἀπό, κατά, ἀλλάσσω, to change,) lit. to *change* or *alter* a person from one state of feeling, or disposition, to another, e. gr. from enmity to friendship, to *reconcile* him to another, Eph. ii. 16. Col. i. 20, sq.

'Αποκατάστασις, εως, ἡ, (ἀποκαθίστημι,) *restoration* to a former [and better] state; prop. said of the restoration of a city or state, Joseph. Ant. xi. 3, 8. Pol. iv. 23, 1, and metaph. of the *restitution* of all things in the Messiah's kingdom, Acts iii. 21.

'Απόκειμαι, f. είσωμαι, (ἀπό, κείμαι,) 1) prop. to be *laid up*, for future use, Lu. xix. 20. Sept. and Class. 2) metaph. to be *laid up* in store for, *reserved for*, to *await* any one, as rewards, or the hope thereof, Col. i. 5. 2 Tim. iv. 8. Jos. and Class.; of *death*, ix. 27. D. Hal. v. 8.

'Αποκεφαλίζω, f. ίσω, (ἀπό, κεφαλή,) to *take off the head*, *behead*, trans. Matt. xiv. 10. Mk. vi. 16, 27. Lu. ix. 9. Sept. and later Class.

'Αποκλείω, f. είσω, to *shut to*, as τὴν θύραν, Lu. xiii. 25. Sept. and Class.

'Αποκόπτω, f. ψω, to *cut off*, *amputate*, trans. Mk. ix. 43, 45. John xviii. 10, 26. Acts xxvii. 32. Sept. and Class. On the sense in the obscure expr. Gal. v. 12, ὃφελον ἀποκόψονται, see my note.

'Απόκριμα, ατος, τὸ, (ἀποκρίνομαι,) *an answer*, also a *judicial response* or *sentence*. So in Class. In N. T. τὸ ἀπόκριμα τοῦ θανάτου, 2 Cor. i. 9, fig. denotes utter despair of life.

'Αποκρίνεται, mid. form fr. act. ἀποκρίνω, to *sift off*, *winnow out*, *separate*. Hence 1) to *judge off*, and in mid. to *judge of* for oneself, i. e. in reply to a question, to *answer*, whether to a simple question, Matt. xi. 4, et al. oft., or to a judicial interrogation, Matt. xxvi. 62. xxvii. 14. Mk. xiv. 61, or to an implied question in an entreaty or proposal, Matt. iv. 4, & oft. or to an accusation, by denial, Matt. iii. 15, et al. oft. 2) by Hebr., to *proceed to*

speak, either in continuation of a previously commenced discourse, to *continue discourse*, Matt. xi. 25. xii. 38, & Sept.; or in commencement thereof, to *begin to speak*, and occasionally with reference to something that has been said. So ἀποκριθεὶς εἶπε or ἀπεκρίθη καὶ εἶπε, Matt. xvii. 4, et al. oft. and Sept.

'Απόκρισις, εως, ἡ, (ἀποκρίνομαι,) *an answer*, Lu. ii. 47. xx. 26. John i. 22. xix. 9. Sept. and Class.

'Αποκρύπτω, f. ψω, (ἀπό, off or away, κρύπτω,) 1) prop. to *conceal* any pers. or thing out of sight, Matt. xxv. 18, τὸ ἀργύριον. 2) metaph. to *conceal from* any one's knowledge, foll. by ἀπό with gen. of pers. Matt. xi. 25. Lu. x. 21. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. Sept. and Class.

'Απόκρυφος, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) prop. *hidden away* from sight. In N. T. metaph. 1) *concealed from* knowledge, Mk. iv. 22. Lu. viii. 17. Sept. and Class. 2) by impl. *laid up in store*, Col. ii. 3, and Sept.

'Αποκτείνω, f. ενῶ, to *kill off*, *put to death*, 1) in a physical sense, Matt. xiv. 5. xvi. 21, & oft. al. Sept. and Class. 2) in a moral sense, to *kill eternally*, occasion the death of the soul by eternal punishment in hell, Matt. x. 28. Rom. vii. 11. 2 Cor. iii. 6. 3) metaph. of things, to *destroy*, *abolish*, ἀπ. τὴν ἔχθραν, Eph. ii. 16.

'Αποκυνέω, f. ήσω, (ἀπό, off, and κυνέω, to be pregnant,) lit. to *finish being pregnant* with, and, from the adjunct, to *bring forth*, metaph. Ja. i. 15, 18, where see my note.

'Αποκυλίνδω, or -ίω, f. ίσω, to *roll from* or *away*, trans. Matt. xxviii. 2. Mk. xvi. 3, 4. Lu. xxiv. 2. Sept., Jos., and Class.

'Απολαμβάνω, f. λήψομαι, aor. 2. ἀπέλαβον, to *take* or *obtain* from any one, i. e. I. to *receive*, and hence, as said of things, to *obtain*, Lu. xvi. 25, ἀπέλαβες τὰ ἀγαθὰ σου. Gal. iv. 5, ἀπ. τὴν νοθεσίαν: also to *receive* from any one something due, as debts, Lu. vi. 34. xv. 27, et Class.; or merited in requital, Lu. xviii. 30. xxiii. 41. Rom. i. 27. Col. iii. 24. 2 John 8, and Class.—II, in mid. and said of persons, to *take to oneself* from another person or place, to *take aside* with oneself, Mk. vii. 33, ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν. So 2 Macc. vi. 21, ἀπολαβόντες αὐτὸν κατ' ἰδίαν παρέκάλουν, and so Jos. and the later Class. In 3 John 8, ἀπολ. signifies 'to receive any one as a guest,' for ὑποδέχεσθαι.

'Απόλαυσις, εως, ἡ, (ἀπολαύω,) *enjoyment*, i. e. 1) the *act* of enjoying, 1 Tim.

vi. 17, εἰς ἀπόλαυσιν, 'for enjoyment,' i. e. to enjoy, Jos. Ant. ii. 4, 4, and Class. 2) the source of enjoyment, in the *pleasure* or profit of the thing, Heb. xi. 25, ἀμαρτίας ἀπ. Sept., Jos., and Class.

Ἀπολείπω, f. ψω, gener. *to leave away from oneself*, 1. *to leave any one behind*, 2 Tim. iv. 13, 20. Jos. and Class. Pass. *to be left behind, remain*, Exod. xiv. 28. Met. ἀπολείπεται, 'there remains,' Heb. iv. 6, 9. x. 26. Wisd. xiv. 6, and Class.—II. *to forsake, renounce*, Jude 6, ἀπ. τὸ ῥδιον οἰκητήριον. Sept. and Class.

Ἀπολείχω, f. εἴχω, *to lick, lick off or clean, belick*. Lu. xvi. 21, οἱ κύνες ἀπέλειχον τὰ ἔλκη αὐτοῦ.

Ἀπόλλυμι, (f. ἀπολέσω, perf. ἀπόλωκα, perf. 2. ἀπόλωλα, mid. f. ἀπολούμαι, aor. 2. ἀπολόμην,) lit. *to destroy or perish off*. I. act. form, 1) *to destroy, cause to perish*, used both of things, 1 Cor. i. 19, and Class. and persons; and said both of physical death, Matt. ii. 13. xii. 14. xxi. 41, & oft. Sept. and Class., and of moral or spiritual, involved in everlasting exclusion from the Messiah's kingdom, together with positive punishments eternal in their duration, (see on v. ἀποθνήσκω,) Matt. x. 28. Mk. i. 24. Lu. iv. 34. ix. 25, 56. Rom. xiv. 15. 2) *to lose, be deprived of* any thing, as an article of property, reward, or one's life, Matt. x. 42. Mk. ix. 41, & oft.—II. mid. and pass. forms ἀπόλλυμαι, 2 perf. ἀπόλωλα, 1) *to be destroyed, to perish*, 1) said of things, Matt. v. 29, seq. οἱ ἄσχοι ἀπολ. Matt. ix. 17. Mk. ii. 22, et al. 2) of persons, both of physical death, Matt. viii. 25. xviii. 14, & oft. Class.; and of moral and spiritual death, *to perish eternally, be deprived of eternal life*, Lu. xiii. 3. John i. 15, sq. x. 28. xvii. 12. Rom. ii. 12. 1 Cor. viii. 11. xv. 18. 2 Pet. iii. 9. Also said of things, *to be lost*, as strayed sheep, Lu. xv. 4, 6, or *to come to nought*, as Σοῖξ, Lu. xxi. 18; or of persons, Lu. xv. 24; also metaph. Matt. x. 6. xv. 24. xviii. 11. Lu. xix. 10, and Sept.

Ἀπολογέομαι, f. ἵσμαι, dep. mid. lit. *to speak oneself off of* any charge, i. e. *to plead for oneself* before a tribunal, or simply in justification of any thing; used either absol. Lu. xxi. 14. Acts xxv. 8. Rom. ii. 15, or foll. by dat. of pers. *to or against* whom, Acts xix. 33, or ἐπὶ with gen. Acts xxvi. 2, or with an accus. of manner, τὶ, Lu. xii. 11, al.

Ἀπολογία, as, ἡ, (ἀπολογέομαι,) a defence before a tribunal or elsewhere, Acts xxii. 1. 2 Tim. iv. 16, al. So of defence gener. 2 Cor. vii. 11. Phil. i. 17, τοῦ εὐαγγελίου. 1 Cor. ix. 3, et al.

Ἀπολούω, f. ούσω, trans. 1) prop. *to wash off* dirt from any person or thing,

(constr. τινά τι,) mid. ἀπολούομαι, *to wash oneself clean*. 2) met. *to cleanse any one from* the moral pollution of vice or sin, and, as used of things, in mid. *to renounce* the sins in their guilt and punishment, Acts xxii. 16, ἀπ. τὰς ἀμαρτίας, and absol. 1 Cor. vi. 11, ἀπελούσασθε, 'ye have washed yourselves clean from sin,' Sept. and Philo, p. 1051, τὰ καταρπαίνοντα τὴν ψυχὴν ἀπολούσασθαι.

Ἀπολύτρωσις, εως, ἡ, (ἀπολύτρώ,) gener. *redemption* of a captive or slave by payment of his λύτρον, or ransom. So often in Class. In N. T. it is used I. fig. of deliverance from the penalty and also the power of sin, Rom. vi. 14, on account of the ransom paid by Christ of his own life. Comp. Matt. xx. 28. Rom. iii. 24. Eph. i. 7, 14. Col. i. 14. Hebr. ix. 15.—II. by meton. to denote the author of the deliverance, the Redeemer, 1 Cor. i. 30.—III. said of deliverance simply, the idea of ransom being dropped, ex. gr. from calamities and death, Lu. xxi. 28. Heb. xi. 35; of the soul from the body as its prison, Rom. viii. 23. Eph. iv. 30.

Ἀπολύω, f. ὕσω, *to unbind, let loose, release from*, trans. and foll. by gen. of person or thing, prop. Hom. Od. xxi. 46, et al. in Class. In N. T. metaph. 1) *to release from bonds or imprisonment*, Matt. xviii. 27. Mk. xv. 6. Lu. xxii. 68, et al. oft.; *to release from disease*, which was, like death, considered as a bond, Lu. xiii. 12, ἀπολέλυσαι τῆς ἀσθενείας σου, and 16, ἣν ἔδωκεν ὁ Σ., οὐκ ἔδει λυθῆναι; comp. Acts ii. 24. 2) *to let go, send away, dismiss*, Matt. xiv. 15. xv. 32, et al. oft. and Class. So mid. ἀπολύομαι, *to send oneself away, take oneself off, go away*, Acts xv. 33. xxvii. 25. Sept. and Class.; *to dismiss from life, to let die*, Lu. ii. 29. Sept., Apocr., Ælian, Diod. Sic., and the heathen Philosophers, as Porphyry, Marc. Anton. Indeed the word signif. prop. *to let go from* any place, or fig. from any state which implies restraint, to any other place, as home, or state, as freedom instead of bondage; and sometimes it is employed metaph., and by euphem., of death, either with the addition of τοῦ σώματος, τοῦ ζῆν, as gener. in the Class. writers, or without them, as here and elsewhere in the Scriptures. In short, the term was used partly of liberation from confinement, and partly of release from disease, or labours and anxieties, not only by the being eased of pain and troubles, but by removal from them by death. 3) *to dismiss, as said of a husband divorcing a wife*, Matt. i. 19. v. 31. xix. 3, or a wife a husband, Mk. x. 12, and Class.

Ἀπομάσσω, f. ξω, *to wipe off* or away, act. as tears from the eyes, Pol. xv.

26, 3; mid. *to wipe off from oneself*, as dust, Lu. x. 11.

Ἀπονέμω, f. μῶ, prop. *to apportion off, divide out, assign to*, as in Sept. and Class. In N. T. *to allot, bestow, assign*, 1 Pet. iii. 7, ἀπ. τιμὴν. Jos. Ant. i. 7, 1.

Ἀπονίπτω, f. ψω, *to wash off, cleanse by washing*, as Homer and Sept. In mid. ἀπονίπτομαι, *to wash oneself*, sometimes foll. by an acc. noting the *part of the body* washed, as τὰς χεῖρας, Matt. xxviii. 24.

Ἀποπίπτω, *to fall off*, intrans., foll. by ἀπό with gen. Acts ix. 18. Sept. and Class.

Ἀποπλανάω, f. ἥσω, 1) prop. *to cause to wander from*, i. e. from the right road. 2) metaph. *to mislead, seduce from the truth, deceive*, trans. Mk. xiii. 22. Pass. metaph. *to be drawn away, go astray from, swerve from*, 1 Tim. vi. 10, ἀπ. ἀπὸ τῆς πίστεως. Sept. and Apoc. Pol. iii. 57, 4. Prop. Xen. Eph. p. 50, 13.

Ἀποπλέω, f. πλεύσομαι, *to sail away*, intrans. Acts xiii. 4. xiv. 26. xx. 15, and Class.

Ἀποπλύνω, f. νῶ, *to wash off, cleanse*, trans. said of nets, Lu. v. 2. Sept. and Class.

Ἀποπνίγω, f. ξω, prop. *to choke*, as by drowning, Lu. viii. 33. Metaph. said of plants, *to choke*, by exclusion of air, Matt. xiii. 7. Lu. viii. 7, and Class.

Ἀπορέω, f. ἥσω, (ἄπορος, fr. α, πόρος, way or exit,) Jos. and Class. act.; in N. T. mid. ἀπορέομαι, *to be at a loss* which way to go, *be without resource*, foll. by περὶ with gen. John xiii. 22; by εἰς τὸ, Acts xxv. 20, by impl. *to be perplexed, anxious*, 2 Cor. iv. 8. Gal. iv. 20. Sept. and Class.

Ἀπορία, as, ἡ, (ἀπορέω,) lit. 'a not knowing which course to take,' *perplexity*, Lu. xxi. 25. Sept. and Class.

Ἀπορρίπτω, f. ψω, prop. and in Class. *to cast off, throw aside*, as dress, arms, &c. In N. T. with a reflex. pron. implied, Acts xxvii. 43, ἀπ. ἑαυτοὺς, 'casting ourselves off from the deep into the water.' Sept. and Class.

Ἀπορρῆνίζω, f. ἴσω, (ἀπὸ, ὀρφανός,) *to bereave of*, prop. of parents, Æsch. Choëph. 246. In N. T. it occurs only in the Pass., *to be bereaved of*, foll. by ἀπὸ; metaph. *to be deprived of*, as parents are deprived of their children by death; also said of a teacher *separated from* his disciples, 1 Th. ii. 17.

Ἀποσκευάζω, f. ἄσω, and mid. ἀποσκευάζομαι, lit. *to rid oneself of heavy baggage*, and hence to remove any incumbrance out of the way, Sept. and Class. In N. T. Acts xxi. 15, ἀποσκευασάμενοι

ἀνεβαίνομεν εἰς Ἱερο. 'ridding ourselves of our baggage,' viz. by leaving part of it behind; or rather, 'having packed up our baggage:' a signif., however rare, derivable from ἀποσκευή, 'baggage,' and found in Dion. Hal. Ant. ix. 23.

Ἀποσκίασμα, ατος, τὸ, (ἀπὸ, σκιάζω,) *a casting of a shadow*, metaph. *an adumbration, or faint appearance of change*, Ja. i. 17, where see my note.

Ἀποσπᾶω, f. ἄσω, of things, *to draw from*, as a sword from its scabbard, Matt. xxvi. 51; but gener. *to drag or tear off*; also of persons, *to draw from another to oneself*, Acts xx. 30. Jos. and Class. In aor. 1. pass. in a mid. sense *to withdraw oneself, go away from*, Lu. xxii. 41. Acts xxi. 1. Yet see my notes there.

Ἀποστασία, as, ἡ, *apostasy, defection*; a term of later Greek for ἀπόστασις, Acts xxi. 21. 2 Thess. ii. 3. Sept. and Plut.

Ἀποστάσιον, ἰου, τὸ, (ἀφίστημι,) *defection, desertion*, as of a freedman from his patron, Demosth. In N. T. *repudiation, divorce*, as βιβλίον ἀποστασίου, 'a bill of divorce,' Matt. xix. 7. Mk. x. 4, and Sept.

Ἀποστεγάζω, f. ἄσω, *to unroof a building*, Mk. ii. 4. Strabo p. 304. 542.

Ἀποστέλλω, f. στέλλω, *to send off or away, or forth and out*. Constr. as to the pers. to whom, with dat., or acc. with πρὸς or εἰς; as to the place *whither*, with εἰς or ἐν; and as to the person or place *whence*, with ἀπὸ or παρὰ with gen. of pers. I. prop. said of PERSONS sent forth or out from men, as messengers or agents, Matt. x. 5, 16. xi. 10. xxi. 1, & oft.; of persons sent from GOD, as angels, prophets, or teachers, Matt. x. 40. xiii. 41, et al. oft. In this sense the acc. of pers. is often omitted, as John v. 33, ἀπεστέλλεκετε πρὸς Ἰωάννην, esp. ἀποστείλας before an act. verb, as Matt. ii. 16, ἀπ. ἀνείλε πάντας. Mk. vi. 17. Acts vii. 14, and Sept. and Class.—II. metaph. said of THINGS, *to send forth*, i. e. *to proclaim, promulgate*, and thereby *bestow*, as λόγον, Acts x. 36. xiii. 26. τὸ σωτήριον, xxviii. 28. τὴν ἐπαγγελίαν, Lu. xxiv. 49. Sept. and Class. Also, *to send forth*, of things, Acts xi. 30, ἀπ. τὴν διακονίαν, Class. τὴν ἐπιστολήν. Mk. iv. 29, ἀποστ. τὸ δρέπανον. So ἐξαποστ. Sept. in Joel iv. 9. iii. 13.—III. *to send away, dismiss*, Mk. viii. 26. Matt. viii. 31. Mk. xi. 3. Lu. iv. 18, and Class.

Ἀποστερέω, f. ἥσω, *to deprive or defraud of*, constr. with acc. of person, and acc. or gen. of thing. I. said of PERSONS, foll. by acc. 1 Cor. vi. 8. absol. Mk. x. 19, where I have remarked that ἀποστερ.

signifies 'to deprive any one of his property,' whether by actual and open robbery, or by secret fraud, as denying a debt, cheating in the quality of goods sold, or overreaching in a bargain; also with reference to the conjugal intercourse, 1 Cor. vii. 5. So mid. *to suffer oneself to be defrauded*, 1 Cor. vi. 7. II. of THINGS, foll. by acc. *τὸν μισθὸν*, and in the Pass. constr. by nom. *ὁ μισθός*, Ja. v. 4, *ὁ μισθὸς ἀπεστερημένος*, 'fraudulently held back.' So Sept. and Class.

'Αποστολή, ἡς, ἡ, (*ἀποστέλλω*), in Class. *any thing sent off*, as a present, or an expedition; in N. T. the office of apostle, *apostleship*, Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8.

'Απόστολος, ου, ὁ, (*ἀποστέλλω*), *one sent forth*, whether as a messenger, or ambassador. I. gener. *a messenger*, John xiii. 16. Phil. ii. 25. Sept. and Class.—II. spec. said of messengers or ambassadors from GOD, and joined with *προφήται*, 1 Cor. xii. 29. Eph. iii. 5. Heb. iii. 1. Rev. ii. 2. xviii. 20.—III. of the apostles of Christ, 1) prop. of the Twelve Apostles, Matt. x. 2. Lu. vi. 13, & oft. 2) in a wider sense, of the companions and colleagues of the Twelve, in raising up Churches, 2 Cor. viii. 23. Acts xiv. 4, 14. Rom. xvi. 7.

'Αποστοματίζω, f. *ίσω*, (*ἀπό, στόμα*), a rhetorical term equiv. to *ἀπό στόματος λέγω*, *to speak from mouth*, or memory, also *to cause others* (as pupils) *to repeat by heart*. And as *ἀπό στόματος*, *ex tempore*, involved the idea of what is unpremeditated, hence it came to mean, 'to cause any one to answer questions off-hand' and without forethought, and also metaph. 'to answer any one' by such questions, Lu. xi. 53, *ἤρξαντο ἀποστοματίζειν αὐτόν*.

'Αποστρέφω, f. *ψω*, act. *to turn any person or thing away from any other person or thing*, 1) act. prop. *ἀποστρ. τὴν ἀκοὴν ἀπὸ τῆς ἀλ.* *to turn away the ears from the truth*, 2 Tim. iv. 4. So Sept. and Class. Fig. Acts iii. 26, *to reform*. Lu. xxiii. 14, *ἀπ. τὸν λαόν*, i. e. *ἀπὸ Καίσαρος*: also, *to put away from, remove*, Rom. xi. 26, *ἀπ. ἀσεβείας ἀπὸ Ἰακώβ*. 2) mid. *ἀποστρέφωμαι*, *to turn oneself away from*, i. e. *to forsake*, 2 Tim. i. 15, or *to reject*, Matt. v. 42. Tit. i. 14. Heb. xii. 25. Sept. and Class. 3) act. *to turn back*, i. e. *return*, Matt. xxvii. 3, *ἀποσ. τὰ ἀργύρια τοῖς ἱερεῦσι*: said of a sword, *to return it to its scabbard*, Matt. xxvi. 52.

'Αποστυγέω, f. *ήσω*, (*ἀπό, intens. στυγέω*), lit. *to thoroughly detest*, trans. Rom. xii. 9, and Class.

'Αποσυνάγωγος, ου, ὁ, ἡ, adj. *ex-*

cluded from the synagogue, excommunicated, John ix. 22. xii. 42. xvi. 2.

'Αποτάσσω, f. *ξω*, prop. and lit. *to range off*, i. e. *to appoint* certain persons to particular places, or *set apart* certain things to particular purposes, Jer. xx. 2. 1 Macc. xi. 3. Pass. in Joseph. Bell. iii. 4, 2, *οὐκ ἂν ἀποτάσσονται τοῦ μαχίμου*. Mid. *ἀποτάσσομαι*, prop. *to range oneself off*, *separate oneself from*. But as *parting from* suggests the idea of *taking leave of*, so it came to mean, *take leave of*, *bid farewell to*, foll. by dat. 1) prop. as Lu. ix. 61. Acts xviii. 18, 21. 2 Cor. ii. 13. Joseph. Ant. viii. 13, 7. Charit. ii. 1. and by impl. *to dismiss, send away*, Mk. vi. 46. Jos. Ant. xi. 8, 6, *τοῖς Σ. ἀπετάξατο*. 2) fig. of things, *to renounce, forsake*, abandon the use of, Lu. xiv. 33, *ἀπ. πᾶσι τοῖς ἐαυτοῦ ὑπάρχουσιν*. Jos. Ant. xi. 6, 8. Philo, p. 87 & 274. Jambl. V. P. c. 3. Euseb. H. E. ii. 7, *πάσαις ἀ. ταῖς τοῦ βίου φρόντισιν*.

'Αποτελέω, f. *έσω*, *to finish off, complete, accomplish* any action, or *fulfil* any duty. Xen. Hist. iii. 2, 10, & oft. and Apocrypha. In N. T. pass. *to be grown up*, have attained complete growth and full stature, but metaph. Ja. i. 15, *ἀμαρτία ἀποτελεσθεῖσα*, 'adulta.' So Xen. de Mag. Eq. vii. 4, *ἀνὴρ ἀποτετελεσμένος*, 'consummate,' and Econ. xiii. 3.

'Αποτίθημι, f. *θήσω*, *to put off, lay aside*, Sept. Ex. xvi. 33. trans., but in N. T. and Class. the mid. form, *ἀποτίθεμαι*, is more common, *to put off from oneself*, and thereby *lay aside*, both prop. as Acts vii. 58, *ἀπ. τὰ ἱμάτια*, 2 Macc. viii. 35, & Class. and metaph. *to renounce*, Rom. xiii. 12, *ἀπ. τὰ ἔργα τοῦ σκότους*. Eph. iv. 22. Col. iii. 8. Heb. xii. 1. Ja. i. 21. 1 Pet. ii. 1, and oft. in Class.

'Αποτινάσσω, f. *ξω*, *to shake off*, trans. Lu. ix. 5, *τὸν κονιορτόν*. Acts xxviii. 5, *τὸ θηρίον*. Sept. and Class., as Eur. Bacch. *ἀπ. κισσόν*.

'Αποτίνω, or -ίω, f. *ίσω*, *to pay off, repay*, Philem. 19, *ἀποτίσω*. Sept. & Class.

'Αποτολμᾶω, f. *ήσω*, lit. *to dare out*, i. e. *to come forth boldly to do an action*, Rom. x. 20, *ἀποτολμᾶ καὶ λέγει*, for *ἀποτόλμως λέγει*. Æschin. p. 521 & 547, *ἀπετόλμα δὲ λέγειν*, et al. in Class.

'Αποτομία, ας, ἡ, (*ἀποτέμνω*), prop. *a cutting off*, and metaph. a cutting severity, sharpness, Rom. xi. 22. Plut. de Educ. c. 18, *τὴν ἀποτομίαν τῇ πράσῃ μιγνύναι*.

'Αποτόμως, adv. (*ἀπότομος*, rugged, and metaph. harsh, severe,) metaph. *sharply, severely*, 2 Cor. xiii. 10. Tit. i. 13, and Class.

'Αποτρέπω, f. *ψω*, act. *to turn any*

one away from; mid. ἀποτρέπομαι, to turn oneself away from any person or thing, to shun or avoid, 2 Tim. iii. 5, τούτους ἀποτρέπον, and Class.

Ἀπουσία, as, ἡ, (ἄπειμι,) absence, Phil. ii. 12, and Class.

Ἀποφέρω, (aor. 1. ἀπήνεγκα, aor. 2. ἀπήνεγκον, aor. 1. pass. ἀπηνέχθην,) to bear off and carry away from one person or place to another, Mk. xv. 1. Lu. xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. Sept. and Class.

Ἀποφεύγω, f. ξω, to flee away from, escape, trans. In N. T. metaph. 2 Pet. i. 4. ii. 18, 20, and Class.

Ἀποφθέγγομαι, f. ξομαι, to utter forth, speak out, declare, absol. Acts ii. 4. trans. xxvi. 25. ii. 14. Sept. & Class.; espec. used of deeply sententious, and of prophetic speech, by oracular responses.

Ἀποφορτίζομαι, f. ίσομαι, (ἀπό, φόρτος,) to disburden, unlade, as said of a ship, whether in port, or at sea, Acts xxi. 3, ἀπ. τὸν γόμον, and Class.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι, to use up,) prop. a using up, also consumption by use; but in Col. ii. 22, is denoted simply 'use,' as Dion. Hal. Ant. i. 58, ἐν ἀποχρήσει τε γῆς μοίρας.

Ἀποχωρέω, f. ήσω, to depart from, go away, Matt. vii. 23. Lu. ix. 39. Acts xiii. 13. Sept. and Class.

Ἀποχωρίζω, f. ίσω, to part off, separate, pass. Rev. vi. 14, ὁ οὐρανὸς ἀπεχωρίσθη, 'was separated and rent off;' mid. to separate oneself from, Acts xv. 39, ὥστε ἀποχωρισθῆναι ἀπ' ἀλλήλων.

Ἀποψύχω, f. ξω, to breathe out, expire, as said prop. of the dying, but also fig. of those who faint away, Joseph. Ant. xix. 1, (so ἐκθύσκω,) and also of those who are ready to die away through fear, Hom. Od. xxiv. 347, τὸν δὲ προτὶ οἱ Εἰλην ἀποψύχοντα πολύτλας δῖος Ὀδυσσεύς. Lu. xxi. 26. Comp. Matt. xxviii. 4.

Ἀπρόσιτος, ου, ὁ, ἡ, adj. (α, πρόσ-εμι, to approach,) unapproachable, 1 Tim. vi. 16, φῶς ἀπ. Comp. Ps. civ. 1—3. Ezek. i. 4, and Class.

Ἀπρόσκοπος, ου, ὁ, ἡ, adj. (α, προσκόπτω,) lit. not stumbling. I. act. not causing to stumble, either prop. as said of a road, level, Ecclus. xxxv. 21; or metaph. occasioning no stumbling, not causing to sin, 1 Cor. x. 32.—II. pass. not stumbling, i. e. metaph. 'not falling into sin,' Acts xxiv. 16, ἀ. συνείδησι. Phil. i. 10.

Ἀπροσωπολήπτως, adv. (α, προσωπόληπτος,) without respect of persons, impartially, 1 Pet. i. 17.

Ἀπταιστος, ου, ὁ, ἡ, adj. (α,

πταίω,) prop. not stumbling, as said of a horse, Xen. Eq. i. 6; but in N. T. metaph. not falling into sin, blameless, Ju. 24. So Lucian, ii. 449, δι' ἀπταίστου καὶ ἀκλινούς βίον ἀλύπτως εἰς γῆρας ὁδεύσαι.

Ἀπτω, f. ψω, to put one thing to another, to adjoin or apply one to the other, Hom. Od. xxi. 408. Hence, I. in act. said of fire, applied to material substances, to put or set fire to, kindle. So with λύχρον, Lu. viii. 16. xi. 33. xv. 8. πυρ, Lu. xx. 55, and Class.—II. mid. depon. ἄπτομαι, to apply oneself to any person or thing, i. e. to touch, with gen. 1) gener. Matt. viii. 3. ix. 20. Mk. i. 41. v. 27. Lu. vii. 14, & oft. Sept. and Class. 2) in the Levitical sense, (comp. Lev. v. 2, 3. vii. 18, et al.) Col. ii. 21, μὴ ἅψη. 2 Cor. vi. 17. 3) fig. and by euphemism, ἄπτεσθαι γυναικός, to denote 'carnal intercourse,' 1 Cor. vii. 1. Sept. and Class. 4) by impl. to hurt or harm, 1 John v. 18, (but see my note,) Sept. and Class.

Ἀπωθέω, f. ἀπώσω, (ἀπό, ὠθέω,) to push away from any one, cast off; Sept. and Class. In mid. ἀπωθέομαι, to push away from oneself, cast off, or repel with disgust, trans. Acts vii. 27, ἀπ. αὐτόν. Sept. and Class. Hence, to reject, refuse, Acts vii. 39. xiii. 46. Rom. xi. 1, 2. 1 Tim. i. 19; Sept. and Class.

Ἀπώλεια, as, ἡ, (ἀπόλλυμι,) gener. severe loss, destruction, or ruin. I. said of THINGS, waste or loss, Matt. xxvi. 8. Mk. xiv. 4. Lev. vi. 3. sqq., a loss, lit. something lost.—II. of PERSONS, destruction, 1) in this world, death, Acts xxv. 16. Prov. vi. 15. Is. xxxiv. 5, and later Class. 2) in the world to come, by the second death spoken of in Rev., perdition, consisting in everlasting exclusion from the Messiah's kingdom, together with certain positive torments, eternal in their duration, Matt. vii. 13. Rom. ix. 22. Phil. i. 28. iii. 19. 1 Tim. vi. 9. Heb. x. 39; or what tends to produce that ruin, αἰρέσεις ἀπωλείας, 2 Pet. ii. 1. iii. 7. In John xvii. 12. 2 Thess. ii. 3, ὁ υἱὸς τῆς ἀπ. 'one devoted to perdition.' See in v. υἱός, and my note in loc.

Ἀρά, ᾤς, ἡ, in Class. earnest prayer, couched in supplication, sometimes for good, but mostly for evil, to the person forming the subject thereof, by imprecation. And so in N. T. Rom. iii. 14, where see my note, and Sept.

Ἄρα, or ᾠρα, an illative and interrogative particle; as illative, it stands after other words in a clause, and is accented ᾠρα: as interr. it stands first in a clause, and is accented ᾠρα. In N. T. I. as ILLATIVE, ᾠρα means, therefore, then, or consequently, and serves to introduce a transition. 1) according to its proper force, and

agreeably to Classic usage, Rom. vii. 21, εὐρίσκω ἄρα τὸν νόμον, 'I find then the law,' &c. viii. 1. 1 Cor. xv. 14. Gal. iii. 7. Wisd. vi. 20, and Class. So ἐπεὶ ἄρα, *since then, in that case*, 1 Cor. v. 10. vii. 14; and so in Class. 2) where it does not directly answer to any thing expressed, but still the idea 'according to nature or custom,' &c. suggests itself, *then, now*, &c. as τίς ἄρα, 'who then?' Matt. xviii. 1. xix. 25, et al.; τί ἄρα, 'what then?' Matt. xix. 27, and Class.; εἰ ἄρα, 'if then,' Mk. xi. 13; εἴπερ ἄρα, 'if indeed,' 1 Cor. xv. 15. So οὐκ ἄρα, Acts xxi. 38; μήτι ἄρα, 2 Cor. i. 17. 3) where, contrary to Class. usage, ἄρα is employed in N. T. as *illative*, at the *beginning* of a sentence, and without interrogation, in the sense *therefore, or consequently*, Lu. xi. 48. Rom. x. 17. 2 Cor. vii. 12. Gal. iv. 31. Heb. iv. 9, rarely in Class. When εἰ precedes ἄρα in the apodosis, we may render, 'it follows that.' So Matt. xii. 28, et al. In this use ἄρα is sometimes strengthened by the addition of other particles, as οὖν, 'so then' or 'wherefore.' —II. as *INTERROGATIVE*, ἄρα, at the beginning of a clause, merely serves (like the Latin *num*) to denote a question, and cannot be expressed in English. It requires the answer to be in the negative, Lu. xviii. 8. Gal. ii. 17. Sept. and Class. Sometimes it is strengthened by γε, as ἄρά γε, 'whether indeed,' Acts viii. 30. Sept. and Class.

'Αργέω, f. ἦσω, (ἀργός,) prop. *not to labour*, metaph. *to be inactive, to linger, be delayed*, 2 Pet. ii. 3, τὸ κρίμα οὐκ ἀργεῖ.

'Αργός, ἡ, ὄν, adj. (for ἀεργός, fr. α, ἔργον,) gener. *not at work, unemployed*, I. prop. Matt. xx. 3, 6, *inactive or idle*, 1 Tim. v. 13, & Class.—II. by impl. *indolent, slothful*, prop. Tit. i. 12, γαστέρες ἀργαί. Wisd. xv. 15, πόδες ἀργοί, and Sept. Metaph. '*sluggish in the performance of Christian duty*,' 2 Pet. i. 8.—III. by impl. *vain, ineffectual*, for κενόν, Matt. xii. 36. Comp. Stob. Serm. c. 34, λόγος ἀργός.

'Αργύρεος, ἑα, εον, adj. (ἄργυρος,) *made of silver*, Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20. Sept. and Class.

'Αργύριον, ἰου, τὸ, (ἄργυρος,) *silver*, 1) prop. Acts iii. 6. vii. 16. xx. 33. 1 Pet. i. 18, & Class. 2) meton. for *money* in general, Matt. xxv. 18, 27. Mk. xiv. 11. Lu. ix. 3. xix. 15, 23, & Class. 3) meton. in sing. for *a piece of money*, a certain coin so called, the Jewish shekel, (on which see Calmet,) Matt. xxvi. 15. xxvii. 5. Acts xix. 19. In short, the word denotes, 1) *silver in bullion*; 2) *silver coined*, in which sense it is chiefly used to the singular; 3) *silver coins*; but chiefly the stater,

tetradrachma, or shekel, in which sense it is generally used in the plural, mostly accompanied with numerals, or words that imply number, as *many, few*, &c. 4) in the plural, *money*, as here.

'Αργυροκόπος, ου, ὁ, (ἄργυρος, κόπτω,) *a worker in silver*, Acts xix. 24. Sept. and Class.

'Αργυρος, ου, ὁ, (ἀργός, white,) *silver*, or by meton. the metal *worked up*, either into images, plate, &c. Acts xvii. 29. 1 Cor. iii. 12. Ja. v. 3. Rev. xviii. 12. Class.; or coined into money, Matt. x. 9, and Class.

'Αρειοπαγίτης, ου, ὁ, *a judge of the court of the Areopagus*, Acts xvii. 34.

'Αρέσκεια, ας, ἡ, (ἀρέσκω,) *a desire to please others*. In the Class. gener. in a *bad* sense, of ingratiating oneself into the favour of others by undue compliances; but in N. T. in a *good* sense, as referred to God, Col. i. 10, εἰς πᾶσαν ἀρ. 'so that ye may wholly please God.' Simil. Philo, p. 33, says of Adam, εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλέως.

'Αρέσκω, f. ἀρέσω, aor. 1. ἤρσα, (ἄρω, to adapt,) *to please, be pleasing to*, intrans. and with dat. case. I. *to be pleasing, or acceptable to*, Matt. xiv. 6. Mk. vi. 22. 1 Cor. vii. 33. Gal. i. 10, ζητῶ ἀνθρώποις ἀρέσκειν. 2 Tim. ii. 4. So Θεῷ, Rom. viii. 8. 1 Cor. vii. 32, al. Sept. and Class. By Heb. ἀρέσκειν ἐνώπιόν τινος, *to be acceptable to any one*, Acts vi. 5. & Sept.—II. *to seek to please, or to accommodate oneself to any one*, Rom. xv. 1, 2, 3. 1 Cor. x. 33. Gal. i. 10. 1 Th. ii. 4.

'Αρεστός, ἡ, ὄν, adj. *pleasing, acceptable*, foll. by dat. John viii. 29, τὰ ἀρεστά τῷ Θεῷ. Sept. and Class. By Heb. τὰ ἀρεστά ἐνώπιον τοῦ Θεοῦ, 1 John iii. 22. Sept. Hence, ἀρεστοῦ ἔστιν, 'placet, it is good,' Acts vi. 2. also foll. by dat. of person, 'it is pleasing to,' Acts xii. 3.

'Αρετή, ἡς, ἡ. Its etymon is gener. supposed to be from Ἄρης, *Mars*; but it is better derived from ἄρω, 'to adapt,' denoting 1) prop. '*the fitness of any thing to any particular purpose*;' 2) *the good quality* therein involved; and 3) espec. the good quality of *moral virtue*. After all, however, it may best be derived from ἀρέσκω, (as that from ἄρω,) being, it would seem, immediately from ἀρεστή, and thus denoting 'that which approves itself to, is acceptable to,' man or God, by its intrinsic excellence of whatever kind, whether physical or moral. Accordingly it is applied to qualities inherent, not only in *things*, animate and inanimate, but also *persons*, both man and God. In the Classic poets (espec. Homer) it usually denotes *valour, courage*, but in the prose writers

(*espec. the philosophers*) it usually denotes *moral virtue* in general; as in Thuc. ii. 45, et al. Diod. Sic. v. 71. In N. T. it occurs only five times; and in all these in nearly the same general sense, that of *moral excellence*. I. that of God, as 2 Pet. i. 3, διὰ δόξης καὶ ἀρετῆς. 1 Pet. ii. 9, τὰς ἀρετάς. And so in Joseph. Ant. xvii. 5, 6, ἀρετὴ τοῦ Θείου, and i. 3, 1. Hab. iii. 3. et al. it is used to denote the glorious perfections and attributes of God.—II. that of man, as Phil. iv. 8, εἰ τις ἀρετὴ καὶ εἰ τις ἔπαινος. 2 Pet. i. 5; also Wisd. iv. 1. viii. 7, & Sept.

Ἀρὴν, ὁ, (nom. absol.) gen. ἀρόδος, by sync. for ἀρενός, *a lamb*, Hom. Od. δ, 85. metaph. in Lu. x. 3, ὡς ἄρνας, 'lamb-like.'

Ἀριθμέω, f. ἦσω, *to reckon up by number*, trans. Rev. vii. 9. pass. Matt. x. 30. Lu. xii. 7. Sept. and Class.

Ἀριθμός, οὐ, ὁ, *number*, denoting a multitude composed of units. Usually said in N. T. of a *definite* number, Lu. xxii. 3. John vi. 10, et al., though sometimes of an *indefinite*, Acts vi. 7. xi. 21. xvi. 5. Rom. ix. 27. Rev. xx. 8.

Ἀριστάω, f. ἦσω, (ἄριστον,) *to take an ἄριστον*, any meal before the chief meal, *supper*, intrans. Lu. xi. 37. John xxi. 12, 15, and Class.

Ἀριστερός, ἄ, ὄν, adj. *laevus, left*, Matt. vi. 3, ἀριστερόν, scil. χεῖρ. Plur. in Lu. xxiii. 33, ἐξ ἀριστερῶν, scil. μερῶν. 2 Cor. vi. 7.

Ἀριστον, οὐ, τὸ, *a meal* corresponding partly to our *breakfast*, and partly to our *luncheon*, or early dinner, about noon. See more in my note on John xxi. 12. It occ. Lu. xi. 38. xiv. 12, et al.

Ἀρκετός, ἡ, ὄν, adj. (ἀρκέω,) *sufficient, enough*, Matt. vi. 34, ἀρκετόν (ἐστὶ) τῇ ἡμέρᾳ, &c. Matt. x. 25. 1 Pet. iv. 3, and Class.

Ἀρκέω, f. ἦσω, *to hold back from, ward off*, trans. Hom. Il. vi. 16. In N. T. 1) *to assist*, foll. by dat. of person, 2 Cor. xii. 9, ἀρκεῖ σοι ἡ χάρις μου, and Class. 2) by impl. *to be strong and able*, i. e. *to assist any one*: hence *to suffice, be enough for*, foll. by dat. of person, Matt. xxv. 9. John vi. 7. Sept. and Class. Hence impers. ἀρκεῖ τινί, 'it is enough,' John xiv. 8. mid. ἀρκέομαι, *to suffice oneself with, be satisfied with*, foll. by dat. of thing, &c. Lu. iii. 14. 1 Tim. vi. 8. Heb. xiii. 5. Joseph. and later Class. So with prep. ἐπὶ τούτοις, 3 John 10.

Ἄρκτος, οὐ, ὁ, ἡ, *a bear*, Rev. xiii. 2.

Ἄρμα, ατος, τὸ, (ἄρω,) *a chariot*, Acts viii. 28. Rev. ix. 9. Sept. and Class.

Ἀρμόζω, f. ὀσω, (ἀρμός,) *to adjust, adapt, join fitly together*, trans. foll. by acc. and dat. Hom. Od. v. 247. Jos. Ant.

vi. 9, 5. Hence, ἀρ. τινί, *to join in wedlock, marry to another*, trans. mid. ἀρμόζουαι, in Class. *to marry to oneself*, Hdot. v. 32; but in N. T. as depon. *to marry to another*, fig. 2 Cor. xi. 2, at least according to the general interpret.; but see my note.

Ἀρμός, οὐ, ὁ, (ἄρω,) prop. *a joint*, Ecclus. xxvii. 2; espec. a joint, or articulation of the bones of the human body, Heb. iv. 12. Test. XII. Patr. p. 63, οἱ ἀρμοὶ τοῦ σώματος. Xen. Ven. v. 29.

Ἀρνέομαι, f. ἦσομαι, *to deny*, I. *to affirm a thing not to be*, as opp. to ὁμολογεῖν, absol. Lu. viii. 45. John i. 20. Acts iv. 16, et al. also Sept. and Class.; foll. by acc. Lu. xxii. 57, ἦρν. αὐτὸν (Jesus, his Messiahship). Tit. i. 16, ἀρν. Θεόν, 'deny his existence.' 1 John ii. 22, ὁ ἀρν. τὸν Πατέρα καὶ τὸν Υἱόν, i. e. 'denying God to be the Father of Christ, and Christ to be the Son of God.'—II. *to refuse*, foll. by inf. Heb. xi. 24, ἦρν. λέγεσθαι. Hdot. vi. 13. Jos. and Apocr.—III. *to renounce, reject*, said with reference to Christ, or the Christian faith; also reciprocally of Christ, as rejecting men, Matt. x. 33. 2 Tim. ii. 12, & oft. Fig. Lu. ix. 23, ἀρν. (or ἀπαρν.) ἑαυτὸν, is said of selfdenial; but in 2 Tim. ii. 13, it means 'to renounce one's character' by inconsistency; in Tit. ii. 12, ἄ. τὴν ἀσέβειαν, of repelling all solicitations to sin. In 2 Tim. iii. 5, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι, sc. ἔχουν, the sense is, 'but declining to show its power in their deeds.'

Ἀρνίον, οὐ, τὸ, (dim. from ἀρὴν, ἀρόδος,) *a lamb*, Sept. and Joseph. In N. T. fig., either of the followers of Christ, John xxi. 15, or of Christ himself, as Rev. v. 6, and freq.

Ἀρνός, see Ἀρήν.

Ἀροτριάω, f. ἄσω, (ἄροτρον,) *to plough*, intrans. Lu. xvii. 7. 1 Cor. ix. 10. Sept. and Theophr.

Ἀροτρον, οὐ, τὸ, (ἀρόω,) *a plough*, Lu. ix. 62. Sept. and Class.

Ἀρπαγή, ἡς, ἡ, (ἀρπάζω,) 1) prop. of the act of plundering, *pillage*, Heb. x. 34. Sept. and Class. 2) metaph. of the *disposition* to plunder, *rapacity*, Matt. xxiii. 25. Lu. xi. 39. and Class.

Ἀρπαγμός, οὐ, ὁ, (ἀρπάζω,) 1) prop. the act of plundering, *robbery*, Plut. de Educ. c. 15; 2) fig. the *object* of rapine, *something coveted*, Phil. ii. 6, accord. to common interp.; but see my note in loc.

Ἀρπάζω, f. ἄσω, (obsol. ἄρπω,) *to snatch, or seize, and carry forcibly away*; said both of things and persons: I. of beasts seizing their prey, John x. 12. Sept. and Class.; also metaph. of persons seizing any thing with avidity, Matt. xi. 12, ἄ. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the Gospel is embraced.—

II. ἄρπ. in Class. and 'accipere' in Latin are used of persons suddenly *snatching* any thing, or person, away from any other person, Matt. xiii. 19, ἄρπαζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ. Ju. 23, ἐκ τοῦ πυρὸς ἄρπ. (comp. Amos iv. 11. Zech. iii. 2.) Sept. and Class.; also, of *forcibly depriving* another of any thing, John x. 28, 29, οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. Sept. and Class.—III. *to forcibly carry away* any person, John vi. 15, ἄρπάζειν αὐτόν. Acts xxiii. 10. The other passages referred to in this head (Acts viii. 39, Πνεῦμα Κυρίου ἥρπασε τὸν Φ. 2 Cor. xii. 2, 4, ἀπαγέντα & ἥρπάγη εἰς τὸν παράδεισον, 1 Th. iv. 17, ἀρπαγησόμεθα εἰς ἀπάντησιν τοῦ Κυρίου, and Rev. xii. 5, ἥρπασθη πρὸς τὸν Θεόν) ought to be kept distinct, as belonging to the same common subject; (comp. Judg. xxi. 21. Ps. vii. 2.) namely, that of the influence of the Holy Spirit.

"Αρπαξ, αἰγος, ὁ, ἡ, adj. (ἀρπάζω) 1) prop. *ravenous*, said of wild beasts, as symbols of violent and wicked men, Matt. vii. 15, and Class. 2) metaph. *rapacious*; or subst. *a plunderer*, Lu. xviii. 11. 1 Cor. v. 10, sq. vi. 10, and Class. N.B. ἄρπαξ denotes one who injures another by violence; ἄδικος, one who injures him by fraud. It is a stronger term than πλεονέκτης, though a weaker one than κλέπτης.

"Αρράβων, ὄνος, ὁ, prop. *something given as a pledge or earnest* to ratify an agreement; a part of any price first agreed on for any object, and then paid down to ratify the agreement; so Class. In N. T. said metaph. of the gifts of the Holy Spirit, as being a pledge of the future privileges and blessings of the Messiah's kingdom, 2 Cor. i. 22. v. 5. Eph. i. 14.

"Αρράφος, ου, ὁ, ἡ, adj. (α, ῥάπτω,) *unsewed*, i. e. 'having no seam,' but woven whole, John xix. 23, χιτῶν ἄ.

"Αρρῆν, ενος, ὁ, ἡ, adj. (αρρῆν, τὸ, adj. *male*, i. e. 'of the male sex,' Rom. i. 27. Rev. xii. 5, 13. Sept. and Class.

"Αρρήτος, ου, ὁ, ἡ, adj. (α, ῥήτός.) in Class. either *unspoken*, or *not to be spoken*; in N. T. *unspeakable*, 2 Cor. xii. 4, ἄρ. ῥήματα.

"Αρρώστος, ου, ὁ, ἡ, adj. (α, ῥώννυμι,) *infirm*, i. e. wanting strength of mind or body: espec. said of the sick, Matt. xiv. 14. Mk. vi. 5, 13. xvi. 18. 1 Cor. xi. 30. Sept. and Class.

"Αρσενοκοίτης, ου, ὁ, (ἄρσιν, κοίτη,) *a sodomite*, 1 Cor. vi. 9. 1 Tim. i. 10.

"Αρσιν, ενος, ὁ, *a male*, one of the male sex, Matt. xix. 4. Mk. x. 6, et al.

Αρτέμων, ονος, ὁ, (ἀρτάω, to hoist,) either the large sail of the prow, answering to our *mizen-sail*, and still called by the

Venetians *Artemon*; or a small sail near the prow called *dolon*, answering to our *jib*. See Juven. Sat. xii. 68. Acts xxvii. 40.

"Αρτι, adv. of time, *now*: 1) of time just past, *even now*, Matt. ix. 18. Rev. xii. 10, and mostly used in the Attic writers; 2) of time present, *now*, Matt. iii. 15, ἄφες ἄρτι, 'for the present,' xxvi. 53. John ix. 19, as opposed to words or phrases denoting time past, oft. in N. T. and Class. Sometimes used adjectively, as ἡ ἄρτι ὥρα, 1 Cor. iv. 11. ἕως ἄρτι, Matt. xi. 12. et al. ἀπ' ἄρτι, &c. See "Απαρτι.

"Αρτιγεννητος, ου, ὁ, ἡ, adj. (ἄρτι, γεννητός,) 1) prop. *lately born*, Lucian. D. Deor. Mar. xii. 1, βρέφος ἄρτι. 2) metaph. used of 'one who has recently embraced the Christian faith,' 1 Pet. ii. 2.

"Αρτιος, ου, ὁ, ἡ, adj. 1) prop. *whole*, i. e. sound in body; 2) fig. sound in mind; 3) metaph. *fitted to any work*; equiv. to *κατηρτισμένος*, or *ἐξηρτισμένος*, see 2 Tim. iii. 17. Perhaps, however, the primary sense of ἄρτιος may be that found in Hom. Il. E. 326, and Ξ. 92, (from ἄρω,) *suitable*, *fitted to the purpose* originally intended, and hence, *complete*, and *perfect*. Comp. Eph. ii. 10, where Christians are said to be *κτισθέντες ἐπὶ ἔργοις ἀγαθοῖς*.

"Αρτος, ου, ὁ, *bread*. I. gener. and prop. *BREAD*, or rather *a loaf*, or *cake*, like our biscuit, Matt. iv. 3, 4. vii. 9, and oft.; said of the shew-bread, Matt. xii. 4. Heb. ix. 2; of the bread in the Lord's Supper, Matt. xxvi. 26. Mk. xiv. 22. Lu. xxii. 19. 1 Cor. x. 16; et al. Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, as applied to Christ, 'the Bread of life,' who was typified by the manna which fell from heaven in the wilderness, and who, by his Spirit, sustains the spiritual life of believers here unto eternal life, John vi. 31, 58.—II. from the Heb. *FOOD*, gener. all the necessities of life, Matt. vi. 11. Mk. vi. 8. Lu. xi. 3. 2 Cor. ix. 10, et al. as also in the phrase ἄρτον ἐσθίειν, 'to take food, eat a meal,' Matt. xv. 2. Mk. vii. 5, and Sept.; also ἄρτον φαγεῖν παρά τινος, 'to be maintained by any one,' 2 Th. iii. 8. (comp. 2 Sam. ix. 7, 10.) and τὸν ἑαυτῶν ἄρτον ἐσθίειν, 'to support oneself,' 2 Th. iii. 12.

"Αρτύω, f. ὕσω, (ἄρω,) prop. *to fit, prepare, adjust*, as often in Homer and the other early Class.; in later Class. *to prepare food*, including all the arts of cookery: hence, in N. T. *to season*, (as cooks do food,) Mk. ix. 50. Lu. xiv. 34; and so in later Class. Also metaph. Col. iv. 6, λόγος ἡρτυμένος ἁλατι, i. e. 'both appropriate and salutary.'

"Αρχάγγελος, ου, ὁ, (ἄρχων, ἄγγελος,) *an archangel*, 1 Th. iv. 16. Ju. 9.

Ἀρχαῖος, αἰα, ου, (ἀρχή,) adj. *ancient, of old time*, Matt. v. 21, 27, 33, et al. oft. Sept. and Class.

Ἀρχή, ἡς, ἡ, *the beginning*, or first part of any thing, espec. action. I. said of TIME, *the beginning*, Matt. xxiv. 8. Mk. i. 1. Heb. vii. 3. Sept. and Class. Hence ἀρχὴν λαβεῖν, 'to begin,' Heb. ii. 3; also Philo and later Class. τὴν ἀρχὴν τῶν σημείων, 'first miracle,' John ii. 11. τὰ στοιχεῖα τῆς ἀρχῆς, for τὰ στ. τὰ πρῶτα, Heb. v. 12. So also in the phrases ἀπ' ἀρχῆς, 'from the beginning,' either of all things, 'from everlasting,' Matt. xix. 4, 8. John viii. 44. 1 John iii. 8; or of any particular thing, as the Gospel dispensation, 'from the first,' Lu. i. 2. John xv. 27, and oft.; ἐν ἀρχῇ, 'in the beginning,' either of the world, John i. 1, 2, or of the Gospel dispensation, 'at the first,' Acts xi. 15. Phil. iv. 15; ἐξ ἀρχῆς, 'from the beginning,' i. e. of Christ's ministry, John vi. 64. xvi. 4; κατ' ἀρχάς, 'at the beginning,' i. e. of all things, Heb. i. 10. Sept. and Class.; accus. τὴν ἀρχὴν, adverbially, 'from the very beginning,' i. e. *throughout, wholly*, John viii. 25; but see my note.—II. said, by meton. of abstr. for concrete, of PERSONS, &c. *the first*, Col. i. 18, ὅς ἐστιν ἀρχή. So Gen. xlix. 3. Deut. xxi. 17, ἀρχὴ τέκνων. So ἀρχὴ καὶ τέλος, Rev. i. 8. xxi. 6. xxii. 13. iii. 14, ἡ ἀρχὴ τῆς κτίσεως.—III. said of PLACE, 1) prop. the angular *extremity* or *corner* of any thing, e. gr. of a sheet, Acts x. 11. xi. 5. Diod. Sic. i. 35. Phil. p. 638. 2) metaph. of dignity, *the first place*, i. e. power or dominion, Lu. xx. 20. Sept. Joseph. and Class.; or pre-eminence, Ju. 6. Sept. and Apocr. By metaph. of abstr. for concrete, *princes, rulers*, Lu. xii. 11. Tit. iii. 1; said of the chiefs among angels, Eph. i. 21. iii. 10; among demons, vi. 12; and gener. the powers of the other world, Rom. viii. 38.

Ἀρχηγός, οὔ, ὁ, (ἀρχή, ἄγω,) *one who makes a beginning* of any thing, 1) as the *author* and *cause* of it; 2) as *leader* of the agents therein. Thus it denotes, 1) a *chieftain*, as in Sept. and Class. In the first sense it occ. Acts iii. 15, ὁ ἀρχηγός τῆς ζωῆς, of Christ; Heb. ii. 10, ὁ ἀρχ. τῆς σωτηρίας αὐτῶν, and xii. 2, ὁ ἀρχ. τῆς πίστεως. And so oft. in Sept. and Class. any one is said to be ἀρχηγός of any thing, whether evil or good. 2) a *leader, chief*, Acts v. 31, τοῦτου ἀρχηγὸν καὶ σωτήρα ὕψωσε. Sept. and Class.

Ἀρχι- an inseparable particle, derived from ἀρχή, and prefixed to names of office and dignity, in the sense of our *Arch-*, derived from thence.

Ἀρχιερατικός, ἡ, ὄν, adj. (ἀρχιερεὺς,) *belonging to the High Priest*, Acts

iv. 6, ἐκ γένους ἀρχιερατικοῦ, 'of High-priestly descent.' So Joseph. xv. 3, 1, calls a person ἐξ ἀρχιερατικοῦ γένους.

Ἀρχιερεὺς, ἑως, ὁ, (ἀρχι-, ἱερεὺς,) a *High Priest*, more usually called ὁ ἱερεὺς ὁ μέγας, as oft. in Sept. and sometimes in Class. In N. T. it denotes I. *the High Priest* of the Jews, Matt. xxvi. 3, 63, 65. Mk. ii. 26, et al.—II. a *chief priest*, one of the heads of the 24 classes of priests mentioned at 1 Chron. ch. xxiv. and in Joseph. Ant. xx. 8, 8. Bell. iv. 3, 6. Matt. ii. 4, and oft. They were members of the Sanhedrim; and indeed the expressions οἱ ἀρχιερεῖς καὶ γραμματεῖς, Matt. ii. 4, and οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι, John vii. 32, et al. seem put, by way of circumlocution, for τὸ συνέδριον, 'the Sanhedrim.'—III. said of *Christ*, compared with the High Priest of the Jews, as having offered himself up a sacrifice for sin, Heb. ii. 17, and elsewhere.

Ἀρχιποιμὴν, ἐνός, ὁ, prop. a *chief shepherd*; said metaph. of Christ, as Head of the Church, Eph. v. 23. Col. ii. 10. with allusion to his office both as Head-teacher, and espec. Lord of the Church; there being a double allusion, inasmuch as anciently both princes and interpreters of the Divine will were called 'shepherds,' from the similarity of their office and duties to the pastoral ones, 1 Pet. v. 4, φανερωθέντος τοῦ ἀρχιποιμένου: comp. 1 Pet. ii. 25, where we have Christ designated also in a two-fold capacity, as a 'Shepherd and Care-taker (ἐπίσκοπος) of their souls.'

Ἀρχισυνάγωγος, ου, ὁ, a *ruler*, or moderator, of the *synagogue*; equiv. to ἀρχων τῆς συν. Lu. viii. 41, one of those Elders, of whom there were several in every synagogue, whose duty it was to preserve order, and make choice of persons to read or speak in the assembly; see Acts xiii. 15. The presiding elder was called ὁ ἀρχισυνάγωγος: of the others each was called ἀρχισυν. without the article, Mk. v. 22, 35, 36, 38. Lu. viii. 49. xiii. 14. Acts xiii. 15, et al.

Ἀρχιτέκτων, ονος, ὁ, a *master-builder, architect*, one who presides over the building of edifices, 1 Cor. iii. 10, and Class.

Ἀρχιτελώνης, ου, ὁ, a *chief farmer*, or collector, of the *taxes*, Lu. xix. 2. Sept. and Class.

Ἀρχιτρικλῖνος, ου, ὁ, *magister convivii, the director of an entertainment*, who had the direction of the whole of the previous arrangements for, and the management thereof; see Ecclus. xxxv. 1. He is to be distinguished from the συμποσιαρχῆς, or βασιλεὺς, of the Greeks, and the 'rex convivii' of the Romans; the latter

being one of the *guests*, who presided at table; whereas the former was a domestic, answering to the *τραπεζοποιός* of the Greeks, and the *Tricliniarches* of the Romans.

**Ἀρχω*, f. *ξω*, (*ἀρχή*), in Class. *to begin, take the lead in any thing*, Xen. Symp. vii. 1. In N. T. *to be first in rank, dignity, &c. to rule over*, foll. by gen. Mk. x. 42. Rom. xv. 12. Sept. in Gen. i. 18, et al. Mid. *ἄρχομαι*, *to begin*, intrans. and foll. by infin. expr. or impl. 1) gener. Matt. iv. 17, *ἤρξατο κηρύσσειν*, xi. 7, and oft. Sept. and Class. Lu. iii. 23, *ἦν ἐτῶν τρ. ἀρχόμενος*, 'was beginning, entering upon his 30th year.' By Hebr. *to attempt, venture upon*, implying difficulty, Acts i. 1. Mk. vi. 7. x. 28, 32. Lu. iii. 8, and Sept. 2) part. *ἀρξάμενος* with inf. and *ἀπό*, foll. by gen. in the sense *beginning from*, expressing 'the point of departure.' So Matt. xx. 8, *ἀποδοὺς αὐτοῖς, ἀρξάμενος ἀπὸ τῶν ἐσχάτων*, 'beginning at the last,' Lu. xxiii. 5. xxiv. 27. John viii. 9. Acts i. 22. viii. 35. x. 37. 1 Pet. iv. 17. Sept. Gen. liv. 12, and sometimes in Class.

**Ἀρχων, οντος, ό*, (part. pres. of *ἄρχω*), one first in power or dominion, a ruler, or magistrate, gener. Matt. xx. 25. Acts iv. 26. Rom. xiii. 3. 1 Cor. ii. 6, 8, and oft. Sept. and Class.

**Ἀρωμα, ατος, τὸ*, *an aromatic, or spice*, such as myrrh and aloes, John xix. 40. Mk. xvi. 1. Lu. xxiii. 56. xxiv. 1. Sept. and Class.

**Ἀσάλευτος, ου, ό, ή*, adj. (*α, σα-λεύω*), prop. *not to be shaken, immoveable*, Acts xxvii. 41; metaph. *firm, enduring*, Heb. xii. 28. Diod. Sic. ii. 48, *ἐλευθερίαν διαφυλάττοντες*.

**Ἀσβεστος, ου, ό, ή*, adj. (*α, σβέννυμι*), *not extinguished, or not to be extinguished*. In N. T. *unquenchable*, as said of fire, i. e. *eternal*, Matt. iii. 12. Mk. ix. 43, 45. Lu. iii. 17. Comp. Hom. Od. iv. 58, *ἔν' ἄσβεστον κλέος εἴη*.

**Ἀσέβεια, as, ή, (ἀσεβής)*, 1) gener. *impiety or ungodliness*, either in thought, word, or deed, Rom. i. 18. 2) spec. *wickedness*, consisting in a violation of our duty to God, our neighbour, or ourselves; and considered as springing from the source of ungodliness, 'the carnal mind that is enmity against God,' (spoken of Rom. i. 28. viii. 7.) 2 Tim. ii. 16. Tit. ii. 12. Jude 15, 18. Sept. and Class.

**Ἀσεβέω, f. ήσω, (ἀσεβής)*, *to be ungodly, act impiously*, intrans. 2 Pet. ii. 6. Jude 15. Sept. and Class.

**Ἀσεβής, έος, ό, ή*, adj. (*α, σέβομαι*), 1) *ungodly, impious, irreligious*, 1 Tim. i. 9. 1 Pet. iv. 18. 2) *wicked*, from impiety,

(synon. with *ἀμαρτωλός*), Rom. iv. 5. v. 6. 2 Pet. ii. 5. iii. 7. Jude 4, 15. Sept. and Class.

**Ἀσέλγεια, as, ή*, prop. *excess or intemperance* in the use of even permitted pleasures, from *ἀσελγής*, which, that it primarily means *excessive*, is plain from Ælian ap. Suid., where it is said of a wind *πολύς καὶ ἀσελγής τίκτεται ἐκεῖθε*. Hence it denotes *unbridled insolence*, either 1) in language, as Jos. Ant. iv. 6, 12, *ἀσ. τῶν λόγων*, and Mk. vii. 22; or 2) in conduct, *licentiousness*, 2 Pet. ii. 2; or 3) spec. *lasciviousness*, Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. 2 Pet. ii. 7, 18; or, in a wider sense, *dissoluteness* in general, Eph. iv. 19. 1 Pet. iv. 3. Ju. 4.

**Ἀσημος, ου, ό, ή*, adj. (*α, σήμα*), 1) prop. *without mark or stamp*, opp. to *ἐπίσημος*. So Gen. xxx. 42, *πρόβατα ἄσημα—ἐπίσημα*. Also of money, *ἀργυρος ἄσημος*, opp. to *ἐπίσημος*, Hdot. ix. 41. Thuc. ii. 13, where see my note. 2) metaph. *ignoble, obscure*, Acts xxi. 39, *οὐκ ἀσήμου πολέως*. And so Eurip. Ion 8, *πόλιν οὐκ ἄσημον*, and oft. in Class.

**Ἀσθενεία, είας, ή, (ἀσθενής)*, *want of strength*, i. e. infirmity of body or feebleness of mind. I. gener. Rom. vi. 19. 1 Cor. x. 43. Gal. iv. 13, et al. Said espec. of the weakness of human nature, 2 Cor. xiii. 4. Heb. iv. 15. v. 2, al.—II. spec. *infirmity*, 1) of body, by disease, Matt. viii. 17. Lu. v. 15. viii. 2. xiii. 12. John v. 5, et al. and Class. 2) of mind, by depression of spirits, 1 Cor. ii. 3. Xen. Ag. ix. 3; also, by impl. *affliction*, as producing depression, Rom. viii. 26. 2 Cor. xii. 5, 9, 10.

**Ἀσθενέω, f. ήσω, (ἀσθενής)*, *to be destitute of strength*, I. gener. as mostly in Class., but metaph. Rom. viii. 3, *ἐν ᾧ ἡσθένει*, 'was [too] weak' to answer the proposed end, 2 Cor. xiii. 3. Sept. and Class.; also *to be accounted weak*, 2 Cor. xiii. 4, 9.—II. spec. *to be infirm in body, to labour under disease*, Matt. x. 8. Mk. vi. 56. Lu. iv. 40, et al.—III. fig. of the mind, *to be faint-hearted, depressed*, 2 Cor. xi. 21; also, by Hebr. *to be weak in mind, vacillating, and easily perturbed*, Rom. xiv. 2, 21. 1 Cor. viii. 9. xi. 12. So *ἀσθενεῖν τῇ πίστει*, 'to be unsettled in the faith,' Rom. iv. 19, or in opinion, Rom. xiv. 1. See, however, my note there.—IV. by impl. *to be afflicted or distressed* by oppression or calamity, Acts xx. 35. 2 Cor. xi. 29. xii. 10, and Sept.

**Ἀσθένημα, ατος, τὸ, (ἀσθενέω)*, *infirmity*, prop. of body, but also metaph. of mind, and producing doubts and scruples, Rom. xv. 1.

**Ἀσθενής, έος, ό, ή*, adj. (*α, σθενός*), *without strength, feeble*, I. gener. Matt.

xxvi. 41, ἡ σὰρξ ἄσθενής ἐστι, 'is too weak for the task,' Mk. xiv. 38. 1 Pet. iii. 7. Sept. and Class. Including the idea of imperfection, 1 Cor. xii. 22. Gal. iv. 9. 1 Cor. i. 25. Heb. vii. 18.—II. spec. 1) *infirm in body, sick*, Matt. xxv. 39, 43, 44. Lu. x. 9. Acts iv. 9, et al. 2) figur. of the mind, *depressed or faint-hearted*, 2 Cor. x. 10; also, as implying a want of decision or firmness of mind, *dubious and vacillating* in faith or opinion, 1 Cor. viii. 7, 10. ix. 22. 1 Th. v. 14. 3) by impl. *afflicted or distressed*, 1 Cor. iv. 10; or, in a moral sense, *diseased and wretched*, by bearing about the body of sin, Rom. v. 6.

Ἀσιτία, ας, ἡ, (α, σῖτος,) *abstinence from food, fasting*, Acts xxvii. 21. Jos. Ant. xii. 7, and Class.

Ἀσῖτος, ου, ὁ, ἡ, adj. (α, σῖτος,) *fasting*, Acts xxvii. 33. Joseph. and Class.

Ἀσκέω, f. ἥσω, prop. *to work up with skill*, as the raw materials of any handicraft, (Hom. II. iii. 338, εἴρια ἄσ.) ; also *to exercise or practise* any art, either of body or mind. Hence gener. with the reflex pron. understood, *to exercise oneself in any thing*, implying endeavour and striving, Acts xxiv. 16, ἐν τούτῳ δὲ αὐτὸς ἀσκῶ.

Ἀσκός, ου, ὁ, ἡ, *a skin-bottle*, sewed up, like a bladder, to hold liquid; such as were anciently used, and are to this day in use, in the East, Matt. ix. 17. Mk. ii. 22. Lu. v. 37. Sept. and Class.

Ἀσμένως, adv. (ἡσμένος, part. perf. pass. of ἡδομαι,) *gladly*, Acts ii. 41. xxi. 17, and Class.

Ἀσόφος, ου, ὁ, ἡ, adj. (α, σόφος,) *unwise*, Eph. v. 15, as applied to true wisdom, that which is in Christ Jesus.

Ἀσπάζομαι, f. ἄσμαι, depon. mid. (σπάω,) lit. *to draw to oneself*, Hom. Od. iii. 35. Hence, *to embrace*; and as that was a form of salutation at meeting or parting, so it came to mean *salute*. In N. T. it is said, I. of those who meet, *to salute, welcome*, Matt. x. 12. Mk. ix. 15. Lu. i. 40. x. 4. Sept. and Class. Including the idea of paying one's respects, Mk. xv. 18. Acts xviii. 22. xxi. 7. Jos. Ant. vi. 11, 1; foll. by ἐν φιλήματι, Rom. xvi. 16. 1 Cor. xvi. 20.—II. of those who separate, *to take leave of*, Acts xx. 1. xxi. 6, and Class.—III. of salutations sent by letter, Rom. xvi. 3—23, & oft.—IV. by impl., as said both of persons, *to love and cherish*, Matt. v. 47, and Class.; and of things, *to welcome, receive gladly*, Heb. xi. 13, ἀσπ. τὰς ἐπαγγελίας. Jos. Ant. vi. 5, 3, ἀσπ. τὴν εὐνοίαν.

Ἀσπασμός, ου, ὁ, (ἀσπάζομαι,) *salutation*, whether oral, or by letter, Matt. xxiii. 7. Mk. xii. 38.

Ἀσπίλος, ου, ὁ, ἡ, adj. (α, σπῖλος,) prop. *without blemish*, (as said of a victim,) or *without stain* gener. Fig. of Christ, 1 Pet. i. 19, and Class.; metaph. *unblemished, pure*, as said of doctrine, 1 Tim. vi. 14, or conduct, Ja. i. 27. 2 Pet. iii. 14.

Ἀσπίς, ἰδος, ἡ, an asp, a species of most venomous serpent, Rom. iii. 13. Sept. Ælian H. An. i. 54.

Ἀσπονδός, ου, ὁ, ἡ, adj. (α, σπονδή, compact after libation,) 1) *without treaty*, Thuc. i. 37. v. 32. 2) *not making, or not observing treaties, irreconcilably hostile, implacable*, Rom. i. 31. 2 Tim. iii. 3, and Class.

Ἀσσάριον, ου, τὸ, dimin. of Lat. as. A brass coin, equiv. to one-tenth of the δραχμή, or denarius, and half of the as. Used in N. T., like our farthing, to denote the most trifling value, Matt. x. 29. Lu. xii. 6, and Dionys. Hal.

Ἀσσον, adv. (compar. of ἄγχι, near,) prop. *nearer, next to*, and without comp. *very near to*; also, in a nautical sense, *close inshore*. So ἄσσον παραλέγεσθαι, 'to coast along close inshore,' Acts xxvii. 13, and Homer, Eurip., Herodot., and Class.

Ἀστατέω, f. ἥσω, (ἄστατος, unstable, fr. α & ἵστημι,) 1) prop. *to be unfixed, unsettled*, always in motion, said of 'the troubled sea which cannot rest.' So Appian, Bell. Sym. p. 221, ἀστατούσης χειμῶνι θαλάσσης. 2) metaph. *to be unsettled*, i. e. without any settled abode, 1 Cor. iv. 11.

Ἀστεῖος, ου, ὁ, ἡ, adj. (ἄστυ,) prop. *of or belonging to a city*, and, by impl., *civilized*, and polished in manners. In N. T. *elegant*, and, as said of external form, *fair or handsome*, Heb. xi. 23. Acts vii. 20, ἀστεῖος, exceeding fair. Comp. Ex. ii. 2. Jos. Ant. ii. 9, 6.

Ἀστήρ, ἐρός, ὁ, ἡ, *a star*, said as well of fixed stars as of planets and comets, and even meteors, Matt. ii. 2, 7, 9, 10. 1 Cor. xv. 41. Rev. vi. 13. viii. 12. xii. 1, 4. Sept. and Class. It is sometimes used symbol. of Jesus, as 'the morning-star, ushering in the Gospel day of knowledge, grace, and glory,' Rev. ii. 28. xxii. 16; and of the angels, Rev. i. 16, 20. ii. 1. iii. 1.

Ἀστήρικτος, ου, ὁ, ἡ, adj. (α, στηρίζω,) *unestablished, unstable*; met. *inconstant*; said of those who have no firm persuasion of Christian doctrine to guide them, 2 Pet. ii. 14. iii. 16. Longin. de Subl. ii. 2.

Ἀστοργός, ου, ὁ, ἡ, adj. (α, στοργή,) *without the natural affection of man*, devoid of a sense of humanity, Rom. i. 31. 2 Tim. iii. 3, and Class.

Ἀστοχέω, f. ἥσω, (ἄστοχος, fr. α & στόχος, mark,) prop. *to miss the mark in*

shooting; fig. *to err* or *swerve* from knowledge, truth, &c. foll. by genit. of thing, 1 Tim. i. 6, ὧν ἀστοχῆσαντες, and Plut. t. ii. 414, ἀστοχοῦσι τοῦ μετρίου καὶ πρέποντος: or an acc. with περὶ, 1 Tim. vi. 21, περὶ τὴν πίστιν ἡστόχησαν. 2 Tim. ii. 18, and Plut. de Audit. περὶ τὰς ποιότητας ἀστοχοῦντες.

Ἀστραπή, ἥς, ἡ, *lightning*, I. prop. Rev. iv. 5. viii. 5. xi. 19. xvi. 18. Sept. & Class.; put as the symbol of speed, *celerity*, &c. Matt. xxiv. 27. Lu. x. 18. xvii. 24. Nah. ii. 4.—II. by impl. *brightness, splendour*, Matt. xxviii. 3. Lu. xi. 36, and Sept. Deut. xxxii. 41.

Ἀστράπτω, f. ψω, (ἀστραπή,) 1) prop. *to lighten, flash*, as lightning, Lu. xvii. 24. Sept. & Class. 2) by impl. *to shine, be bright*, Lu. xxiv. 4.

Ἀστρον, ου, τὸ, prop. *a constellation*, Xen. Mem. iv. 3, 4, but in N. T. and sometimes in Class. (as Pind. Ol. i. 9. Æsch. Socr. Dial. iii. 7,) *a star*, equiv. to ἀστήρ, Lu. xxi. 25. Heb. xi. 12, al. In Acts vii. 43, the 'Star-god,' an image of Saturn in the form of a star.

Ἀσύμφωνος, ου, ὁ, ἡ, adj. (α, σύμφωνος,) 1) prop. *dissonant*, as said of the absence of musical harmony, Wisd. xviii. 10, ἀσ. ἐχθρῶν βοή. Dion. Hal. de Comp. V. xi. χορδὴν ἀσ.: in N. T. fig. of persons, *discordant*, Acts xxviii. 25, ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. Diod. Sic. iv. 1, ἀσυμφώνους εἶναι πρὸς ἀλλήλους.

Ἀσύνετος, ου, ὁ, ἡ, adj. (α, συνετός,) I. prop. *devoid of understanding, dull of comprehension*, Matt. xv. 16. Mk. vii. 18. Sept. Thuc. ii. 24.—II. from the Heb. with the accessory idea of impiety, *impious, ungodly*, Rom. i. 21, 31. x. 19, and Sept. See however my note on Rom. i. 21.

Ἀσύνθετος, ου, ὁ, ἡ, (α, συντίθεμαι,) 1) prop. *qui componi non potest*, one who cannot be brought together with others; 2) 'one who will enter into no covenant,' or breaks it when made, *faithless*, Rom. i. 31. Jer. iii. 7—11.

Ἀσφάλεια, ας, ἡ, (ἀσφαλής,) I. prop. *firmness or fixedness* of a body, implying security from slipping or falling. Thuc. ii. 22, τὸν ἀριστερόν πόδα μόνον ὑποδεδεμένοι, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πῆλιν. Gener. *security*, Acts v. 23. fig. *certainty*, Lu. i. 4.—II. metaph. and by impl. *security from peril, safety*, 1 Th. v. 3. Sept. and Class.

Ἀσφαλής, έος, adj. (α, σφάλλω,) *not slipping or falling, firm, fixed, immovable*; I. prop. as said of an anchor, Heb. vi. 19. Prov. viii. 28. Wisd. iv. 3. Xen. An. iii. 2, 19.—II. fig. τὸ ἀσφαλές, *certainty*, Acts xxi. 34. xxii. 30. xxv. 26, and

Class.—III. metaph. *secure* from peril, *safe*, i. e. 'affording safety,' Phil. iii. 1, and Class.

Ἀσφαλίζω, f. ἴσω, and mid. depon. ἀσφαλιζομαι, (ἀσφαλής,) *to make fast, firm, or sure*, trans. 1) prop. as τοὺς πόδας εἰς τὸ ξύλον, Acts xvi. 24. Wisd. xiii. 15, ἀσφαλισάμενος σιδήρῳ. Pol. vi. 22, 4, ὁ Ξυρεὸς, διὰ τὸ σιδηροῦν σιάλωμα, ἀσφαλιζέται, &c. 2) metaph. *to secure, make safe* against enemies, &c. τὸν τάφον, Matt. xxvii. 65. Jos. Ant. xiii. 1, τὴν Ἰουδαίαν φρουραῖς ἀσφ. Pass. in aor. 1. ἀσφαλισθῆναι, 'muniri custodiā,' Matt. xxvii. 64. Joseph. and Class.

Ἀσφαλῶς, adv. (ἀσφαλής,) 1) prop. *firmly*, i. e. without falling or slipping, Xen. Mag. Eq. viii. 3, εἰθισμένοι—ἀφ' ὑψηλῶν ἀσφαλῶς κατιέναι. 2) fig. *securely, safely*, viz. against enemies, &c. Mk. xiv. 44, ἀπαγάγετε (αὐτὸν) ἀ. So Pol. xiv. 44, ἀπαγαγὼν ἀ. τὴν δύναμιν, and oft. in later Class., also Acts xvi. 23, ἀ. τηρεῖν αὐτούς. Others understand, *diligently and cautiously*, that none may escape. Indeed, in those passages there seems a blending of the two idioms, that of security as the object, and diligent care as the means. Also metaph. *certainly, assuredly, securely* from all danger of error, &c. Acts ii. 36, ἀσφ. γινωσκέτω. So Wisd. xviii. 6, ἀσφ. εἰδότες. Eunap. Proær. εἰδοῦσι ἀσφ.

Ἀσχημονέω, f. ἴσω, (ἀσχήμων,) 1) prop. *to be without form, shapeless*, intrans. Ælian V. H. xi. 4. 2) metaph. *to behave oneself unbecomingly*, 1 Cor. xiii. 5. (where see my note,) Sept. and Class. 3) *to suffer disgrace*, 1 Cor. vii. 36, εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, 'incurs disgrace on account of his unmarried daughter.' So Deut. xxv. 3, ἀσχημονήσει. Eurip. Hec. 407, ἀσχημονήσαι. Diod. Sic. xiv. 10, ἀσχημονεῖν ἐποίησε αὐτόν.

Ἀσχημοσύνη, ἥς, ἡ, (ἀσχήμων,) 1) prop. *deformity* or *ugliness*, Plato ap. Steph. Thes. 2) metaph. *indecorum*, and hence, by impl. *obscenity*, Rom. i. 27. Comp. Eccus. xxvi. 8. Joseph. Ant. xvi. 7, 6; by euphemism, *nakedness, pudenda*, Rev. xvi. 15, and Sept.

Ἀσχήμων, ονος, ὁ, ἡ, adj. (α, σχῆμα, form, or figure,) prop. *without form*, Hdian. v. 6, 24; metaph. *indecorous*, Plato and Hdian. ap. Steph. Thes. 1 Cor. xii. 23, τὰ ἀσχήμονα ἡμῶν. Sept., Xen., & Plut.

Ἀσωτία, ας, ἡ, (ἄσωτος, lit. unsavable, incorrigible, dissolute, Pol. xiv. 12, 3,) *dissoluteness, debauchery*, Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4. ἀνάχυσις τῆς ἀσ., 'sink of debauchery.' Prov. xxviii. 7. 2 Macc. vi. 4. Hdian. ii. 5, 2.

Ἄσώτως, adv. (ἄσωτος,) *dissolutely*, Lu. xv. 13, ζῶν δ. Jos. Ant. xii. 4, 8.

Ἀτακτέω, f. ἴσω, (ἄτακτος,) 1) prop. *to behave oneself disorderly*, as soldiers who do not keep their ranks, Xen. Cyr. vii. 2, 6. 2) metaph. and spec. *to desert one's post*, or in any way *neglect one's duties*. (Comp. Hor. Epist. i. 16, 67. Xen. Œc. v. 15, 2.) 2 Th. iii. 7, οὐκ ἠτακτήσαμεν ἐν ὑμῖν. So Plut. Apophth. ap. Steph. Thes. in voc. ἀτακτήσας τῆς πατρῖου ἀγωγῆς.

Ἀτακτος, ου, ό, ή, adj. (α, τάσσομαι,) 1) prop. *by a military figure, not keeping one's ranks*, as said of soldiers; 2) metaph. *neglectful of one's duties*, and gener. *disorderly*, 1 Th. v. 14, τοὺς ἀτ. Plut. de Educ. § 7, ἄτακτοι ἡδοναί.

Ἀτάκτως, adv. (ἄτακτος,) prop. *without order*, and metaph. *irregular, disorderly*, 2 Th. ii. 6, 11, ἀτ. περιπατεῖν, *to live a disorderly life*. Comp. Isocr. ad Nic. ἀτάκτως ζῆν.

Ἀτεκνος, ου, ό, ή, adj. (α, τέκνον,) *childless*, Lu. xx. 28, seqq. Sept. & Class.

Ἀτενίζω, f. ἴσω, (ἀτενής, fr. α, τείνω,) prop. *to fix oneself*, and then, by use, *to fix one's eyes upon any person or thing*; also, *to look fixedly at the object*, ἀτενῶς ὁρᾶν, or ἀφορᾶν. In fact, there is an ellipsis of τοῖς ὀφθαλμοῖς, or ὀμμασι, sometimes expressed, as in two passages of Philostr. and Themist. cited by Schleusner. The word is construed either with εἰς and acc. of object, or its equiv. a dat. without prep. In one or other of these constructions it occurs ten times in the Acts, as also in the later Class. writers, in both the sense *to look at* and *to gaze fixedly*, as said of the person, but never, as in Lu. iv. 20, applied to the eyes, οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. With the phrase at Acts i. 10, ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, we may compare the Virgilian (Æn. ii. 405,) 'ad cœlum tendens ardentia lumina frustra.'

Ἀτερ, adv. or prep. *without*, governing the gen. & chiefly occ. in the poets, though sometimes in the prose writers, as Dion. Hal. and Plutarch, also 2 Macc. xii. 15. In N. T. at Lu. xxii. 6, ἄτερ ὄχλου, 'without tumult and annoyance,' quite agreeably to the Classic usage, (so Hom. Od. ἄτερ καμάτοιο τέλεσσαν, and Il. ἄτερ πολέμου εἰσῆλθε, and Hesiod Opp. 113, ἄτερ τε πόνων καὶ διζύος,) but in Lu. xxii. 35, ἄτερ βαλαντίου, *without*, as said of *possession*, is unsupported by Classical authority.

Ἀτιμάζω, f. ἴσω, (ἄτιμος,) 1) *to dishonour, disgrace*, trans. John viii. 49. Rom. ii. 23. Sept. & Class. 2) *to treat with indignity and abuse*, as said of persons,

Lu. xx. 11. Acts v. 41. Ja. ii. 6; of things, Rom. i. 24, ἀτ. τὰ σώματα. Sept. & Class.

Ἀτιμία, as, ή, (ἄτιμος,) *dishonour*. I. prop. 2 Cor. vi. 8. xi. 21. Rom. i. 26. Sept. and Class.; *indecorum*, 1 Cor. xi. 14. —II. in the sense of *vileness, meanness*, 1 Cor. xv. 43. So εἰς ἀτιμίαν, 'for a mean use,' Rom. ix. 21. 2 Tim. ii. 20. Sept. and Class.

Ἀτιμος, ου, ό, ή, adj. (α, τιμή,) 1) prop. *unkhonoured*, also *dishonoured*, Class. In N. T. *contemned, despised*, 1 Cor. iv. 10, and Class. 2) by impl. *mean, of no estimation*, Matt. xiii. 57. Mk. vi. 4. 1 Cor. xii. 23, and Sept.

Ἀτιμώω, f. ὠσω, (ἄτιμος,) *to dishonour, disgrace*, Sept. and Class. In N. T. *to treat with indignity, abuse*, Mk. xii. 4, ἡτιμωμένον. Sept. and Class.

Ἀτμίς, ἴδος, ή, a vapour or exhalation, Ja. iv. 14. comp. Wisd. ii. 2, 4; also said, per catchresin, of a cloud of smoke, Acts ii. 19, ἀτμίς καπνοῦ, (cited from Joel ii. 30,) also in Sept. and Class.

Ἀτομος, ου, ό, ή, adj. (α, τομή,) *uncut*, also *not to be cut or divided*; and by impl. *very minute*. In N. T. said of time, ἐν ἀτόμῳ sc. χρόνῳ, 'in a moment, instantly,' 1 Cor. xv. 52.

Ἀτοπος, ου, ό, ή, adj. (α, τόπος,) in Class. *out of place, misplaced*, and by impl. *incongruous, absurd*. In N. T. *unbecoming, improper*, and gener. *evil or wicked*, as said both of persons, 2 Thess. iii. 2, and of things, as conduct, Lu. xxiii. 41. Sept. & Class. Also evil, in the sense *noxious*, Acts xxviii. 6, μηδὲν ἄ. 'no harm.' Thuc. ii. 49, and oft. in the Medical writers.

Ἀυγάζω, f. ἴσω, (αυγή,) 1) prop. *to shine upon, give light to*, Lev. xiii. 24, 25, 26, 28, & Class. 2) metaph. *to enlighten*, 2 Cor. iv. 4, foll. by dat.

Ἀυγή, ἡς, ή, a beam of light, gener. that of the sun, and esp. at his rising above the horizon, *the dawning of day*, Acts xx. 11. Polyæn. p. 386, κατὰ τὴν πρώτην α. τῆς ἡμέρας.

Ἀυθάδης, eos, ό, ή, adj. (αὐτός, ἡδομαι,) lit. *self-complacent*, and by impl. *self-sufficient, self-willed, arrogant*, Tit. i. 7. 2 Pet. ii. 10. Sept. and Class.

Ἀυθαίρετος, ου, ό, ή, adj. (αὐτός, αἰρέομαι,) *self-chosen, voluntary, of one's own accord*; said both of persons and things, 2 Cor. viii. 3, ὑπὲρ δύναμιν αὐθ. scil. συνέφερον, and ver. 17, αὐθ. ἐξῆλθε πρὸς ὑμᾶς, where it is used adverbially, as Lucian, Cataplus § 4, εἵπετο αὐθ. μοι.

Ἀυθεντέω, f. ἴσω, from αὐθέντης, for αὐτοέντης, which means lit. *one who slays with his own hand*, whether himself, or others; and hence fig. the actual or virtual doer of any thing; also, *one who*

exercises authority in any matter, Eurip. Suppl. 442, one who 'pro auctoritate agit,' αὐτόδικος, or ἐξουσιαστής. Hence αὐθεντέω came to mean, as in N. T. (1 Tim. ii. 12.) *to usurp authority over*, for ἐξουσιάζω, κυριεύω. So Diod. Sic. i. 27, κυριεύειν τὴν γυναῖκα τάνδρός. And as it bears the *sense* of κυριεύω, it carries its *syntax*, a genit.; as indeed all verbs that have the idea of ruling.

Αὐλέω, f. ἤσω, *to play on the αὐλός, or flute*, (see in voce,) Matt. xi. 17. Lu. vii. 32. 1 Cor. xiv. 7, and Class.

Αὐλή, ἦς, ἡ, (αὖω, fr. ἄω, to blow,) I. *a court-yard*, any inclosed but open and airy spot before a house, Athen. v. 2. Used in N. T. I. of a *sheepfold*, John x. 1, 16. Hom. II. iv. 433. Joseph. Ant. i. 11, 2.—II. *of the court* of an Oriental edifice, whether, 1) *inner*, around which the house was built, Matt. xxvi. 58. Mk. xiv. 54, 66. xv. 16. Lu. xxii. 55. John xviii. 15. Sept., Joseph., Æl. V. H. iii. 4—8; or, 2) *the outer or exterior court*, before the vestibule of a dwelling-house, Hom. II. xxiv. 452, or other edifice, as Rev. xi. 2, of the Temple.—III. *having synecd.* of part for whole, *a mansion* having such an exterior court; which accordingly was the name given to the residences of monarchs, or supreme governors, or great men generally, answering to our *palace or mansion*.

Αὐλητής, οὗ, ὁ, *a player on the αὐλός, or flute*, Matt. ix. 23. Rev. xviii. 22. Joseph. and Class.

Αὐλίζομαι, f. ἴσομαι, depon. mid. (αὐλή,) *to pass the time*, whether day or night, *in an αὐλή, court, encampment*, &c. espec. the night. Hence, gener. *to pass the night or lodge in* any place, intrans. Matt. xxi. 17. Lu. xxi. 37. Sept. Jos. i. 19, 1.

Αὐλός, οὗ, ὁ, (αὖω, to blow,) *a wind instrument*, corresponding to the *tibia* of the Romans, and our *flute*, or rather *flageolet*, 1 Cor. xiv. 7. Sept. and Class.

Αὐξάνω, (a later form fr. αὔζω,) f. αὐξήσω, *to increase*, trans. and intrans. I. trans. *to cause to increase, to enlarge*, whether in size, 1 Cor. iii. 6, 7, or number, 2 Cor. ix. 10. Sept. Joseph. and Class.—II. intrans. αὐξάνω, mid. αὐξάνομαι, (f. ἴσομαι, aor. I. pass. with mid. signif. ἡλῆθην,) *to receive increase, to grow up*. 1) mid. either prop. Matt. xiii. 32. 1 Pet. ii. 2, or metaph. 2 Cor. x. 15. Col. i. 10. Sept. and Class. 2) act. or trans. Matt. vi. 28. Mk. iv. 8. Lu. i. 80, and oft. al.

Αὐξησης, εως, ἡ, (αὐξάνω,) prop. *growth*, or *increase* gener. In N. T. occ. only metaph. of spiritual enlargement, bestowed by God through the influences of the Holy Spirit, Eph. iv. 16. Col. ii. 19, αὐξει τὴν αὐξησιν τοῦ Θεοῦ.

Αὐξω, see Αὐξάνω.

Αὔριον, adv. (αὔρα, 'the breezy call of incense-breathing morn,') *to-morrow*, Matt. vi. 30. Lu. xii. 28, et al. Sept. and Class. Sometimes accompanied by the art. ἡ αὔριον, scil. ἡμέρα, Matt. vi. 34, et al. and Class.

Αὔστηρος, ἄ, ὄν, adj. (αὔω,) I. prop. 1) as applied to the feeling, *dry, harsh*; 2) as applied to the taste, *harsh, or sour*.—II. metaph. of the disposition, *severe and harsh*, Lu. xix. 21, seq. or as the following context requires, *churlish*, in the sense *gripping, covetous*:

Αὐτάρκεια, as, ἡ, (αὐτάρκης,) lit. *self-sufficiency*, i. e. sufficiency within oneself. 1) said of a mind contented with its lot, *self-contentedness*, 1 Tim. vi. 6, and Class. 2) of the *having sufficiency for one's wants, competency*, 2 Cor. ix. 8.

Αὐτάρκης, εος, ὁ, ἡ, adj. (αὐτός, ἀρκέω,) 1) prop. *self-sufficient*; i. e. to satisfy one's own wants; so Class. 2) metaph. 'contented with one's own lot,' Phil. iv. 11, ἐν οἷς εἰμὶ αὐτάρκης. So Eccles. xl. 18, ζωὴ αὐτάρκους ἐργάτου γλυκανθήσεται. Diog. Laërt. ii. 24; of Socrates, Pol. vi. 48. Thuc. iii. 36.

Αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός, κατακρίνω,) *self-condemned*, Tit. iii. 11, where see my note.

Αὐτόματος, η, ὄν, adj. 1) prop. *self-moved*, (as certain machines, called *automatons*,) Hom. II. 376. Thus in Acts xii. 10, αὐτομάτη ἡ πύλη ἠνοίχθη, i. e. 'without any foreign aid.' Plut. Timol. 12, ὡς οἱ τοῦ νεῶ πυλῶνες αὐτ. διανοιχθεῖεν. 2) metaph. *spontaneous*, as said of *land* yielding its produce without cultivation, Mk. iv. 28, αὐτομάτη ἡ γῆ καρποφορεῖ. Arrian, E. A. vii. 4, 8, οἱ λειμῶνες νάρδον αὐτόματοι ἐκφέρουσι. Hes. Opp. 117, 118, καρπὸν δ' ἔφερε ξείδωρος ἄρουρα αὐτομάτη.

Αὐτόπτης, ου, ὁ, (αὐτός, ὀπτομαι,) prop. an adj. *self-beholding*; but used as a subst. an *eye-witness*, Lu. i. 2, and Class.

Αὐτός, ἡ, ὁ, pron. used in three ways; 1) in the sense *self*; 2) in the oblique case, *him, her, it*; 3) with the art. *the same*. I. SELF, in all the persons, as 'myself, thyself, himself.—I. joined with a noun, or pron. as if in apposition, and put either after the noun, or before it, and its article. 1) *self*, emphatic, and apart from every thing *not self*, e. gr. with *proper name*, Mk. xii. 36, αὐτὸς γὰρ Δαυίδ. Lu. xx. 42. John iv. 2, Ἰησοῦς αὐτός, 'Jesus himself,' in distinction from his disciples. 2 Cor. x. 1, αὐτὸς δὲ ἐγὼ Παῦλος. Mk. vi. 17, et al. oft. in N. T. and Class.; with *other nouns*, Rom. viii. 26, αὐτὸ τὸ Πνεῦμα. 1 Cor. xv. 28, αὐτὸς ὁ Υἱός. Gal. vi. 13. Rev. xxi. 3; with *personal pronouns*, as αὐτὸς ἐγὼ, κἀγὼ αὐτός,

ὁμοῖς αὐτοῖς, &c. in N. T. and Class. and sometimes other pronouns, as αὐτοὶ οὗτοι, Acts xxiv. 15. ὃς καὶ αὐτός, Matt. xxvii. 57. Sept. and Class. 2) in the sense *even*, implying comparison and distinction, 1 Cor. xi. 14, ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει; 2 Cor. xi. 14, αὐτὸς γὰρ ὁ Σατ. al. and Class. 3) as marking the strongest emphasis, *the very*, John v. 36, αὐτὰ τὰ ἔργα. Heb. ix. 24, εἰς αὐτὸν τὸν οὐρανόν. 4) as marking the exclusion of all else, *self alone*, 2 Cor. xii. 13, αὐτὸς ἐγὼ, 'I alone,' exclusive of the other apostles. Rev. xix. 12, εἰ μὴ αὐτός, 'except himself alone;' with *μόνος* subjoined, John vi. 15, et Class. 5) in the sense of *oneself*, of one's own accord, apart from all external impulse, John xvi. 27, αὐτὸς γὰρ ὁ Πατήρ φιλεῖ ὑμᾶς. 1 Pet. ii. 24, and Class.—II. used *alone*, the pers. pron. being understood, chiefly in nomin. for *I myself, he himself*, with various degrees of emphasis, 1) gener. and often with *καὶ*, Lu. vi. 42. xxiv. 24. John ix. 21. Phil. ii. 24, καὶ αὐτὸς ταχέως ἐλεύσομαι, et al. saepe. 2) put *emphat.* for a person distinguished from all others. So often of Jesus, αὐτός, *He*, i. e. the Lord and Master, Matt. viii. 24. Mk. iv. 38, et al. So of God, Heb. xiii. 5. Compare the αὐτὸς ἔφα of the disciples of Pythagoras, as said of their master.—III. where several words intervene between the subject and the verb, αὐτὸς is put *emphatically*, instead of repeating the subject itself, 1) in the sense of *οὗτος* or *ἐκεῖνος*, *this, that*, Matt. i. 21, αὐτὸς γὰρ (for *He*, and no other) σώσει τὸν λαὸν αὐτοῦ. v. 4, μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ (for *they*, of all others) παρακληθήσονται. xi. 14, αὐτὸς ἐστὶν Ἡλ. 'this is Elias,' et al. saepe in N. T. and Sept. and sometimes in Class. 2) with ordinals, αὐτὸς denotes *one's own self*, with the others included in the number, Rev. xvii. 11. 2 Pet. ii. 5, et Class.—II. PUT INSTEAD OF THE PERS. PRON. OF 3rd pers. *him, her, it*, but only in the oblique cases, and not at the beginning of a construction.—I. as referring to a definite subject or antecedent expressed; viz. gener. and simply, Matt. iii. 16, καὶ ἰδοὺ, ἀνέ-ψχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστεράν, καὶ ἐρχόμενον ἐπ' αὐτόν. vi. 26. viii. 1. xi. 25, et al. oft.—II. where no definite subject, or antecedent, is directly expressed, but αὐτόν, &c. stands in the *constructio ad sensum*, 1) as referring to names of places, (countries, cities, &c.) in which is included the collective idea of 'their inhabitants,' Matt. iv. 23, Γαλιλαίαν—αὐτῶν. Lu. iv. 15. Acts viii. 5, αὐτοῖς, i. e. the Samaritans. xx. 2. 2 Cor. ii. 13. 1 Thess. i. 9. Thuc. i. 136, φεύγει—ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέ-

της, and oft. al. ap. Class. 2) as referring to an abstract noun implied in a preceding concrete, and vice versa, John viii. 44, ψεύστης ἐστὶ, καὶ ὁ πατήρ αὐτοῦ, scil. τοῦ ψεύδους: *vice versa*, Rom. ii. 26. Lu. v. 17. 3) as referring to an antecedent implied in a preceding verb, Acts xii. 21, ὁ Ἡρώδης ἐδημηγόρει πρὸς αὐτούς, scil. τὸν δῆμον. 1 Pet. iii. 13, 14, φόβον αὐτῶν, i. e. τῶν κακούντων ὑμᾶς. 4) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely pre-supposed, Lu. i. 17, προελεύσεται αὐτοῦ, namely, the Messiah. 1 John ii. 12. 2 John 6. Lu. ii. 22, καθαρισμοῦ αὐτῶν, i. e. the mother and her child. xxiii. 51, τῇ πράξει αὐτῶν, the Sanhedrim. Acts iv. 5, αὐτῶν (i. e. the Jews). Matt. xi. 1. xii. 9. Heb. viii. 8, αὐτοῖς λέγει, and sometimes in Class. 5) αὐτοῦ, αὐτόν, &c. is sometimes found where one might expect the reflexive *ἑαυτοῦ*, &c. Matt. xxi. 45. John i. 48, et al. and Class.—III. WITH THE ARTICLE, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, the same.—I. gener. the same, i. e. not different, *objectively*, Mk. xiv. 39. Lu. vi. 38, τῷ αὐτῷ μέτρω. Rom. ix. 21. x. 12, et al. Hence the adverbial phrases τὸ αὐτό, 'in the same manner;' ἐπὶ τὸ αὐτό, 'in one and the same place,' or, 'at one and the same time;' κατὰ τὸ αὐτό, 'at the same time, together.'—II. put *subjectively*, in the sense *always the same, unchanging*, Heb. i. 12, σὺ δὲ ὁ αὐτός εἶ. Heb. xiii. 8. Thuc. ii. 26, ὁ αὐτός εἰμι.—III. as constr. with a dative, *the same with, the same as*, 1 Cor. xi. 5, ἐν γὰρ ἐστὶ καὶ τὸ αὐτό τῇ ἐξυρμήνῃ. 1 Pet. v. 9, and Class.

Αὐτοῦ, adv. of place, *here, there*, Matt. xxvi. 36. Acts xv. 34. xviii. 19.

Αὐτοῦ, ἡς, οὗ, Attic contr. for ἑαυτοῦ, &c. *himself, herself*, Matt. i. 21, and oft. in N. T. and Class.

Αὐτόφωρος, ον, ὁ, ἡ, adj. (αὐτός, φῶρ, fur,) prop. *taken in the very theft*, and gener. *taken in the very act of committing* any crime, Thuc. vi. 38, κολάζων αὐτοφώρους, Jos. Ant. xvi. 8, 4, espec. adultery, as John viii. 4, κατελήφθη ἐπ' αὐτοφώρῳ μοιχευομένῃ, where ἐπ' αὐτ. is an adverbial phrase, formed from the neuter αὐτόφωρον.

Αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ,) *doing any thing with one's own hands*, equiv. to αὐτουργός, Acts xxvii. 19, αὐτ. ἐρρίψαμεν. Aristoph. Av. 1155. Hdian. vii. 2, 17.

Αὐχμηρός, ἄ, ον, adj. (αὐχμός, dirt, or dust,) prop. *dusty, dirty*; and as the idea of squalidness in a place suggests that of dimness or duskiess, hence the word comes to have that sense, as in Aristot.

cited by Wets. where τὸ στίλβον καὶ λαμπρὸν is opposed to τῷ αὐχμηρῷ καὶ ἀλαμπεῖ. Such, too, is the sense, however disputed, at 2 Pet. i. 19, ὡς λύχνοι φαίνονται ἐν αὐχμηρῷ τόπῳ, such being demanded by the context; though there may also be included an under sense, by way of allusion to the world as a dark and dreary abode.

Ἄφαιρέω, f. ἦσω, to take away, remove. I. gener. as τὸ ὄνειδος, Lu. i. 25. Rev. xxii. 19, text. rec. Sept. and Class. In Rom. xi. 27. Heb. x. 4, ἀφαιρεῖν ἀμαρτίαν or ἀμαρτίας means to take away the [consequences of] sin, by removing its punishment and procuring its forgiveness; and so oft. in Sept. and sometimes in Apocr. The mid. form occ. in Lu. xvi. 3; the pass. in Lu. x. 42, and Sept. & Class.—II. spec. to cut off; as we say 'to take off,' e. gr. τὸ ὠτίον, τὸ οὖς, Matt. xxvi. 51. Mk. xiv. 47. Lu. xxii. 50. Sept. and later Class.

Ἄφανής, ἑός, ὁ, ἡ, adj. (α, φαίνω,) not apparent, unseen, Heb. iv. 13. Apocr. and Class.

Ἄφανίζω, f. ἴσω, (ἀφανής,) to cause to disappear, to put out of sight, Class. Pass. to be out of sight, disappear, Joseph. Ant. iv. 8, 48. In N. T. it is used in two senses, I. prop. to disappear, vanish, Ja. iv. 14, ἀπίς ἀφ. Philo, p. 714, τὸ σκότος ἀφ. Also metaph. 'to faint away from fear,' Acts xiii. 41. Ez. xxx. 9.—II. by impl. to destroy, Matt. vi. 19, sq. answering to διαφθείρω in Lu. xii. 33. And so in Sept. and Class.—III. fig. 'to deprive of a goodly appearance,' to deform, disfigure, τὰ πρόσωπα, Matt. vi. 16.

Ἄφανισμός, οὗ, ὁ, (ἀφανίζω,) prop. a putting out of the way, making away with, and metaph. destruction; also fig. a making away with a law or covenant by abolishing it, Heb. viii. 13, ἐγγὺς ἀφανισμοῦ.

Ἄφαντος, ου, ὁ, ἡ, adj. (α, πέφανται, fr. φαίνομαι,) same as ἀφανής, not apparent, or seen. Hence in Lu. xxiv. 31, ἀφ. γενέσθαι, 'to disappear or vanish.' So ἀφανής γενέσθαι, 2 Macc. iii. 34, of the disappearance of angels.

Ἄφεδρὼν, ὠνος, ὁ, (ἀπό, apart, and ἔδρα, a stool,) a privy, Matt. xv. 17. Mk. vii. 19. A later Greek word.

Ἀφειδία, ας, ἡ, (ἀφειδής, fr. α, and φείδομαι,) prop. unsparingness, as said of the body, by fasting, or other austerity. In this sense the word does not occ. elsewhere in N. T.; but in the Class. writers, as Thuc. ii. 43, 51, and Lucian ii. 915, the cognate verb ἀφειδεῖν foll. by σώματος, βίου, or σφῶν αὐτῶν, is used in the sense

of 'neglecting the care of the body,' by not attending to its safety.

Ἀφελότης, τητος, ὁ, (ἀφελής, simple, sincere,) simplicity, sincerity, Acts ii. 46. The Class. use for it ἀφέλεια.

Ἀφεσις, εως, ἡ, (ἀφήμι,) prop. a letting go, in various views: 1) dismissal from service, or deliverance from captivity, Lu. iv. 18. Sept. and later Class. 2) remission of debts, &c. Deut. xv. 3. Esth. ii. 18. 1 Macc. xiii. 34; or of sins, as in N. T. either absol. Mk. iii. 29. Heb. ix. 22. x. 18, or foll. by ἀμαρτιῶν, Matt. xxvi. 28. Mk. i. 4. Lu. i. 77, et al. oft. So, with ἐγκλημάτων or τιμωρίας, in Diod. Sic.

Ἀφή, ἥς, ἡ, (ἄπτω, necto,) prop. the sense of touch, or the act of touching; but as that implies close communion, thus the word came to mean 'vinculum' in gener. and espec. any 'ligature' by which the different members of the body are connected, a joint. So, though metaph. Eph. iv. 16, ἀφή τῆς ἐπιχορηγίας, Col. ii. 19, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων, &c. this sense of ἀφή is rare, only occurring elsewhere in Plut. Anton. c. 27, and Orig. contra Cels. vii. 4.

Ἀφθαρσία, ας, ἡ, (ἄφθαρτος,) 1) prop. incorruptibility, i. e. incapability of decay; 2) metaph. as said of the future bodies of the saints, immortality, 1 Cor. xv. 42, 50, 53, 54. Plut. Aristid. c. 6. So also of their future life and felicity, 2 Tim. i. 10, ζῶν καὶ ἀφθαρσίαν, by hendiad. (for ζῶν ἀφθαρτον, as ἐν ἀφθαρσίᾳ is at 1 Cor. xv. 42, and Wisd. ii. 23, put for ἀφθαρτος.) Also in Rom. ii. 7. Comp. 1 Cor. ix. 25. 1 Pet. v. 4. But as the sense incorruptibility naturally involves that of perpetuity, so ἀφθ. came to denote perpetuity, as said of things. So Eph. vi. 24, ἐν ἀφθαρσίᾳ, though there it is an adverbial phrase, for ἀφθάρτως, 'perpetually, unceasingly.'

Ἀφθαρτος, ου, ὁ, ἡ, adj. (α, and φθαρτός, fr. φθείρω,) prop. incorruptible. I. as said of persons, immortal, Rom. i. 23. 1 Tim. i. 17. 1 Cor. xv. 52.—II. as said of things, imperishable, 1 Cor. ix. 25, στέφ. ἀφθ. Comp. Wisd. xviii. 4. 1 Pet. i. 4, κληρονομίαν ἀφθ. (so Hom. Il. xv. 498, κλῆρος ἀκήρατος,) and 23. iii. 4. Jos. Ant. iii. 5, 3.

Ἀφήμι, (ἀπό, ἔημι,) f. ἀφήσω, aor. 1. ἀφήκα, aor. 1. pass. ἀφέθην, fut. 1. pass. ἀφεθήσομαι, (anomalous forms, 2 p. pres. ἀφεῖς, fr. ἀφέω, Rev. ii. 20. Impf. ἤφιον, fr. ἀφίω, Mk. i. 34. xi. 16, and Philo. Perf. pass. 3 pl. ἀφείωνται, Matt. ix. 2, 5. Mk. ii. 5, 9, et al. from a form of the perf. act. ἀφέωκα,) to send forth or away, or to let go from oneself. I. prop. to dismiss, as persons, Matt. xiii. 36, and

Class. *to put away*, as a wife, 1 Cor. vii. 11, 12, 13. Joseph. Ant. xv. 7, 10; *to give up*, lit. *letting go*, the spirit or life, τὸ πνεῦμα or τὴν ψυχὴν, Matt. xxvii. 50. Sept., Jos., and later Class.; *to utter*, lit. *sending forth*, a shout or outcry, Mk. xv. 37. Sept., Joseph., and sometimes Class.—II. *to let go*, prop. from one's power, &c. *to let escape*, Matt. xxiv. 40, 41. Lu. xvii. 34. Sept. and later Class.; fig. *to let go* from obligation, *to remit*, as a debt or offence, Matt. xviii. 27, 32, 35. Mk. xi. 25. Sept. and Class. So of sins, *to remit* the penalty, *forgive*, foll. by dat. of person, Matt. vi. 12. ix. 2, 5, 6. xii. 31, and oft. al. in Sept. and Class.—III. *to let go* from further notice, care, &c. *to let alone*, 1) prop. *to quit*, *forsake*, as said both of persons and things; *so to leave*, or let remain, in any place or state, Matt. v. 24. xviii. 12. Mk. i. 20, &c.; also *to leave to any one*, let him have or take any thing, Matt. v. 40, ἄφες αὐτῷ καὶ τὸ ἱμάτιον: *to leave behind* at death, Matt. xxii. 25. Mk. xii. 19, sq. and Sept.; *so to leave remaining*, Heb. ii. 8, et al. 2) metaph. *to leave*, in the sense *quit or desert*, Rom. i. 27. Rev. ii. 4; or *omit*, *pass by*, Heb. vi. 1, and Class.; or *neglect*, Mk. vii. 8. Lu. xi. 42.—IV. *to let go*, i. e. *to let pass*, *permit*, *suffer*, foll. by accus. with infin. expressed or implied, Matt. viii. 22. xiii. 30. xix. 14. Mk. i. 34, et al.

Ἀφικνέομαι, f. ἵζομαι, depon. (ἀπό, ἱκνέομαι,) prop. *to come or go away to a place*, i. e. *to arrive at*, foll. by eis; but in N. T. metaph. as said of a report, *to go forth*, or abroad, Rom. xvi. 19. So in Eccles. xlvii. 16. Æl. V. H. ii. 41.

Ἀφιλάγαθος, ον, ὁ, ἡ, adj. (α, φίλος, ἀγαθός,) *unfriendly to good men or goodness*, 2 Tim. iii. 3.

Ἀφιλάργυρος, ον, ὁ, ἡ, adj. (α, φίλος, ἀργυρός,) *not fond of money, liberal*, 1 Tim. iii. 3. Heb. xiii. 5.

Ἀφίξις, εως, ἡ, (ἀφικνέομαι,) in Class. mostly *arrival*; in N. T. *departure*, Acts xx. 29. And so in Jos., and occasionally in the Class.

Ἀφίστημι, f. ἵσω, trans. and intr. I. TRANS. in the pres. imperf. fut. and 1st aor. tenses, *to put away or apart from*, *separate*, *cause to depart*, foll. by acc. of pers. and gen. of pers. or thing, Sept. and Class. In N. T. *to lead or draw away*, as a people from their allegiance, Acts v. 37, ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ. And so Sept., Herodot. i. 154. Thuc. iv. 81. viii. 35, & oft. and elsewhere in the best Class.—II. INTRANS. in the act. perf. pluperf. and aor. 2; and in mid. *to separate oneself from*, *to depart*. 1) gener. *to go away from*, or *leave*, either foll. by ἀπό and gen. (Lu. ii. 37. iv. 13. Acts xii. 10.

xix. 9. Lu. xiii. 27, and Sept.) or by gen. without prep., as in Class.; spec. *to withdraw from*, *avoid*, as said either of persons, and prop. 1 Tim. vi. 5. 2 Tim. ii. 19, (with which I would compare Thuc. vi. 88, 3, οἱ πολλοὶ ἀφεστήκεσαν, 'kept off or aloof,' and Eurip. Iph. T. 1295, ἐξένευσ' ἀποστήναι πρόσω, 'to stand off at a distance;') or of persons and things; in the former case *to refrain from*, *let alone*, Lu. iv. 13, ἀπέστη ἀπ' αὐτοῦ. Comp. 2 Cor. xii. 8, ἵνα ἀποστή ἀπ' ἐμοῦ. Acts v. 38, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων. xxii. 29, ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν: or of things, metaph. *to desist from*, *to abandon*, as Jos. Ant. i. 19, 10, ἀποστήναι τῆς ἐρεύνης. Thuc. ii. 47, αὐτῶν ἀπέστησαν, and vii. 7, ἔτι ἀφεστήκει τὸν πολέμου, and often in Polyb., but always without ἀπό. 2) In act. & mid. metaph. *to revolt from*, absol. Lu. viii. 13. foll. by gen. 1 Tim. iv. 1; by ἀπό, Heb. iii. 12. Sept. and Class.

Ἀφνω, adv. (contr. from ἀφανώς,) lit. ἐν ῥίπῃ ὀφθαλμοῦ, *suddenly, unexpectedly*, Acts ii. 2. xvi. 26. xxviii. 6. Sept. and Class.

Ἀφόβως, adv. (α, φόβος,) *fearlessly, boldly*, Lu. i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. Sept. and Class.

Ἀφομοιόω, f. ὥσω, (ἀπό, ὅμοιος,) *to render or make like*, i. e. 'from (ἀπό) being unlike,' and gener. *to liken*; also pass. *to be likened unto*, or *to be like unto*, Heb. vii. 3, ἀφομοιωμένος τῷ Υἱῷ τοῦ Θεοῦ. The pass. form is thought rare, being only cited from Epist. Jerem. v. 63, 71; but it occurs often in Plato, and gener. in a mid. sense, *to be like unto*, so as to admit of a comparison with.

Ἀφοράω, f. ἀπόψομαι, aor. 2. ἀπεῖδον, (ἀπό, ὀράω,) 1) prop. *to look off or away from* an object, and turn the face to a distant one, fixing it thereon. 2) metaph. of mental survey, by forcing the mind intently upon any object of consideration, whether a person or thing, espec. for imitation. So Heb. xii. 2, ἀφ. εἰς Ἰησοῦν. 4 Macc. xvii. 10, ἀφ. εἰς τὸν Θεόν. Jos. Ant. vii. 12, 1, ἀφ. πρὸς τὸν Θεόν. Arrian Diss. Epict. iv. 1, εἰς ταῦτα ἀφώρα τὰ παραδείγματα: but also as an object for reflection, Jos. Ant. vii. 5, 4, πρὸς τὴν ἀλήθειαν ἀφορῶν.

Ἀφορίζω, f. ἴσω or ἴω, (ἀπό, ὀρίζω,) 1) prop. *to mark or limit off*, by setting bounds; 2) met. *to set off or apart, separate*, Matt. xiii. 49. xxv. 32. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12. Sept. and Class. 3) metaph. *to put apart or separate*, for the purpose of rejection, *to excommunicate*, Lu. vi. 22, ὅταν ἀφορίσωσιν ὑμᾶς. Eurip. Hec. 931. 4) *to set apart*, as an object of choice, *to select* for any purpose, to

appoint, Acts xiii. 2, ἀφ. μοι τὸν Βαρν. καὶ τὸν Παῦλον εἰς τὸ ἔργον. Rom. i. 1, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ. Gal. i. 15, ἀφ. με ἐκ κοιλίας μητρός μου.

Ἀφορμὴ, ἡς, ἡ, (ἀπὸ, ὁρμῆ,) 1) the place from which any person issues, or any thing originates; 2) the means whereby the action is accomplished; 3) the occasion or opportunity of undertaking the thing, Rom. vii. 8, 11, ἀφορμὴν λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς. 2 Cor. v. 12, ἀ. διδόντες ὑμῖν καυχήματος. Gal. v. 13, εἰς ἀφορμὴν τῇ σαρκί, 1 Tim. v. 14.

Ἀφρίζω, f. ἴσω, (ἀφρός,) to froth or foam, Mk. ix. 18, 20, and Class.

Ἀφρός, οὐ, ὁ, froth, foam, Lu. ix. 39, and Class.

Ἀφροσύνη, ἡς, ἡ, (ἄφρων,) want of wisdom or prudence, 1) gener. 2 Cor. xi. 1, 17. Sept. and Class. 2) from the Hebr. want of true and spiritual wisdom, impiety, Mk. vii. 22. Sept.

Ἀφρων, ονος, ὁ, ἡ, adj. unwise, foolish, I. gener. Lu. xi. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16. xii. 6, 11. Sept. and Class.—II. spec. un instructed, i. e. ignorant of true religion, Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 15, and Sept.

Ἀφυνπνύω, f. ὥσω, (ἄφνυτος, fr. ἀπὸ, ὕπνος,) prop. and in the earlier writers, to cease from sleep, to awake from sleep. In N. T. and later writers, to sleep out or away, as said of deep and lengthened sleep, Lu. viii. 23, for which the earlier writers use καθυπνύω.

Ἀφωνος, ου, ὁ, ἡ, adj. (α, φωνή,) speechless, in two senses: I. prop. dumb, i. e. devoid of the power of speech, as beasts, 2 Pet. ii. 16; idols, 1 Cor. xii. 2. Comp. Hab. ii. 18, sq.—II. mute, silent, i. e. in patient suffering, Æl. V. H. xii. 41; metaph. inarticulate in expression, not having τὴν δύναμιν τῆς φωνῆς, 1 Cor. xiv. 10.

Ἀχάριστος, ου, ὁ, ἡ, adj. (α, χαρίζομαι,) unthankful, ungrateful, Lu. vi. 35, τοὺς ἀχ. καὶ πονηροὺς. 2 Tim. iii. 2, ἀχ., ἀνόσιοι.

Ἀχειροποίητος, ου, ὁ, ἡ, adj. (α, χεῖρ, ποιέω,) not made with human hands, not the work of men, τὸν ναὸν τοῦτον τὸν χειροποίητον. 2 Cor. v. 1, οἰκίαν ἀχειροποίητον. Col. ii. 11, περιτομῇ ἀχειροπ.

Ἀχλὺς, ὕος, ἡ, a thick mist or cloud, such as shrouds objects from the view, Hom. Od. vii. 41. In N. T. said of the eyes, in the sense a mist before the sight, Acts xiii. 11, ἀχλὺς καὶ σκοτός. Jos. Ant. ix. 4, 3, ἀχλὺν ταῖς ὄφθαλμοῖς αὐτῶν ἐπιβαλόν. Hippocr. and Galen.

Ἀχρεῖος, ἰα, ου, adj. (α, χρεῖα,) I. prop. unprofitable, i. e. good for nothing,

2 Sam. vi. 22. In N. T. by impl. evil and harmful, Matt. xxv. 30. And so ἄχρηστος in Philem. 11.—II. metaph. unmeritorious, by having only done one's duty, Lu. xvii. 10, δοῦλοι ἀχρεῖοί ἐσμεν.

Ἀχρεῖόω, f. ὥσω, (ἀχρεῖος,) prop. to render useless, mar. In N. T. pass. metaph. to be spoiled for use, become corrupt, Rom. iii. 12.

Ἀχρηστος, ου, ὁ, ἡ, adj. (α, χρηστός,) 1) prop. unprofitable, useless, Sept. and Class. 2) metaph. and by impl. evil and detrimental, foll. by dat. of pers. Philem. 11. Sept. and Class.

Ἀχρι, or ἄχρις before a vowel, 1) prop. an adverb of time, and sometimes of place, marking duration, continuity, but also used as a prep. with gen. continuedly, until, during. 2) with verbs as a conjunction, so long as, until, foll. in N. T. only by the subj. mood, implying uncertainty. I. as a PREPOS. with the gen. 1) with nouns of time, as ἄχρι καιροῦ, 'during a season,' Lu. iv. 13. Acts xiii. 11. xx. 11, ἄχρις αὐγῆς, & oft.; also ἄχρι θανάτου, Acts xxii. 4. Rev. ii. 10. xii. 11. 2) with nouns of place, Acts xiii. 6, ἄχρι Πάφου. xx. 4. xxviii. 15. 2 Cor. x. 13. Rev. xiv. 20. 3) with a relat. pron. either with a noun of time, as ἄχρι ἧς ἡμέρας, until the day or time (i. e. until) Matt. xxiv. 38. Lu. i. 20. xvii. 27. Acts i. 2; or foll. by οὐ, for ἄχρι χρόνου οὐ, 'until the time when,' i. e. until, Acts vii. 18. xxvii. 33. Rom. xi. 25. 1 Cor. xi. 26. xv. 25. Gal. iii. 19. iv. 19. Rev. ii. 25. vii. 3, and Class. With a verb in the pres. ἄχρις οὐ means so long as, while, Heb. iii. 13, ἄχρις οὐ τὸ σήμερον καλεῖται. 2 Macc. xiv. 10. 4) before particles, Rom. i. 13, ἄχρι τοῦ δεῦρο. viii. 22, ἄχρι τοῦ νῦν, Phil. i. 5. Jos. and Philo.—II. as a CONJUNCTION before verbs in the subjunct., Lu. xxi. 24. Rev. xv. 8. xvii. 17. xx. 3. Jos. and later Class.

Ἀχυρον, ου, τὸ, prop. chaff, Sept. and Class. In N. T. the broken straw left after the sheaves of corn have been trodden out, Matt. iii. 12. Lu. iii. 17.

Ἀψεудής, ἐός, ὁ, ἡ, adj. (α, ψευδής,) incapable of falsehood or deceit, Tit. i. 2, ὁ ἀψ. Θεός, an appellation of God, found also in the Classical writers. So Eurip. Or. 364, ἀψευδὴς Θεός.

Ἀψινθος, ου, ἡ, wormwood, as the emblem of poisonous bitterness, Rev. viii. 11. Comp. Jer. ix. 15. xxiii. 15.

Ἀψύχος, ου, ὁ, ἡ, adj. (α, ψυχή,) inanimate, devoid of life or sense, 1 Cor. xiv. 7, τὰ ἀψ. sc. ὄργανα. Sept. & Class.

B.

Βαθμός, οὔ, ό, (βαίνω,) I. prop. *a step*, whether of a staircase, or as leading up to a door; also any degree of ascent. So of the degrees of the hours in a sundial, 2 Kings xx. 9. Jos. Ant. x. 2, 2.—II. metaph. *a degree of ascent in honour or dignity*, 1 Tim. iii. 13, and later Class.

Βάθος, εος, τό, (βαθύς,) *depth*, I. prop. Matt. xiii. 5. Mk. iv. 5. Rom. viii. 39. Eph. iii. 18. Lu. v. 4, *εἰς τό βάθος, scil. τῆς θαλάσσης*, the deep water, the sea, Sept. and Class.—II. metaph. 1) *greatness, abundance*, Rom. xi. 33, *βάθος πλούτου*. Æl. V. H. iii. 18, *πλούτος βαθύς*. 2 Cor. viii. 2, *ἡ κατὰ βάθος (for βαθύς) πτωχεία*, 'extreme poverty.' 2) *τὰ βάθη, the depths*, i. e. the secret purposes of any one. 1 Cor. ii. 10, *τοῦ Θεοῦ*. Rev. ii. 24, *τοῦ Σατανᾶ*.

Βαθυῦνω, f. νῶ, (βαθύς,) *to deepen*, Lu. vi. 48, *ἔσκαψε καί ἐβάθυνε*, equiv. to *βαθέως ἔσκαψε*.

Βαθύς, εἶα, ὅ, adj. deep, 1) prop. as said of a well, John iv. 11, and oft. in Sept. & Class. 2) metaph. Lu. xxiv. 1, *ὄρθρου βαθέος*, 'deep twilight,' or earliest dawn. Indeed, the word is often used with words denoting time, as evening, night, or dawn of day. It is equiv. to *λίαν πρωΐ*, Mk. xvi. 2. Joseph. and Class.

Βαῖον, ου, τό, (βαιός, slender, tapering,) pl. *τὰ βαῖα, branches of the palm-tree*, John xii. 13. 1 Macc. xiii. 51. Test. xii. Patr. p. 668.

Βαλάντιον, ου, τό, (βάλλω, to put in,) *a purse*, Lu. x. 4. xii. 33. xxii. 35, 36. Sept. and Class.

Βάλλω, f. βαλῶ, to cast or throw, trans. and foll. by dat. or acc. with prep. I. gener. and foll. by *κλήρον*, 'to cast lots,' i. e. into the vessel which contained them, Matt. xxvii. 35. Mk. xv. 24. Lu. xxiii. 34, al. and Sept. Joseph. Ant. vi. 3, 4. Comp. Virg. Æn. v. 491. Said of a tree, 'to cast [off] its fruit,' Rev. vi. 13. *βάλλειν ἑαυτὸν*, 'to throw or cast oneself down,' Matt. iv. 6. Lu. iv. 9. John xxi. 7. Foll. by dat. 'to cast down to any one,' and by impl. put the thing into his hands, Matt. xv. 26, *βαλεῖν (τὸν ἄρτον) τοῖς κυναρίοις*. Mk. vii. 27. So Matt. xxv. 27, *β. τό ἀργύριόν μου τοῖς τραπέζιταις*, 'to put it into the hands of.' As construed with different prepositions and particles, the signification is variously modified, though the notion of *throwing* is always fundamental: 1) foll. by *ἀπό*, *to throw from one, to cast away*, Matt. v. 29. xviii. 8, et al. and Class. 2) foll. by *ἐκ*, *to cast out of*, as the mouth, Rev. xii. 15, sq. 3) foll. by *ἔξω*, *to cast out, to throw*

away, reject, Matt. v. 13. xiii. 48. Lu. xiv. 35. John xv. 6; fig. in 1 John iv. 18, *β. τὸν φόβον*. 4) foll. by *εἰς* with acc. of place whither, *to cast into*, as *εἰς πῦρ*, Matt. iii. 10, & oft.; or *εἰς τὴν θάλασσαν*, Matt. xxi. 21, et al.; of nets, 'to cast into,' Matt. iv. 18, et al.; *εἰς φυλακὴν*, Matt. xviii. 30, et al.; 'to cast into,' as money, put into a treasury, Mk. xii. 41; of a sword, 'to put into' its scabbard, John xviii. 11; 'to put into,' as bridles into horses' mouths, Ja. iii. 3, or as liquid into a vessel, Matt. ix. 17, et al. Metaph. *βάλλειν τὴν καρδίαν*, John xiii. 2. Similarly the Classical writers use the phrase, *βάλλειν* or *βάλλεσθαι* or *ἐμβάλλειν τινὶ εἰς νοῦν* or *ἐν θυμῷ* or *φρεσὶ*, but never, I believe, *εἰς καρδίαν*: foll. by *ἔμπροσθεν* or *ἐνώπιόν τινος*, *to cast before any one*, or at his feet, Rev. ii. 14. iv. 10; foll. by *ἐπὶ*, *to cast upon, or over*, as seed sown on the ground, Mk. iv. 26; of casting stones at any one, John viii. 7. Sept.; *βαλεῖν εἰρήνην ἐπὶ τὴν γῆν*, 'to send forth peace on earth,' Matt. x. 34; also of casting or putting a burden upon any one, Rev. ii. 24.—II. pass. perf. and pluperf. *βέβλημαι, to be cast or laid, to lie*, as upon a bed, Matt. viii. 6. Mk. vii. 30. Lu. xvi. 20. Rev. ii. 22.—III. foll. by acc. of person, *to throw at*, i. e. pelt any one, either with missiles, as oft. in Sept. and Class., or with blows, Mk. xiv. 65, *ῥαπίσμασιν αὐτὸν ἔβαλον*.—IV. intrans. or with *ἑαυτὸν* underst. *to cast oneself, rush forward*, as said of wind, *to blow with force*, Acts xxvii. 14. Hom. Il. xi. 721, *ποταμός εἰς ἄλλα βάλλων*.

Βαπτίζω, f. ἴσω, (βάπτω,) *to immerse, or sink* any thing, in water, or other liquid; said both of persons (also animals) and things, Class. In N. T. it occurs only in the following senses, I., from the adjunct of immersion, *to wash, or cleanse* by washing, trans. mid. and aor. 1. pass. in mid. sense, *to wash oneself, bathe*, Mk. vii. 4, *ἐὰν μὴ βαπτίσωνται*, equiv. to *νίψωνται* at ver. 3. Lu. xi. 38, *ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου*. Sept. and Apocr.—II. *to baptize*, administer the rite of baptism, either that of John, or of Christ; and in pass. and mid. *to be baptized*, or cause oneself to be baptized, i. e. gener. *to receive baptism*; which in the primitive churches was, according to Oriental habits, usually, though not necessarily, performed by immersion.—I. prop. and 1) simply, Matt. iii. 6, 13, 14, 16. Mk. i. 4, 5, & oft.; then with a dative of instrument or material employed, *ὑδατι*, 'with water,' as Mk. and John, *ἐν ὑδατι*, or *εἰς* and accus. Mk. i. 9. Joseph. Ant. iv. 4, 6. 2) with *adjuncts* marking the object and effect, chiefly *εἰς* with acc. of thing, 'unto any thing,' i. e. unto the

belief, profession, or observance of any thing, Matt. iii. 11, β. εἰς μετάνοιαν. Acts ii. 38, εἰς ἄφεσιν ἁμαρτιῶν. xix. 3. 1 Cor. xii. 13, εἰς ἐν σῶμα, 'that we may become one body.' So with εἰς and an acc. of person, *to baptize*, or *be baptized into*, i. e. a profession of faith in any one, and obedience to him, Rom. vi. 3. Gal. iii. 27, εἰς Χριστόν. 1 Cor. x. 2, εἰς τὸν Μωϋσῆν. So εἰς τὸ ὄνομα τινος, 'into or unto the name of any one,' in the same sense, Matt. xxviii. 19. Acts viii. 16. xix. 5. 1 Cor. i. 13, 15; also ἐπὶ or ἐν τῷ ὀνόματι τινος, Acts ii. 38; with ὑπέρ, 1 Cor. xv. 29, οἱ βαπτιζόμενοι ὑπέρ τῶν νεκρῶν, 'baptized on account of the dead,' i. e. a belief of the resurrection of the dead. See more in my note in loc.—II. metaph. and 1) in *direct* allusion to the sacred rite, βαπτίζειν ἐν Πνεύματι ἁγίῳ καὶ πυρὶ, Matt. iii. 11. Lu. iii. 16, *to overwhelm* (richly furnish) *with all spiritual gifts*, or with ἐν Πνεύματι alone, Mk. i. 8. John i. 33. Acts i. 5. xi. 16. 2) gener. and by *indirect* allusion to the rite, *to baptize with calamities*, i. e. *to overwhelm with sufferings*, Matt. xx. 22, sq. Mk. x. 38, sq. τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, Lu. xii. 50. Comp. Is. xiv. 4, ἡ ἀνομία με βαπτίζει. Joseph. Bell. iv. 3, 3, οὗ δὲ ὕστερον ἐβαπτισάν τὴν πόλιν, 'filled the city with calamity.' Plut. de Educ. xiii. 3, ψυχὴ τοῖς μὲν συμμέτροις αὖξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Heliod. Æth. ii. 3, τῇ συμφορᾷ βεβαπτισμένον. Perhaps, however, in those passages, adduced by the Commentators and Lexicographers, the sense may be *utterly ruined*, like a sunken ship, by a nautical allusion, for βαπτίζειν σκάφος or ναῦν, 'to sink a vessel,' a use of the word frequent in the best writers. With the nautical figure comp. the noble allegory in Hor. Carm. i. 14, 'O navis,' &c.

Βάπτισμα, ατος, τὸ, (βαπτίζω,) I. prop. *something immersed in liquid*, and thereby washed. In N. T. the rite of *baptism*, whether that of John or of Jesus Christ.—II. metaph. *baptism into calamity*, a being plunged into and overwhelmed by afflictions, Matt. xx. 22, sq. Mk. x. 38, sq. Lu. xii. 50. See on βαπτίζω, II. 2.

Βαπτισμός, οὔ, ὁ, (βαπτίζω,) *the act of washing, or ablation*, of vessels, &c. Mk. vii. 4, 8. Heb. ix. 10. Comp. Lev. xi. 32. 2) spec. and metaph. a religious rite, which directs immersion into, or washing with, water, as the symbol of spiritual ablation and purification, 1) as applied to John's baptism, Joseph. Ant. xviii. 5, 2. 2) to the Christian rite, Heb. vi. 2.

Βαπτιστής, οὔ, ὁ, (βαπτίζω,) lit.

a baptizer. Hence ὁ Βαπτ. used as a cognomen of John the Baptist, the fore-runner of Christ, Matt. iii. 1. xi. 11, & oft., also Joseph. Ant. xviii. 5, 2.

Βάπτω, f. ψω, *to dip or immerse*, trans. 1) prop. foll. by εἰς and accus. John xiii. 26, β. τὸ ψωμίον scil. εἰς τὸ τραβλῖον, expressed in Levit. iv. 6. xiv. 6. Num. xix. 18, though the more Class. constr. is ἐν τινί. The gen. without prep. occurs in Lu. xvi. 24, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτυλίου ὕδατος. Comp. II. vi. 508, λούεσθαι ποταμοῖο, though in Luke the use of the gen. is rather partitive. 2) by impl. *to tinge or dye*, with dat. of means, Rev. xix. 13, βεβαμμένον αἵματι. The sense and constr. alike Classical.

Βάρβαρος, ου, ὁ, a barbarian, denoting, according to ancient usage, simply a foreigner, 'one who speaks another language,' with, however, two modifications, suggested by the context, 1) *one who uses a language different from some other in question*, 1 Cor. xiv. 11. Sept. 2 Macc. ii. 21. Hdot. ii. 158, βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους, et al. Class. 2) *one who does not speak Greek*, not, at least, as the natives, Acts xxviii. 2, 4, of the inhabitants of Malta, who spoke a dialect of the Phœnician. (See, however, my note there.) Rom. i. 14, 'Ἕλλησὶ τε καὶ βαρβάροις,' 'non-Greeks.' Joseph. Ant. iv. 2, 1. B. v. 1, 3. Joseph. Bell. proœm. 5, 'Ἕλλησι καὶ βαρβάροις, meaning by βαρβ. all the nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, Gauls, &c.

Βαρέω, f. ἥσω, (βάρος,) equiv. to βαρύνω, *to load*; pass. βαρῆμαι, *to be loaded, oppressed* with. So Lu. ix. 32, β. ὕπνω, and Matt. xxvi. 43. Mk. xiv. 40, and Class.; also metaph. Lu. xxi. 34, μήποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν, *be oppressed*, 'become dull and stupid.' Comp. Hom. Od. xix. 122, οἶνω βεβαρηότα. Also, *to be weighed or borne down*, as by evils, as grief, calamities, 2 Cor. i. 8. v. 4, and Class.; *to be burdened*, by expense, 1 Tim. v. 16, μὴ βαρεῖσθω ἡ ἐκκλησία.

Βαρέως, adv. (βαρὺς,) prop. *heavily*, and by impl. *with difficulty*, Matt. xiii. 15.

Βάρος, εος, τὸ, *weight*, both prop. and metaph. In N. T. occ. only in the latter sense. I. *weight*, in reference to its pressure, as a burden, prop. Xen. Œcon. xvii. 9; metaph. Matt. xx. 12, βαστάζειν τὸ βάρος τῆς ἡμ. 'the heavy labour of the day;' said of precepts, the observance of which is *burdensome*, Acts xv. 28. Rev. ii. 24. Plato p. 971, νόμων β. Said of sin, in reference to its consequences in this world, both to ourselves and others, and in the next, sorrow, trouble, Gal. vi. 2,

ἀλλήλων τὰ βάρη β.; in a pecuniary sense, 1 Thess. ii. 6, ἐν βάρει εἶναι, 'to be burdensome.'—II. *weight*, in reference to its cause, *greatness, abundance*, 2 Cor. iv. 17, αἰώνιον βάρος δόξης, for βάρος αἰωνίου δ.

Βαρύνω, f. νῶ, (βαρὺς,) in N. T. only aor. 1. pass. ἐβαρύθην, *to be heavy*, Lu. xxi. 34, in text. rec. where lat. Edd. βαρηθῶσι.

Βαρὺς, εἶα, ὃ, adj. (βάρος,) *heavy*, I. prop. Matt. xxiii. 4, φορτία β.; also metaph. of *burdensome* precepts. So Ps. xxxviii. 5, and of a yoke, 2 Chron. x. 4, 11. Eccus. xl. 1.—II. fig. *weighty*, i. e. important, Matt. xxiii. 23, τὰ βαρύτερα τοῦ νόμου. Acts xxv. 7, αἰτιώματα β. *severe*. Sept. & Class.; said of an epistle, *weighty*, and 'not to be made light of,' 2 Cor. x. 10.—III. metaph. of things, *grievous, oppressive*; of precepts, 1 John v. 3. Wisd. ii. 15. Eccus. xxix. 28; of persons, *afflictive, violent*, Acts xx. 29, λύκοι βαρεῖς. Comp. 3 Macc. vi. 5, ὁ βαρὺς Ἀσσυρίων βασιλεὺς.

Βαρύτιμος, ου, ὁ, ἡ, adj. (βαρὺς, τιμή,) *of great price, highly precious*, Matt. xxvi. 7; so Æsch. Suppl. 25, et al. ap. Class. The more usual term is πολύτιμος.

Βασανίζω, f. ἴσω, (βάσανος,) 1) prop. *to apply the βάσανος or touch-stone*; 2) metaph. *to examine*, either by words, or by torture, into the truth of certain alleged facts. So Thuc. and others of the best writers. Hence in N. T. *to torment, afflict with pain*, I. said prop. of disease, Matt. viii. 6, δεινῶς βασανιζόμενος, Rev. ix. 5. Sept.; of the pains of parturition, Rev. xii. 2. Sept.; of punishment, Matt. viii. 29. Mk. v. 7. Lu. viii. 28. Rev. xi. 10. Sept., Joseph. Ant. ii. 14, 4.—II. fig. *to harass or oppress*, whether physically with toil, Mk. vi. 48, βασανιζόμενους ἐν τῷ ἐλαύνειν, or morally, 2 Pet. ii. 8, β. ψυχὴν δίκαιαν; also fig. of a vessel tossed by the waves, Matt. xiv. 24. So in Polyb. i. 48, a stormy wind is said πύργους βασανίζειν.

Βασανισμός, ου, ὁ, (βασανίζω,) prop. *examination*, namely, by touch-stone, *torture*. In N. T. *torment*, Rev. xiv. 11, καπνὸς τοῦ βασανισμοῦ αὐτῶν, 'the smoke [of the fire] in which they are tormented,' Rev. ix. 5. xviii. 7, 10, 15. 4 Macc. ix. 6.

Βασανιστής, ου, ὁ, (βασανίζω,) prop. *one who applies the torture*; but as jailors were occasionally permitted to use the torture to their prisoners, so the term was sometimes used simply for *jailor*. So Matt. xviii. 34. Thus βασανιστήριον, Jer. xx. 2, Symm. in the sense 'jail,' and the Latin 'cruciatu corporis' is sometimes used of a *prison*.

Βάσανος, ου, ἡ, prop. *a touch-stone*, the ancient *lapis Lydius* for trying metals, by rubbing them upon it. Comp. Pind. Pyth. x. 106. Hence it came to mean *examination*, or *trial* gener., and also spec. that by *torture*; also, *torment* or *pain*, whether from disease, Matt. iv. 24. Ezek. xii. 18, and Class.; or punishment, Lu. xvi. 23, 28. So Jambl. de Vit. Pyth. c. xvi. πλεονεξίας βασάνους καὶ κολάσεις.

Βασιλεία, ας, ἡ, (βασιλεὺς,) *kingdom*, in various applications and modifications. I. *kingship*, the exercise of kingly dominion, Matt. vi. 13. Lu. i. 33. xix. 12, 15. Heb. i. 8, &c. and Sept. and Class.—II. *kingdom*, meaning a land and people under kingly rule, Matt. iv. 8. Mk. vi. 23. Lu. iv. 5, & oft. and also Sept. and Class.—III. in the phrase ἡ βασιλεία τοῦ Θεοῦ, or τοῦ Χριστοῦ, or τῶν οὐρανῶν, and simply ἡ βασιλεία, Matt. viii. 12. ix. 35, et al.; all of them synonymous expressions, and denoting *the divine spiritual kingdom and glorious reign of the Messiah*; an idea formed on the phrases of the O. T. which were to be understood spiritually, though by the Jews at large understood temporally. Accordingly, we may regard the expression *kingdom of heaven*, &c. in the N. T. as designating, in its Evangelical sense, *the Christian Dispensation*, or the community of those who receive Jesus as the Messiah, and who, united by his Spirit, under Him as their Head, lead a holy life, in communion with Him, and love unto their brethren. This spiritual kingdom has both an internal and an external form. As internal, it already exists in the hearts of all true Christians, and is therefore present. As external, it is either embodied in the visible Church of Christ, and, so far, is present and progressive, or it is to be perfected at the advent of the Messiah. Sometimes, however, the expression embraces both the internal and external sense, referring alike to the commencement of this kingdom in this world, and its completion in the world to come. Hence in N. T. it is employed, I. *in the Jewish temporal sense*, Matt. xviii. 1. xx. 21. Lu. xvii. 20. xix. 11. Acts i. 6.—II. *in the Evangelical sense*, as that announced by Jesus Christ and the Apostles, Matt. iv. 17, 23. ix. 35. x. 7, et al. oft. *In the internal and spiritual sense*, Rom. xiv. 17. Matt. vi. 33. Mk. x. 15. Lu. xvii. 21. xviii. 17. John iii. 3, 5. In the external sense, Matt. vi. 10. xii. 28. xiii. 24, 31, 33, 41, 47. xvi. 28. Mk. iv. 30. xi. 10. Lu. xiii. 18, 20, & oft. In this view, it denotes espec. *the bliss of heaven*, to be enjoyed in the Redeemer's kingdom, equiv. to *eternal life*, Matt. viii. 11. xxv. 34. Thus it is said gener. of *the privileges and rewards* of the heavenly kingdom, both here and

hereafter, Matt. v. 3, 10, 20. vii. 21. xviii. 3. Col. i. 13. 1 Th. ii. 12.

Βασιλεύς, ου, ό, ή, adj. (*βασιλεύς*,) *regal, royal*, not unfrequent in the Class. writers with substantives, denoting what belongs to royalty. In N. T. it occurs only in 1 Pet. ii. 9, β. *ιεράτευμα*. As a substantive, τὸ βασιλείον, sub. δῶμα, 'a royal palace,' Lu. vii. 25. Sept. & Class. oft.

Βασιλεὺς, έως, ό, α, *a king*, one who exercises royal dominion, but with some modification of sense according to the context. I. prop. and gener. of *kings* in the widest sense, Matt. i. 6. Acts xiii. 22. vii. 10, 18. Heb. xi. 23, 27. John xix. 15. Lu. x. 24, and oft. in Class. Also said of the *Messiah*, as King of Israel, Matt. ii. 2. xxi. 5. xxv. 34, 40. Lu. xix. 38. John i. 50. xii. 13, 15, et al. also in Sept. Said of *God*, Matt. v. 35, πόλις τοῦ μεγάλου βασιλέως, 'the King supreme.' Comp. 1 Tim. vi. 15, and Rev. xvii. 14, 'King of kings, and Lord of lords,' i. e. King and Sovereign supreme. See also 1 Tim. i. 17. Rev. xv. 3.—II. in a more extended, and consequently lower, sense, *viceroys* or *prince*, as said of Herod and his successors; also *prince* or *chieftain*, as Aretas, king of Arabia Petraea, 2 Cor. xi. 32; also when joined with *ηγούμενος*, Matt. x. 18. Mk. xiii. 9. Lu. xxi. 12. Acts iv. 26. Gener. 1 Pet. ii. 13, 17. 1 Tim. ii. 2. Matt. xvii. 25. xviii. 23. Acts ix. 15. Rev. ix. 11, & Class.

Βασιλεύω, f. εύσω, (*βασιλεύς*,) *to rule as a king*, intrans. I. gener. and foll. by *ἐπὶ* with genit. of country, or accus. of person, *to reign over*, Matt. ii. 22. Lu. xix. 14, 27. 1 Tim. vi. 15, ὁ βασιλεύων. Sept. and Class. Said of *Messiah*, Lu. i. 33. 1 Cor. xv. 25. Rev. xi. 15.—II. absol. and prop. *to reign*, i. e. 'to possess and exercise dominion;' said of *God*, Rev. xi. 17. xix. 6. Sept.; or figur. of *Christians*, who are *to reign* with Christ in heaven, i. e. 'to partake in the honour and felicity of the Messiah's kingdom,' Rom. v. 17. Rev. v. 10. xx. 4, 6. xxii. 5, or on earth, 'to enjoy the prosperity of kings,' 1 Cor. iv. 8. Comp. Hor. Epist. i. 10, 8, 'vivo et regno.' Metaph. *to have dominion, hold prevalence over*, as said of death, Rom. v. 14, 17; of sin and grace, v. 21. vi. 12.

Βασιλικός, ή, όν, adj. (*βασιλεύς*,) *regal, royal*, 1) prop. *belonging to a king*, Acts xii. 20, 21. Sept. and Class. Used subst. with *ἀνὴρ* underst. of a retainer of a court, *a courtier* or *nobleman*, John iv. 46, 49. Jos. Ant. xvii. 10, 3. Pol. iv. 76, 2.—II. fig. *noble*, i. e. excellent, Ja. ii. 8, νόμος β. And so later Class.

Βασίλισσα, ης, ή, (*βασιλεύς*,) later Gr. for *βασιλῖς*, *a queen*, Matt. xii. 42. Lu. xi. 31. Acts viii. 27. Rev. xviii. 7. Sept. and Class.

Βάσις, εως, ή, (*βαίνω*,) 1) the act of *walking*; 2) the effect thereof in the *step* taken. 3) the part whereon we go in taking it, *the foot*, Acts iii. 7. Jos. Ant. vii. 3, 5, & 11, 3, and elsewhere in later Greek writers.

Βασκαίνω, f. ανῶ, (*βάσκω*, equiv. to *βάζω*,) prop. & lit. *to babble* respecting any one, intrans. and by impl. (see Prov. x. 19) *to slander*, trans. Plut. Pericl. 12; also, as we vulgarly say, 'to talk any one over,' cast a spell on his judgment, and mislead it, as it were, by fascination or witchcraft, Gal. iii. 1, τίς ὑμᾶς ἐβάσκανε; In the literal sense, of fascinating and bewitching, it occurs not unfreq. in the later Greek writers, and hence the Latin *fascino*. There is an allusion to the *muttering* and frequent repetition of certain forms of incantation. So Milton: 'And backward mutters of dissevering power.'

Βαστάζω, f. δσω, I. *to TAKE OR LIFT UP*; also by impl. *to bear, carry*, 1) *to take up and hold* in the hands, trans. John x. 31, ἐβάσταζον λίθους. Jos. Ant. vii. 11, 7, β. τὴν μάχαιραν ἀπὸ τῆς γῆς: *to take up any one from the ground*, and carry him, Acts xxi. 35. So *to take up and bear off*, i. e. to take or remove away, John xx. 15. Jos. and Polyb.; also fig. *to take upon oneself and bear*, Matt. viii. 17, β. τὰς νόσους.—II. *to BEAR OR CARRY* in the hands, as any article of dress or furniture, Matt. iii. 11. Mk. xiv. 13. Lu. xxii. 10; or on the shoulders, as τὸν σταυρόν, Lu. vii. 14, & oft. al. Fig. Acts ix. 15, σκεῦος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν, 'to carry forth and make known.' In the sense *to bear up, support*, Rom. xi. 18, οὐ σὺ τὴν ῥίζαν βαστάξεις: also metaph. *to bear up under labours*, &c. Matt. xx. 12, and gener. 'to bear or endure sufferings,' Rev. ii. 3, or punishments, Gal. v. 10, and Sept. So 'to bear patiently,' Rom. xv. 1. Gal. vi. 2. Rev. ii. 2, and later Class. Metaph. 'to bear up under with the mind,' *to understand*, John xvi. 12, πολλὰ—οὐ δύνασθε βαστάζειν ἄρτι. Arrian Epict. iii. 15; *to bear or carry about*, as attached to one's person, Gal. vi. 17, β. στίγματα ἐν τῷ σώματι, where see my note. Ps. lxxxix. 51. Lu. xi. 27, κοιλία ἡ βαστάσασά σε. Lu. x. 4, μὴ βαστάζετε βαλάντιον, Class. φορέω, and perhaps John xii. 6, τὰ βαλλόμενα ἐβάσταζεν, or similarly as 'ferre' in Lat. for 'auferre,' *embezzled*: a sense arising from that of taking off or away, found at John xx. 15. Diog. Laërt. iv. 59, where Menag. quotes Lucil. ap. Anthol. Gr. ii. β. εἰς κλέπτας.

Βάτος, ου, ή, *a thorn-bush* or *bramble*, Lu. vi. 44. xx. 37. Acts vii. 30, 35. Sept. and Class.

Βάτος, ου, ό, α bath. A Jewish measure of liquids, equal to the ephah for dry measure, Lu. xvi. 6. It is = 8 or 9 gallons, though some recent estimates extend it to 11.

Βάτραχος, ου, ό, α frog, Rev. xvi. 13. Sept. and Class.

Βαττολογέω, f. ήσω, prop. to stammer, then to babble or prate; hence in N. T. to use needless words, espec. by vain repetitions, intrans. Matt. vi. 7. Comp. Eccus. vii. 14. Simplic. in Epict. p. 212, *περὶ καθηκόντων* δὲ β.

Βδέλυγμα, ατος, τό, (βδελύσσω,) prop. *any thing abominated, an abominable action.* I. gener. Lu. xvi. 15, βδ. *ἐνώπιον τοῦ Θεοῦ*, opp. to *τὸ ἐν ἀνθρώποις ὑψηλόν*. So Sept. in Prov. xi. 1. Deut. xxiv. 4, et al.—II. spec. said of what was *unclean* in the Jewish acceptation, esp. *idol-worship*; hence *idolatry* and its constant concomitant, *licentiousness of morals*. And as idolatry was one of the foulest sins, the term was used to denote *any* great sin, as Rev. xvii. 4, 5. xxi. 27, and oft. in Sept. On the same principle we may explain the phrase *τὸ βδέλυγμα τῆς ἐρημώσεως*, Matt. xxiv. 15, taken from Dan. ix. 27, which denotes prop. *an abomination causing desolation*, and is applied by Christ to what was to take place at the destruction of Jerusalem by the Romans, (comp. Lu. xxi. 20, and see Jos. Ant. x. 11, 7,) and is prob. to be referred to the pollution of the Temple by setting up idols. Comp. 2 Th. ii. 4. The phrase occurs also at 1 Macc. i. 54, where it refers to the like pollution of the Temple by Antiochus Epiphanes, who set up in it the statue of the Olympian Jove.

Βδελυκτός, ή, όν, adj. (βδελύσσω,) *abominable, detestable*, Tit. i. 16, & Sept.

Βδελύσσω, f. ξω, (βδέω, pedo,) prop. *to emit a stench*, and fig. by meton. *to cause disgust*. So Exod. v. 21, *ἐβδελύξατε τὴν ὀσμήν ἡμῶν*, 'ye have caused disgust to be felt at us.' And so Gen. xxxiv. 30, 'ye have made me to stink;' wh. Sept. *μισήθόν με πεποιήκατε*. Mid. *βδελύσσομαι*, as trans. *to feel disgust at, turn away from with loathing*, as from a bad smell, Aristoph. Plut. 700, *σέ, διὰ τοῦτ', εὐθὺς ἐβδελύττετο*. So Rom. ii. 22, *βδελυσσόμενος τὰ εἰδῶλα*, though probably the sense is there 'to declare a thing detestable,' as would appear from the words *ὁ λέγων μὴ μοιχεύειν*. The pass. occurs in Sept. and Rev. xxi. 8, *ἐβδελυγμένοις*, 'detestable, polluted with crimes.'

Βέβαιος, αία, ου, adj. (βέβαια, perf. ind. act. fr. βαίνω,) prop. *stable, firm*; and fig. *steadfast, sure*, as said of peace, good fortune, reputation, faith, friendship, &c.

In N. T. said of hope, 2 Cor. i. 7. Heb. vi. 19; of promise, Rom. iv. 16; of the Mosaic law, Heb. ii. 2; of a covenant, ix. 17; of confidence, iii. 6.

Βεβαιόω, f. ώσω, (βέβαιος,) *to make sure, assure, confirm*, as said, 1) of persons, 1 Cor. i. 8. 2 Cor. i. 21. Col. ii. 7. Heb. xiii. 9. 2) of things, *to establish, ratify*, by arguments, proofs, &c. Mk. xvi. 20. Rom. xv. 8. 1 Cor. i. 6. Heb. ii. 3. Joseph. and Class.

Βεβαίωσις, εως, ή, (βεβαιόω,) *confirmation, lit. making sure*, Phil. i. 7. Heb. vi. 16. Thuc. iv. 87.

Βέβηλος, ου, ό, ή, adj. (βηλός, fr. βαίνω, or rather βηλός, fr. βέβηλος, Dor. βέβαλος, fr. βέβαια,) I. prop. said of places, 'what is gone upon by all,' *accessible to all*, Soph. Œd. Col. 10; hence, met. *common or profane*, opp. to *holy*, Thuc. iv. 97, et Sept. Hence said in 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16, of disputes, *unholy*.—II. of persons, *profane, impious*, 1 Tim. i. 9. Heb. xii. 16. Ez. xxi. 25. 3 Macc. ii. 14.

Βεβηλώω, f. ώσω, (βέβηλος,) *to profane, trans.* Matt. xii. 5. Acts xxiv. 6. Sept. and later Class.

Βεελζεβούλ, ό, indecl. Beelzebub, the prince of the evil angels, eq. to Satan, Matt. x. 25. xii. 24, 27. Mk. iii. 22. Lu. xi. 15, 18, 19.

Βελίαλ, or -αρ, fr. Heb. Belial, wickedness, used as an appellative of Satan, 2 Cor. vi. 15.

Βελόνη, ης, ή, prop. the point of an arrow, or dart, but gener. and in N. T. a needle, Lu. xviii. 25, in some MSS. for the textual *ράφίς*.

Βέλος, εος, τό, (βέβολα, fr. βάλλω,) lit. and prop. *something hurled (βαλλόμενον)* either by the hand, or by a bow, e. gr. a dart, arrow, or javelin; fig. in Eph. vi. 16, *τοῖς βέλεσι πυρρωμένοις*. Comp. Apoll. Bibl. ii. 4, *πυρφόρα βέλη*.

Βελτίων, ονος, compar. of αγαθός. The neut. occ. in an adverbial sense, 2 Tim. i. 18, β. *γινώσκεις*.

Βήμα, ατος, τό, (βέβημαι, fr. βαίνω,) a step, 1) a pace, or step, of the foot, Acts vii. 5, οὐδὲ β. *ποδός*, 'not a foot-breadth,' Deut. ii. 5, and Class. 2) by impl. *an elevated place*, to which there is ascent by steps, as a pulpit for a speaker, or an elevated seat, like a throne, on which kings or supreme magistrates sat, Acts xii. 21, *καθίσας ἐπὶ τοῦ βήματος*. So Joseph. Ant. vii. 15, 9, *στὰς ἐφ' ὑψηλοτάτου βήματος*: more usually, however, of the seat for judgment of a magistrate or judge, Matt. xxvii. 19. John xix. 13, et al. and Class.

Βήρυλλος, ου, ό, ή, beryl; a precious

stone of a sea-green colour, Rev. xxi. 20. Sept. and Jos.

Βία, as, ἡ, prop. *strength of body*; but gener. there is implied an unjust and violent exercise of it, i. e. *force, violence, compulsion, &c.* Acts v. 26. xxi. 35. xxiv. 7. xxvii. 41. Sept., Jos., and Class.

Βιάζω, f. ἄσω, (βία,) *to compel*, or strongly urge, Hom. Od. xii. 297. In N. T. only βιάζομαι as dep. mid. *to use force, to force*, and pass. *to be forced, to suffer violence.* I. mid. *to force oneself, force one's way*; fig. Lu. xvi. 16, εἰς αὐτὴν βιάζεται, 'uses violence to enter into it, presses violently and eagerly into it.' So prop. Philo, p. 618, εἰς τὰ ἐντὸς βιάζεται. Thuc. vii. 69, β. ἐς τὸ ἔξω βιάσασθαι, and fig. Xen. Cyr. iii. 3, 69, β. εἰς τὴν ἀρχήν.—II. pass. and fig. Matt. xi. 12, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, 'suffers force,' i. e. 'is eagerly sought and forcibly snatched at,' vi et impetu extorquetur, βιαίως κρατεῖται. Prop. Thuc. i. 77, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιάζόμενοι. Xen. Hist. v. 2, 23, πόλεις τὰς βεβιασμένας.

Βίαιος, ία, ον, adj. (βία,) *violent, vehement*, said of a wind, Acts ii. 2. And so Exod. xiv. 21, ἐν ἀνέμῳ β. Arrian, E. A. ii. 63, ἐπιγίνεται πνεῦμα βίαιον. Philo, βίαια πνεύματα.

Βιαστής, οὗ, ὁ, (βία,) prop. *one who uses violence* in effecting his purpose; fig. *one who forcibly presses forward*, through vehement desire of any thing, and pursues it eagerly. Not found in Class. (who use βίαιος,) but occ. in Philo, p. 314; also, in a fig. sense, as applied to the headstrong passions, Matt. xi. 12.

Βιβλαρίδιον, ον, τὸ, (dim. fr. βίβλος,) *a small roll or scroll, a little book*, Rev. x. 2, 8, 9, 10. Pollux On. vii. 110.

Βιβλίον, ον, τὸ, (dim. in form, but not in force, of βίβλος,) *a roll or scroll*, such being the form of the books of antiquity, Lu. iv. 17, 20. John xx. 30. xxi. 25, et sæpe al. Said of letters, which were also rolled up, Rev. i. 11. 2 Tim. iv. 13. 2 Sam. xi. 14; or other written documents, e. gr. a Jewish bill of divorce, Matt. xix. 7. Mk. x. 4.

Βίβλος, ον, ἡ, prop. the inner rind, or bark, and part of the stalk of the Egyptian papyrus, of which the paper of the ancients was made, Hdot. ii. 38. Joseph. Ant. ii. 10, 2, but gener. and in N. T. a roll or volume, a book in the ancient roll-like form, Mk. xii. 26. Lu. iii. 4. xx. 42. Acts i. 20. vii. 42. xix. 19, et Sept. Also said of a genealogical table or catalogue occupying a roll, Matt. i. 1. Remarkable is the phrase ἡ βίβλος τῆς ζωῆς, eq. to βίβλος ζώντων, Ps. lxix. 29, where God is fig. represented as having the names of

the righteous, who are to inherit eternal life, inscribed in a book, Phil. iv. 3. Rev. iii. 5. xiii. 8. xx. 15. Different from this is the book in which God is represented as having from eternity written the destinies of men, Ps. cxxxix. 6; and also the books (τὰ βιβλία) of judgment, in which are recorded the actions of men, Rev. xx. 12.

Βιβρώσκω, f. βρώσω, *to eat*, John vi. 13. Sept. and Class.

Βίος, ον, ὁ, *life*, I. the present scene of existence, Lu. viii. 14. 1 Tim. ii. 2. 2 Tim. ii. 4. 1 Pet. iv. 3. Sept. & Class.—II. by meton. the means of life, i. e. of obtaining sustenance, Mk. xii. 44. Lu. viii. 43. xv. 12, 30. xxi. 4. Sept. and Class.; also things necessary to furnish that sustenance, *possessions, property*, 1 John ii. 16. iii. 17. Hdot. i. 31.

Βιόω, f. ὥσω, (βίος,) *to live, to pass one's life*, 1 Pet. iv. 2, βιώσαι χρόνον, 'to pass the time of one's life.' So Job xxix. 18, πολὺν χρόνον βιώσω.

Βιώσις, εως, ἡ, (βιόω,) *life*, i. e. mode of life, Acts xxvi. 4. Prol. to Eccles. διὰ τῆς ἐννόμου βιώσεως.

Βιωτικός, ἡ, ὄν, adj. (βιώσις,) *pertaining to this life*, Lu. xxi. 34, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν μερίμναις β. So Diod. S. ii. 29, περισπασθεὶς ὑπὸ β. χρειᾶς. Pol. iv. 73, 8, χρειᾶς β. 1 Cor. vi. 3, βιωτικά, 'things of this life' only. Plut. viii. 704, ἡλαφροὶ τοῖς β. 1 Cor. vi. 4, β. κριτήρια. So Polyb. xiii. 1, 3, β. συναλλάγματα.

Βλαβερός, ὁ, ὄν, adj. (βλάπτω,) *injurious*, 1 Tim. vi. 9. Sept. and Class.

Βλάπτω, f. ψω, prop. *to hinder* a thing's being done; also, *to impede* the agent for the action, Hom. Od. xiii. 22; but gener. *to hurt or injure*, Mk. xvi. 18. Lu. iv. 35, and Class.

Βλαστάνω, f. ἥσω, (βλάστος, a germ,) *to germinate, to put forth*, intrans. and trans. I. intrans. *to shoot or sprout forth, spring up* as a plant, Matt. xiii. 26. Mk. iv. 27. Heb. ix. 4. Sept. and Class.—II. trans. *to cause to spring up, to produce, or yield*, as said of the earth, Ja. v. 18. Gen. i. 11. Num. xvii. 8. Apocr. Philo, and Æsch.

Βλασφημέω, f. ἥσω, (βλάσφημος,) prop. and gener. said both of men and things, *to speak evil of*, espec. respecting the Deity, or to speak what is of evil omen. In N. T. said I. GENER. of both persons and things, *to speak evil of, slander, defame*, either absol. as Acts xiii. 45. xviii. 6. 1 Tim. i. 20. 1 Pet. iv. 4. Apocr. and Class. or with acc. of person or thing; trans. Acts xix. 37. Tit. iii. 2. Ja. ii. 7.

2 Pet. ii. 10. Jud. 8, 10; pass. Rom. iii. 8. xiv. 16. 1 Cor. iv. 13. x. 30. 2 Pet. ii. 2. Sept. and Class.—II. SPEC. as said of God and the Holy Spirit, or of Divine things revealed thereby, *to revile, set at nought*, foll. either by accus. Rom. ii. 24. Tit. ii. 5. 1 Pet. iv. 14. Rev. xiii. 6. xvi. 9; of a heathen god, Acts xix. 37. Sept.: or by *eis* with acc. Mk. iii. 29. Lu. xii. 10. Apocr., Jos., and Class. Absol. Matt. ix. 3. xxvi. 65. John x. 36.

Βλασφημία, ας, ἡ, (βλάσφημος,) *evil speaking*. I. GENER. as said of men, and sometimes of things, *slander, reviling*, Matt. xii. 31. xv. 19. Mk. iii. 28. vii. 22. Eph. iv. 31. Col. iii. 8. 1 Tim. vi. 4. Rev. ii. 9. Sept., Joseph., and later Class.—II. SPEC. said of God and his Spirit, or of divine things, *reviling*, or at least *irreverence and contumely*, Lu. v. 21. John x. 33. Rev. xiii. 5, 6.

Βλάσφημος, ου, ὁ, ἡ, (βλάπτω, φήμη,) I. as ADJ. *blasphemous*, of words uttered 1) against God and divine things, Acts vi. 11, 13; or, 2) against man, *slandorous, or contumelious*, 2 Pet. ii. 11, and later Gr. writers.—II. as SUBST. a *blasphemer*, 1) in respect of God, 1 Tim. i. 13. Wisd. i. 6. Ecclus. iii. 16. 2) as regards men, a *slanderer, or reviler*, 2 Tim. iii. 2. 2 Macc. x. 36.

Βλέμμα, ατος, τό, (βλέπω,) *prop. and gener. something seen*; also the *aspect or sight* of any person or thing. So Demosth. τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ. So 2 Pet. ii. 8, βλέμματι καὶ ἀκοῇ, 'at sight and report,' i. e. at what he saw and heard of their conduct.

Βλέπω, f. ψω, prop. to possess and use the faculty of sight, or to look at, intrans. and trans. I. *to see*, gener. i. e. to be able to see, *to have the faculty of sight*, and, as said of the blind, *to recover sight*, intrans. Matt. xii. 22, ὥστε τὸν τυφλὸν βλέπειν. Acts ix. 9, μὴ βλέπων, *blind*, Rev. iii. 18. ix. 20. Sept. and Class. So τὸ βλέπειν as a subst. *sight*, the faculty of seeing, Lu. vii. 21; fig. John ix. 39, 41, of mental and spiritual discernment. 2) spec. in the sense *discipere, to discern, descry*, trans. Matt. vii. 3, and oft. al. Sept. and Class. Intrans. as absol. Matt. vi. 4, 6, 18. By impl. *to have before the eyes*, said of what is present, Rom. viii. 24, ἐλπὶς βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ βλέπει τις, τί καὶ ἐλπίζει; So τὰ βλεπόμενα and τὰ μὴ βλεπ. 2 Cor. iv. 18. Heb. xi. 1, 3, 7. 3) metaph. 'to perceive with the mind,' *find, observe*, Rom. vii. 23, βλέπω ἕτερον νόμον ἐν τοῖς μέλεσί μου, Heb. x. 25, et al. Joseph. Ant. vi. 10, 2.—II. *to look*, i. e. *at or upon, behold*, trans. and intrans. 1) prop. as said chiefly of *persons*, either foll. by acc. Matt. v. 28, πᾶς ὁ βλέπων

γυναικα, and xviii. 10. Rev. v. 3, 4. Sept. and later Class.; or by *eis* with acc. Acts iii. 4. John xiii. 22. Sept. and Class. Also of *places*, to look towards, *be situate*, Acts xxvii. 12, λιμένα τῆς Κρήτης βλέποντα κατὰ Δίβα. Sept. and Class. 2) metaph. to direct the intellectual sight upon, *consider, reflect upon, mind*, foll. by acc. 1 Cor. i. 26, βλέπετε τὴν κλῆσιν ὑμῶν, and x. 18. Joseph. Ant. vi. 8, 1. Col. ii. 5. Phil. iii. 2, βλέπετε τοὺς κύνας, 'mind, keep an eye to;,' foll. by *eis* with acc. Matt. xxii. 16, οὐ βλέπεῖς εἰς πρόσωπον ἀνθρώπων, 'heedest not.' Pol. xxxix. 2. 10; foll. by τί and πῶς, Mk. iv. 24. Lu. viii. 18. 1 Cor. iii. 10. Eph. v. 15; by ἴνα, 1 Cor. xvi. 10. Col. iv. 17. 2 John 8. Said by way of caution, in the imperative, βλέπετε, 'look to it, take heed,' Mk. xiii. 23, et al.

Βλητέος, α, ου, (βάλλω,) a verbal adj. implying what *must* or *ought* to be done, *to be cast or put out*, Mk. ii. 22. Lu. v. 38.

Βοάω, f. ἴσω, (βοή,) *to cry aloud, shout*, gen. and absol. Lu. xviii. 38; foll. by τί, Acts xxi. 34, or ὅτι, Acts xvii. 6. Sept. and Class. Said both of exclamations of joy and of terror or pain, or crying for help; also of shouting, by way of command, and as a herald, Matt. iii. 3. Mk. i. 3. Lu. iii. 4. John i. 23. Sept. and Class.

Βοή, ἡς, ἡ, (onomat.) *an outcry*, for various purposes, as for *help*, Ja. v. 4. Sept. and Class.

Βοήθεια, ας, ἡ, (βοηθέω,) *aid, succour*, Heb. iv. 16, εἰς εὐκαιρον βοήθειαν, 'for opportune succour,' 'that we may be aided opportunely,' in time of need. So Xen. Mem. ii. 8, 6, τῇ ἀπορίᾳ βοήθειαν εὐρεῖν. In Acts xxvii. 17, βοηθείαις ἐχρῶντο, we may take βοηθ. by meton. for the means of help in ropes and chains; but rather, *props* and *stays*.

Βοητέω, f. ἴσω, (βοή, ᾤω,) *prop. to run up, on hearing a cry for help; to advance in aid* of any one. In N. T. gener. *to succour, help* any one, foll. by dat. Matt. xv. 25, al. sæpe. Sept. and Class.

Βοηθός, ου, ὁ, α helper, Heb. xiii. 6. Sept. and Class.

Βόθϋνος, ου, ὁ, α pit dug to receive water, Matt. xv. 14. Lu. vi. 39, where the word is used as an emblem of *destruction*. Sept. and Class.; also *a cistern*, Matt. xii. 11. The word is not derived, as the lexicographers say, from βόθος, but from βοθύνω, *to deepen*, and that from the old word βοθϋς, eq. to βαθύς. It was prim. an adj. but at length, by ellips. of χώρος, became a subst. And as βαθύνω comes from βαθϋς, so does βοθύνω from the old βοθϋς, of the same meaning; and they come, one from βάω, the other from βύω.

It therefore means a *deep hole* or *pit*, for any purpose, espec. a *pool*. Of the same form with βόθυνος is εὐθύνος from εὐθύνω, and ὄρκυνος from ὀρκύνω.

Βολή, ἡς, ἡ, (βάλλω,) *the act of throwing, and the thing thrown*, whether a stone or any other missile, Thuc. v. 65, μέχρ' λίθου βολῆς ἐχώρησαν: also, a *cast* or *throw*, said of distance, Lu. xxii. 41, ὥσπερ λίθου βολήν. Comp. Gen. xxi. 16, ὥσπερ τόξου βολήν, either expression meaning, a *short distance*.

Βολίζω, f. ἴσω, *to heave the βολίς or lead, to sound*, intrans. Acts xxvii. 28.

Βολίς, ἴδος, ἡ, (βάλλω,) *prop. something thrown*, as the lead in sounding, a *missile, weapon, javelin, or dart*, Heb. xii. 20. Sept. and Class.

Βόρβορος, ου, ὁ, *dirt, mire, filth*, such as accumulates where animals are kept up in stalls or sties, 2 Pet. ii. 22, ὅς λουσαμένην εἰς κύλισμα βορβόρου, sc. ἐπιστρέψασα.

Βορρᾶς, ᾶ, ὁ, (contr. fr. βορέας,) *prop. the N. or N. N. E. wind*; but sometimes by meton. the *northern quarter* of the heaven, Lu. xiii. 29. Rev. xxi. 13. Sept. and Thuc. iii. 4.

Βόσκω, f. ἴσω, *to pasture*, (supply with grass,) and by impl. *to tend* while grazing, trans. also mid. βόσκομαι, *to feed* or *graze*, Matt. viii. 30, 33. Mk. v. 11, 14. Lu. viii. 32, 34. xv. 15. Sept. and Class.; metaph. said of a Christian teacher, *to instruct*, to nourish up in the words of faith and sound doctrine, (1 Tim. iv. 6.) John xxi. 15, 17, where see my note. And so in Sept.

Βοτάνη, ης, ἡ, (βόσκω,) *prop. pasturage, also herbage, grass, or even green corn*, Heb. vi. 7. Sept. and Class.

Βότρυς, υος, ὁ, *a cluster* of any thing, espec. *grapes*, Rev. xiv. 18. Sept. and Class.

Βουλευτής, ου, ὁ, *a counsellor or senator*, in Class. In N. T. said of a member of the Jewish Sanhedrim, Mk. xv. 43. Lu. xxiii. 50.

Βουλευώ, f. εὐσω, (βουλή,) *act. to give counsel to another, to deliberate, counsel*; also, *to advise*, intrans. mid. βουλεύομαι, *to consult* or *deliberate with oneself*, or with one another; also, 'to determine or decide for oneself.' In N. T. occ. only in mid. in two senses, I. *to take counsel, consult, deliberate*, foll. by εἰ, Lu. xiv. 31. And so in Xen. Cyr. ii. 1, 7.—II. *to resolve, determine*, i. e. after deliberation; foll. by accus. 2 Cor. i. 17, τοῦτο β. Sept. and Class.; foll. by ἵνα, John xii. 10, ἐβουλεύσαντο ἵνα τὸν Α. ἀποκτείνωσιν.

Βουλή, ἡς, ἡ, *counsel*, gener. and with various modifications. In N. T. it de-

notes, I. the effect of counsel in *determination* or *decision*, whether as said of God, Lu. vii. 30. Acts ii. 23. xiii. 36. xx. 27. Eph. i. 11. Heb. vi. 17; or of men, Lu. xxiii. 51. Acts xxvii. 12. Sept. and Class.—II. by impl. *purpose, plan*, Acts iv. 28. v. 38. xxvii. 42. Sept. and Class. Said of the secret *counsels* and *purposes* of the mind, 1 Cor. iv. 5, αἱ βουλαὶ τῶν καρδιῶν. Sept. oft.

Βούλημα, ατος, τὸ, (βούλομαι,) *prop. what is willed or purposed*, i. e. *will, purpose*, Acts xxvii. 43, ἐκώλυσεν αὐτοὺς τοῦ βουλ. Rom. ix. 19. Joseph. & Class.

Βούλομαι, gener. *to will* or *be willing*; *to wish, desire*. In N. T. foll. by an infin. expr. or impl. According to Buttm. the distinction between βούλομαι and θέλω is, that the latter expresses an active volition and purpose, the former a mere passive desire or willingness. I. as said of MEN, *to be willing, disposed, induced*, Mk. xv. 15, β. τῷ ὄχλῳ τὸ ἱκανόν, et sæpe al. Sept. and Class. In the sense, *to have in mind, intend*, Matt. i. 19, ἐβ. λάθρα ἀπολύσαι αὐτήν. Acts v. 28. xii. 4. 2 Cor. i. 15. also Sept. and Class.; *to desire*, 1 Tim. vi. 9, οἱ βουλόμενοι πλουτεῖν. Ja. iv. 4. Joseph. Ant. v. 8, 3. Xen. An. ii. 6, 21; in the sense, *to choose, please*, John xviii. 39, βούλεσθε ἀπολύσαι, &c. Acts xviii. 15. xxv. 20. Ja. iii. 4. Sept. and Class.; as implying command or direction, *to will, direct*, foll. by acc. and inf. Phil. i. 12, βούλομαι, 'it is my will.' See 1 Tim. ii. 8. v. 14. Tit. iii. 8. Jude 5. Xen. An. i. 1, 1.—II. said of GOD, and equiv. to θέλω, *to will, or to please, appoint*, Lu. xxii. 42. Heb. vi. 17. Ja. i. 18. 2 Pet. iii. 9; of the Son of God, Matt. xi. 27. Lu. x. 22; of the Holy Spirit, 1 Cor. xii. 11.

Βουνός, ου, ὁ, *a rising ground* or *hillock*, Lu. iii. 5. xxiii. 30. Sept. and later writers.

Βοῦς, οός, ὁ, ἡ, *an animal* of the ox kind, whether bull or cow, Lu. xiii. 15. xiv. 5, 19. John ii. 14, sq. 1 Cor. ix. 9. 1 Tim. v. 18. Sept. and Class.

Βραβεῖον, ου, τὸ, 1) *prop. a prize*, such as was bestowed on victors in the Grecian public games by the βραβεύς, or arbiter; and consisted of a crown, wreath, or chaplet, &c. 1 Cor. ix. 24. 2) said metaph. of the prize of the Christian calling, the unfading crown of glory, Phil. iii. 14.

Βραβεύω, f. εὐσω, 1) *to be a βραβεύς, director* or *arbiter in the public games*. 2) *to exercise that office by awarding the prize*, Wisd. x. 12, and Class. In N. T. gener. metaph. *to rule*, i. e. *prevail*, Col. iii. 15, ἡ εἰρήνη τοῦ Χριστοῦ βραβεύέτω ἐν ταῖς καρδίαις ὑμῶν, i. e. 'be the rule

and law of all your feelings and actions,' Comp. Phil. iv. 7. So Arist. Rhet. i. 56, τοῦ δικαίου βραβευτής ἐστὶν ὁ δίκαστής.

Βραδῦνω, f. νῶ, (βραδύς,) to be slow, be tardy, delay, intrans. 1 Tim. iii. 15, εἰ δὲ βραδύνω. 2 Pet. iii. 9, οὐ βραδύνει ὁ Κύριος τὴν ἐπ., 'will not be tardy in fulfilling his promise.'

Βραδυπλοέω, f. ἦσω, (βραδύς, πλοῦς,) to sail slowly, Acts xxvii. 7. Artem. iv. 30.

Βραδύς, εἶα, ὃ, adj. 1) prop. *slow of action*; as Thuc. i. 80, where we have opposed βραδεῖς to ὀξεῖς, Joseph. Ant. iii. 1. 4. And so Ja. i. 19, βρ. εἰς τὸ ἀληθεύειν. 2) metaph. *slow in understanding*, as opp. to ἀγχίνους, *stupid*, Lat. *tardus*, Lu. xxiv. 25, βραδεῖς τῇ καρδίᾳ. So Dion. Hal. de Rhet. Att. βραδύς τὸν νοῦν, as Polyb. iv. 8, 7, opposes βραδύς to συνετός, and Aristoph. Nub. 129, γέρον ὦν, κάπιλήσμων, καὶ βραδύς, *stupid*. Hence the Latin *bardus*.

Βραδυτής, ἦτος, ἡ, 1) prop. *slowness* in accomplishing any action, or *sluggishness* in setting about it, Hom. Il. Γ. 411. 2) in N. T. *tardiness* in carrying intention into action, or promise into performance, 2 Pet. iii. 9, ὡς τινες βραδυτῆτα ἡγοῦνται. Hdian. iii. 4, 15, μέλησις καὶ βρ.

Βραχίων, ονος, ὁ, 1) prop. *the arm*. 2) metaph. by meton. (such being the principal organ whereby strength is exerted) *strength, power*, Lu. i. 51. John xii. 38. Acts xiii. 17. Sept.

Βραχύς, εἶα, ὃ, adj. *short*, whether in size or number, place or time. In N. T. used 1) of *time*, Lu. xxii. 58, μετὰ βραχύ, 'a little time after.' Acts v. 34. Sept. and Class. 2) of *place*, prop. Acts xxvii. 28, βραχύ διαστήσαντες, 'having gone a little further.' Sept. & Class.; fig. as regards *dignity*, Heb. ii. 7, 9, βραχύ τι παρ' ἀγγέλους. 3) of *quantity*, or *number*, *small, few*, John vi. 7, βραχύ τι, 'a little.' Sept. and Class. Heb. xiii. 22, διὰ βραχέων, 'few,' scil. λόγων. Sept. and Class.

Βρέφος, εος, τὸ, a *child*, (for τρέφος, prop. a nursing,) 1) said of a child unborn, ἔμβρυον, by Homer. 2) and usually a *new-born child*, or one who yet sucks the mother, a *babe*. In N. T. 1) prop. Lu. ii. 12, 16. xviii. 15. Acts vii. 19. 2 Tim. iii. 15, ἀπὸ βρέφους, 'from infancy.' 2) metaph. of those who have recently embraced the Christian religion, 1 Pet. ii. 2.

Βρέχω, f. ξω, I. to wet or moisten, trans. Lu. vii. 38, 44, β. τοὺς πόδας. Comp. Ps. vi. 6. Rev. xi. 6, ἵνα μὴ ὑετὸς βρέχῃ scil. τὴν γῆν. Sept. and Class.—

II. to rain or shower upon, Arrian Ep. i. 6; also, *cause to rain, to rain*, equiv. to ὑεῖν, and by an ellipsis of ὑετὸν, Joel ii. 23. Is. v. 6. So in N. T. 1) absol. Matt. v. 45, ὁ Θεὸς βρέχει, and so Sept. and later Class. 2) to pour down, as rain, to rain, foll. by acc. Lu. xvii. 29, ὁ Θεὸς ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ. Thus Sept. Gen. xix. 24. Ezek. xxxviii. 22, and so Milton, P. L. 'God rained from heaven. manna.' Impers. (the subject being implied, βρέχει, as we say, 'it rains,') Ja. v. 17, τοῦ μὴ βρέξαι, sc. τὸν Θεόν.

Βροντή, ἦς, ἡ, (quasi βρομπτή, fr. βέβρομα, perf. mid. of βρέμω,) *thunder*, Mk. iii. 17, & oft. also Sept. and Class.

Βροχή, ἦς, ἡ, (βρέχω,) a *wetting* or *wet*, but in later Gr. *rain*, as Matt. vii. 25, 27.

Βρόχος, prop. a *cord*, and fig. a *snare*, as 1 Cor. vii. 35. Prov. xxii. 25. Xen. Ven. v. 12.

Βρυγμός, οὔ, ὁ, (βρύχω,) a *grinding* or *gnashing*, i. e. of the teeth, Matt. viii. 12. xiii. 42. xxii. 13. xxiv. 51. xxv. 30. Lu. xiii. 28, an image derived from a person in a paroxysm of pain, (comp. Acts vii. 54,) and transferred from the feelings of the body to the affections of the mind. It is highly expressive of the sensations of bitter grief, indignation, and regret.

Βρύχω, f. ξω, to *grind* or *gnash*, i. e. the teeth, trans. Acts vii. 54. Sept. and Class.

Βρώω, f. ὦσω, prop. to be full to overflowing, intrans.; by impl. trans. but metaph. to pour forth abundantly, said of a fountain, Ja. iii. 11; so in Class.

Βρῶμα, ατος, τὸ, (βιβρώσκω,) lit. *what is eaten, food*, esp. κατ' ἐξοχὴν, the solid food of meat or grain, as opposed to milk or vegetables. See 1 Cor. iii. 2. I. prop. Matt. xiv. 15. Mk. vii. 19. Lu. iii. 11. ix. 13. 1 Cor. vi. 13, et al. Sept. and Class.—II. metaph. *aliment, nourishment*, John iv. 34, ἐμὸν βρ. ἐστί, 'that by which I live, in which I delight,' 1 Cor. x. 3, βρ. πνευμ.

Βρώσιμος, ου, ὁ, ἡ, adj. (βρῶσις,) *eatable*, Lu. xxiv. 41, ἔχετέ τι βρ.; Sept.

Βρῶσις, εως, ἡ, (βιβρώσκω,) *eating*, I. said of the act of eating, 1) prop. 1 Cor. viii. 4. 2 Cor. ix. 10, ἄρτος εἰς βρῶσιν. Sept. and Class. 2) fig. *corrosion*, Matt. vi. 19, 20, σῆς καὶ βρῶσις, 'corroding rust.'—II. of 'that which is eaten,' *food*, equiv. to βρῶμα, 1) prop. John vi. 27. Heb. xii. 16. Rom. xiv. 17. Sept. and Class. 2) metaph. *nourishment*, i. e. spiritual, John iv. 32. vi. 27, 55.

Βρώσκω, f. ὦσω, to *eat*, John vi. 13. Sept. and Class.

Βυθίζω, f. ἴσω, (βυθός,) *to cause to sink*, and pass. *to be sunk, to sink*; intrans. 1) prop. Lu. v. 7. 2 Macc. xii. 4, & Class. 2) metaph. 1 Tim. vi. 9, εἰς ὄλεθρον.

Βυθός, οὐ, ὁ, *a depth, or the deep*, 2 Cor. xi. 25, of the sea, Sept. & Class.

Βυρσεὺς, ἑως, ὁ, (βύρσα, hide,) *a tanner, leather-dresser*, Acts ix. 43. x. 6, 32. Artemid. iv. 56.

Βύσσινος, η, ου, adj. (βύσσος,) *made of byssus or fine cotton*. So στολή β. in Sept. In N. T. βύσσινον sc. ἔνδυμα, Rev. xviii. 12, 16. xix. 8, 14. Diod. Sic. i. 85.

Βύσσος, ου, ἡ, *a sort of fine cotton*, highly prized by the ancients, and of various kinds, as Egyptian, Syrian, Indian, Grecian, &c. Lu. xvi. 19. Rev. xviii. 12. These varied in colour, some being white, Rev. xix. 8, 14; some, as the Syrian or Hebraic, yellow; and others, purple or crimson.

Βωμός, οὐ, ὁ, (βάω, βαίνω,) prop. *a step, or a pedestal*, but gener. *an altar*, as that to which ascent was made by steps, Acts xvii. 23. Sept. and Class.

Γ.

Γάγγραινα, ης, ἡ, (by redupl. from γράω, γράινω, *to corrode, eat away*,) *gangrene*, i. e. a mortification of the flesh, arising from high inflammation, and spreading over the whole body, 2 Tim. ii. 17.

Γάζα, ης, ἡ, *a treasury*, Acts viii. 27.

Γαζοφυλάκιον, ου, τὸ, (γάζα, φυλάκη,) *a treasury*, or place where the public treasure was deposited. ~ Among the Jews this was in one of the courts of the Temple, Mk. xii. 41, 43. Lu. xxi. 1. Said of the whole court in which this sacred treasury stood, John viii. 20.

Γάλα, ακτος, τὸ, milk, 1) prop. 1 Cor. ix. 7. Sept. and Class. 2) by a Jewish metaphor, used to denote *the rudiments* of Christian doctrine meant for babes in Christ, 1 Cor. iii. 2. Heb. v. 12, 13. In 1 Pet. ii. 2, milk is used as the emblem of pure spiritual nourishment, as regards Christian doctrine generally, by which believers grow in grace, and are nourished unto life eternal. Comp. Is. lv. 1.

Γαλήνη, ης, ἡ, (fr. γαίω, gaudeo,) *a freedom from storms, a calm*, whether by sea or land, but esp. the former, when, in the words of Dryden, 'the storm is hush'd, the dimpled ocean smiles,' Matt. viii. 26. Mk. iv. 39. Lu. viii. 24.

Γαμέω, f. ἥσω, *to marry*, trans. & neuter, 1. trans. of MEN, *to take as a wife*, Matt. v. 32. xix. 9. Mk. vi. 17. x. 11.

Lu. xiv. 20. xvi. 18, and Class. Neut. & absol. *to take a wife, enter into the marriage state*, Matt. xix. 10. xxii. 25, et al.; of WOMEN, absol. 1 Cor. vii. 28, 34, 36. 1 Tim. v. 11, 14, and Class.—II. aor. 1. pass. ἐγαμήθην, as mid. *to marry*, neut. & absol. 1 Cor. vii. 39; foll. by dat. Mk. x. 12. Jos. Ant. iv. 7, 5, and later Class.

Γαμίζω, f. ἴσω, (γάμος,) *to give in marriage*, 1 Cor. vii. 28. Griesb. & Scholz, for vulg. ἐκγαμίζω: but see my note.

Γαμίσκω, equiv. to γαμίζω, pass. Mk. xii. 25.

Γάμος, ου, ὁ, *a wedding*, meaning the nuptial solemnities. 1) prop. as ἔνδυμα γάμου, Matt. xxii. 11, 12. δεῖπνον τοῦ γάμου, Rev. xix. 9. Often used in plur. with reference to the repetition of the original banquet, for seven days, Matt. xxii. 2, et al. Sept. and Class. By meton. 'the apartment where the nuptial feast was held,' Matt. xxii. 10. 2) in the language of common life, *any great entertainment*, Lu. xii. 36. xiv. 8. Esth. ix. 22. 3) by meton. *the marriage state*, Heb. xiii. 4. Wisd. xiv. 24. Jos. Ant. vi. 11, 2. Hlian. iii. 10, 10.

Γάρ, a causative particle, standing after one or more words in a clause, and expressing, directly or indirectly, the reason of what has been previously asserted, or at least implied, *for*, or *because*. 1. put SIMPLY, i. e. ALONE, 1) *after an antecedent sentence expressed*, Matt. i. 20, 21. Mk. i. 22, et al. freq.; put after two words in a clause, Matt. ii. 6. Mk. i. 38; in two consecutive clauses, i. e. where the same idea is expressed twice, i. e. affirm. and negat. or gener. and spec. John viii. 42. 1 Cor. xvi. 7. 2 Cor. xi. 19; or where the latter clause is dependent on the former, Matt. x. 20. Mk. vi. 52. John v. 21, sq. Acts ii. 15; or where two different causes are assigned, Matt. vi. 32; also in three consecutive clauses, Mk. ix. 39, sqq. Matt. xvi. 25, et al. 2) *elliptically*, where the clause to which it refers is omitted, and to be mentally supplied, in which case it serves merely to assign the *ground* for an opinion, Matt. ii. 2. xxvii. 23. Mk. viii. 38. xii. 23. Lu. xxii. 37. John iv. 44. Lu. iv. 16. Acts xiii. 36. xxi. 13. Rom. ii. 25. viii. 18; in a quotation, where the preceding clause is omitted, Acts xvii. 28, al. 3) *elliptically*, and in common usage, γάρ is simply *intensive*, like *our then, truly, &c.* in questions where a preceding *no* may be supplied, Matt. xxvii. 23. John vii. 41. Acts viii. 31. xix. 35. Rom. iii. 3. Phil. i. 18. 1 Cor. xi. 22; in a strong *affirmation* or *negation*, John ix. 30. 1 Pet. iv. 15. Acts xvi. 37; in *exclamations*, as of wishing, with the opt. 2 Tim. ii. 7. 4) *put by way of explanation*, or *demonstratively*,

where it takes up a preceding annunciation, and continues or explains it, as our *namely*, *that is to say*, Matt. i. 18; also in a less strict sense, where it introduces, by way of explanation, the ground or motive of what precedes, *for*, *since*, &c. Matt. vi. 7, 16. x. 35. xv. 4. xxiv. 7. 1 Cor. xi. 26, al. and Class. in which sense it serves to introduce parenthetic clauses, Mk. v. 42. vi. 14. xiv. 40. xvi. 4. John iv. 8, et al. oft.—II. WITH OTHER PARTICLES, where, however, each retains its own force, e. gr. *ἐὰν γάρ*, *εἰ γάρ*, 'for if;' *ἰδοὺ γάρ*, 'for lo!' *καὶ γάρ*, 'for even.' So *γάρ* *καὶ*, 'for also,' Acts xvii. 28. 2 Cor. ii. 9. *καὶ γάρ* *οὐκ*, 'for neither,' 1 Cor. xi. 9. *μὲν γάρ*, foll. by *δὲ*, 'for indeed,' Acts xiii. 36, and sometimes without the *δέ*. Foll. by *ἀλλὰ*, Acts iv. 16. *μὴ γάρ* and *οὐ γάρ*, 'for not;' *οὐδὲ γάρ* and *οὔτε γάρ*, 'for neither.'

Γαστήρ, *ἑρος*, *ἡ*, *the belly*, gener. but sometimes put, by synecdoche, only of the parts thereof; e. gr. I. *the stomach*, either prop. Hom. Od. xx. 25. Job xv. 2. xx. 23; or fig. for 'excess in eating,' 3 Macc. vii. 11, and also Hom. Od. xviii. 2, and elsewhere in Class. Hence in N. T. by a meton. of abstr. for concr. *a glutton*, Tit. i. 12, *γαστέρες ἀργαῖ*, 'lazy gormandizers.' And so Hesiod Th. 26.—II. *the womb*, Lu. i. 31. Sept. and later Class. Hence *ἐν γαστρὶ ἔχειν*, 'to be with child,' Matt. i. 18, et al. and Class.

Γέ, an enclitic particle, serving to strengthen the word to which it is subjoined, by placing it in opposition to other words, e. gr. a part in reference to the whole, a single object in reference to many, a less in reference to a greater, and *vice versâ*. Its general meaning is *at least*, *indeed*, *even*, I. USED ALONE, 1) as marking a less in reference to a greater, *at least*, Lu. xi. 8. xviii. 5. 1 Cor. iv. 8. Class. 2) as marking a greater in reference to a less, &c. *even*, *indeed*, Rom. viii. 32. Sept. & Class.—II. IN CONNEXION WITH OTHER PARTICLES, 1) *ἀλλά γε*, 'yet surely,' 1 Cor. ix. 2. 'but indeed, moreover,' Lu. xxiv. 21; *ἄρα γε*, *ἄρα γε*, *εἴ γε*, 'if indeed, if so be,' Eph. iii. 2. iv. 21. Col. i. 23. Sept. and Class.; also *εἴ γε καὶ*, 'if indeed also, since, although,' Gal. iii. 4. 2 Cor. v. 3; *εἰ δὲ μή γε*, 'if otherwise indeed,' and serving to annul the preceding proposition, whether affirmative, 'but if not, otherwise,' Matt. vi. 1. Lu. x. 6. xiii. 9; or negative, where it consequently affirms, *if otherwise*, *else*, Matt. ix. 17. Lu. v. 36. xiv. 32. 2 Cor. xi. 16; *καὶ γε*, 'and although,' Lu. xix. 42, 'and even, yea even,' Acts ii. 18.

Γέεννα, *ης*, *ἡ*, *Gehenna*, i. e. the place of punishment in Hades, equiv. to *Τάρ-*

ταρος, 2 Pet. ii. 4; or *ἡ λίμνη τοῦ πυρός*, Rev. xx. 14, sq. *τὸ πῦρ τὸ αἰώνιον*, Matt. xxv. 41. See on *ἄδης*. Simply *γέεννα*, Matt. v. 29, sq. x. 28. Lu. xii. 5. Ja. iii. 6, or *γ. τοῦ πυρός*, Matt. v. 22. Mk. ix. 47. Hence it is a place of eternal fire and everlasting punishment. See more in my note on Matt. v. 22.

Γείτων, *ονος*, *ὁ*, *ἡ*, prop. an adjunct. but often put as a subst. in the sense *a neighbour*, Lu. xiv. 12. xv. 6, 9. John ix. 8. Sept. and Class.

Γελάω, *φ*, *άσω*, *to laugh*, whether in joy, or triumph, or in derision, intrans. Lu. vi. 21, 25. Sept. and Class.

Γέλως, *ωτος*, *ὁ*, (*γελάω*), *laughter*, esp. in joy or triumph, Ja. iv. 9. Sept. and Class.

Γεμίζω, *φ*, *ίσω*, (*γέμω*), *to make full*, *fill up*, trans. and foll. by gen. of thing, Mk. xv. 36. John ii. 7. vi. 13; so with *ἀπό*, Lu. xv. 16, or *ἐκ*, Rev. viii. 5. Absol. in Mk. iv. 37. Lu. xiv. 23.

Γέμω, *to be full*, intrans. foll. by gen. of thing, Matt. xxiii. 27, & oft. sometimes preceded by *ἐκ*, Matt. xxiii. 25.

Γενεά, *ας*, *ἡ*, (*γίνομαι*), prop. *birth*, but in N. T. and sometimes in later Class. *generation*, in the following senses, 1) *offspring*, both gener. and fig. Acts viii. 33; *posterity*, Sept. and Class. 2) *a descent*, i. e. a degree in a genealogical line, Matt. i. 17. Sept. and Class. 3) said of the period of time from one descent to another, i. e. the average duration of human life, reckoned at 33½ years each. Hence in N. T. of a less definite period, *an age*, *time*, *period*, times of old, &c. Acts xiv. 16. xv. 21. Eph. iii. 5. Col. i. 26; of future ages, Eph. iii. 21. Lu. i. 50. On Lu. xvi. 8, see my note in loc. 4) said by meton. of pers. of any *generation* or *age*, *a race*, e. gr. *ἡ γενεὰ αὕτη*, 'the present generation,' Matt. xi. 16. xii. 39. & oft. also Sept. and Class.

Γενεαλογέω, *φ*, *ήσω*, *to trace one's genealogy*, (*τὴν γενεὰν λέγειν*.) In N. T. only pass. *γενεαλογέομαι*, *to be inscribed in a genealogy*, i. e. by impl. 'to be reckoned by descent, to derive one's origin,' Heb. vii. 6, and Sept.

Γενεαλογία, *ας*, *ἡ*, *a genealogical table*, 1 Tim. i. 4. Tit. iii. 9, where see my notes.

Γενέσια, *ων*, *τά*, (fr. adj. *γενέσιος*, *natal*.) in the earlier writers the *feriæ denicales*, or solemn rites for the dead, Hdol. iv. 26; in the later ones, and in N. T. *the celebration of a birth-day festival*, or the *festival itself*, Matt. xiv. 6. Mk. vi. 21. In this sense the earlier writers used *τὰ γενέθλια*.

Γένεσις, εως, ἡ, (γίνομαι,) prim. *generation* or procreation, and thence by metonym. *birth*, both in Class. and N. T., where it is used, I. prop. *birth*, Matt. i. 18. Lu. i. 14, in lat. Ed. Ja. i. 23, τὸ πρόσσωπον τῆς γενέσεως, 'his native or natural face.' Comp. Gen. xxxii. 9, ἡ γῆ τῆς γενέσεώς σου. Judith xii. 18, αἱ ἡμέραι τῆς γενέσεώς μου, i. e. ἀφ' οὗ ἐγενήθη. 2) fig. Ja. iii. 6, ὁ τροχὸς τῆς γενέσεως, to denote *liter. the wheel of birth*, i. e. wheel as put in motion at birth, and which rolls on through life, equiv. to 'course of life.' So Anacr. iv. 7, τροχὸς ἄρματος γὰρ οἶα, βίotos τρέχει κυλισθεῖς. Comp. Wisd. vii. 5.—II. in the sense *genus, descent, lineage*. So βίβλος γενέσεως, to denote 'a genealogical table,' Matt. i. 1. So Sept. in Gen. ii. 4. v. 1. x. 1, 32.

Γενετῆς, ἡς, ἡ, (γενεά,) *birth*, John ix. 1, ἐκ γενετῆς, and so in Class.

Γένημα, ατος, τὸ, (γεγένημαι, perf. pass. of γίνομαι,) *produce, fruit*; lit. *what is produced*, both the fruit of the womb in animals, and the fruit yielded by the earth, Lu. xii. 18, and often in Class. In 2 Cor. ix. 10, τὰ γ. τῆς δικαιοσύνης means 'the rewards of Christian virtue.' Comp. Hos. x. 1. In both passages the text. rec. however has γέννημα.

Γεννάω, f. ἥσω, (γέννα, poet. for γένος,) trans. *to beget*, as said of men; also, though more rarely, *to bear, bring forth*, as said of women: pass. *to be begotten, or born*, I. act. and 1) as said of men, *to beget*, Matt. i. 2—16. Acts vii. 8, 29. Sept. oft.; fig. *to generate*, i. e. occasion or produce, 2 Tim. ii. 23, γ. μάχας. And so in Class. as Plato, Epist. βλάβην ἡδονῇ καὶ λύπην γεννᾷ. Also metaph. said of men, and denoting, in Jewish phraseology, the relation between a teacher and his disciples,—*to beget*, in a spiritual sense, to be any one's spiritual father, by being the instrument of his conversion from a carnal to a spiritual life, 1 Cor. iv. 15. Philem. 10. And so Philo and the Rabbins. 2) as said of God, *to beget*, in a spiritual sense, i. e. 'to impart a new and spiritual life,' by invigorating, ennobling, and sanctifying the powers of the natural man, and imparting to him a new life and a new spirit in Christ Jesus, 1 John v. 1. Hence Christians are said to be 'born of God,' and to be 'sons of God,' Rom. viii. 14. Gal. iii. 26. iv. 6; also used to express the relation between God and the Messiah, who, as the vicergerent of God, is fig. called his 'Son,' and whence accordingly God is fig. said *to beget*, i. e. appoint or declare, as a king, &c. Acts xiii. 33. Heb. i. 5. v. 5. 3) said of women, *to bear, bring forth*, both prop. Lu. i. 13, 57. xxiii. 29. John xvi. 21, & Class. and fig. Gal. iv. 24, γ. εἰς δουλείαν.—II.

pass. γεννάομαι, and 1) *to be begotten or conceived*, Matt. i. 20, τὸ ἐν αὐτῇ γεννηθῆναι, 'conceived in her womb,' i. e. the foetus, Heb. xi. 12. 2) *to be born*, gener. Matt. ii. 1, 4. xix. 12, and oft.; also with adjuncts, εἰς τὸν κόσμον and κατὰ σάρκα, 'in the course of nature,' also foll. by εἰς final, denoting destination, John xviii. 37. 2 Pet. ii. 12, or by ἐκ with gen. or ἐν with dat. of place or condition: metaph. ἐκ Θεοῦ, or Πνεύματος γενν. in the sense 'to have received from God, or the Holy Spirit, a new and spiritual life,' John i. 13. iii. 5, 6, 8. 1 John ii. 29. iii. 9. iv. 7. v. 1. iv. 18. So also γεννηθῆναι ἄνωθεν, equiv. to ἐκ Θεοῦ γενν. John iii. 3, 7.

Γέννημα, ατος, τὸ, (γεννάω,) lit. *what is born or produced*, phys. 1) said of the animate creation, *offspring, or progeny*, Matt. iii. 7. xii. 34. xxiii. 33. Lu. iii. 7. Sept. but rarely in Class. except Plato. 2) of the inanimate creation, the *produce* of the ground, whether grain or the fruits of trees, Matt. xxvi. 29. Mk. xiv. 25. Lu. xxii. 18. 3) metaph. said of the *rewards* of Christian virtue, 2 Cor. ix. 10, in text. rec.

Γέννησις, εως, ἡ, (γεννάω,) *birth, nativity*, Matt. i. 18. Lu. i. 14, in text. rec. al. γένεσις.

Γεννητὸς, ἡ, ὄν, adj. *brought forth, born*, Matt. xi. 11. Lu. vii. 28, ἐν γεννητοῖς γυναικῶν, 'those born of women.' Eccles. x. 19, γεννήμασι γυναικῶν. Sept. in Job xiv. 1. xv. 4. xxv. 4.

Γένος, εος, τὸ, (γίνομαι,) *genus, race*, I. said of men, 1) *offspring, posterity*, Acts xvii. 28, sq. Rev. xxii. 16. Sept. and Class. 2) *descent, lineage*, Acts iv. 6. vii. 13. xiii. 26. Phil. iii. 5. Sept. and Class. 3) *nation, people*, Mk. vii. 26. Acts iv. 36. vii. 19, and oft. Sept. and Class.—II. of animals, *species, kind*, Matt. xiii. 47. xvii. 21. Mk. ix. 29. 1 Cor. xii. 10, 28. xiv. 10. Sept. and Class.

Γερουσία, ας, ἡ, (fr. adj. γερούσιος, senilis, occurring in Homer,) gener. *an assembly of elders*, i. e. counsellors, Lat. *senatus*. So in Sept. it denotes the *elders* of the Jews, either of the whole people, Exod. iii. 16, 18, or of particular cities, Deut. xix. 12. xxi. 2, et al.; and in later times it denoted the *Sanhedrim*, or great council of the nation, as oft. in the Apocr. In N. T. it occurs only in Acts v. 21, τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, i. e. either 'the Sanhedrim, even the whole senate of Israel,' or rather it denotes the elders of Israel in general, i. e. persons who, from age and influence, were invited to sit with the Sanhedrim, equiv. to οἱ πρεσβύτεροι τοῦ Ἰσραὴλ, Acts iv. 8. xxv. 15.

Γέρων, οντος, ὁ, *an old man*, John iii. 4. Sept. and Class.

Γεύω, f. εὔσω, trans. *to cause to taste, give to taste*, Gen. xxv. 30. Hdot. vii. 46. Eur. Cycl. 149. Plut. i. 302. In N. T. as also in the Class. gener. the mid. γεύομαι, alone occ. in the sense *to taste*, depon. or trans. 1) prop. and absol. Matt. xxvii. 34. Col. ii. 21, or foll. by acc. John ii. 9, and Sept.; in the sense *to partake of, to eat*, either absol. Acts x. 10. xx. 11, or foll. by gen. Lu. xiv. 24. Acts xxiii. 14. Sept. and Class. 2) metaph. *to experience, try* any thing by use, γ. ῥῆμα Θεοῦ, Heb. vi. 5. γ. θανάτου, Matt. xvi. 28. Mk. ix. 1. Lu. ix. 27. John viii. 52. Heb. ii. 9. vi. 4. γ. τῆς ὠρεᾶς. 1 Pet. ii. 3. Sept., Philo, Joseph., and Class.

Γεωργέω, f. ἡσω, (γεωργός,) *to till the earth*; whence the pass. γεωργεῖσθαι, Heb. vi. 7. Sept. and Class.

Γεώργιον, ου, τὸ, prop. *a plot of arable land*, Prov. xxiv. 30, and Class. In N. T. metaph. said of Christians, 1 Cor. iii. 9, where it is used like our *field*.

Γεωργός, οὔ, ὁ, (γέα, whence γῆ and ἔργον, perf. mid. of absol. ἔργω, *to work*,) 1) *a tiller of the ground, a husbandman*, 2 Tim. ii. 6. Ja. v. 7. Sept. and Class. 2) *a vinedresser*, Matt. xxi. 33—41. Mk. xii. 1—9. Lu. xx. 9, sq. 14, 16. Metaph. of God, as taking care of the Church, considered as the spiritual vine, (see Is. v. 1, sqq.) John xv. 1. Rare in Class., yet occ. in Ἐlian H. A. p. 419. Philostr. p. 87, and γεωργεῖν in Plato.

Γῆ, γῆς, ἡ, (contr. from obs. γέα, cognate with γαῖα,) *earth or land*, i. e. one of the four elements, said I. in reference to its vegetative power, *earth, soil*, Matt. xiii. 5, 8, 23. Mk. iv. 5, 8, 20. Lu. xiv. 35. John xii. 24, al. Sept. and Class.—II. as that whereon we tread, *the ground*, Matt. x. 29. xv. 35. Lu. vi. 49, et al. Sept. and Class.—III. as distinguished from the sea, or a lake, *the land*, 'terra firma,' Mk. iv. 1. vi. 47. John vi. 21, et al. Sept. and Class.—IV. of a *country or region*, as γῆ Ἰσραὴλ, Matt. ii. 20. Χαναάν, Acts xiii. 19. Αἰγύπτου, Acts vi. 11; espec. as said absol. of the *land of Judaea*, Matt. xxiii. 35, et al. and sometimes simply τὴν γῆν. By meton. put for the *inhabitants* of a country, Matt. x. 15. xi. 24, et al. So Dryden: 'These answers, in the silent night received, The king himself divulged, the land believed.'—V. *the earth*, 1) the terraqueous globe of earth, as distinct from ὁ οὐρανός, Matt. v. 18, 35. vi. 10, 19, et al. oft. Sept. and Class. Hence the phrase τὰ ἐπὶ γῆς καὶ τὰ ἐν τοῖς οὐρανοῖς, to denote *the universe*, Col. i. 16, 20; also γῆ καινὴ, 2 Pet. iii. 13. Rev. xxi. 1. 2) as said of *the habitable earth*, ἡ οἰκουμένη,

Lu. xi. 31. xxi. 35. Acts x. 12. xi. 6, et al. oft. Sept. and Class. Hence τὰ ἐπὶ τῆς γῆς, 'earthly things,' i. e. things pertaining to this life, as opp. to τὰ ἄνω, Col. iii. 2. By synecd. put for the inhabitants of the earth, *men*, Rom. ix. 17. x. 18. Rev. vi. 8. xi. 6, et al. and Sept. So where things are said to be done, or to take place on earth, which have reference chiefly to men, Matt. v. 13. vi. 10. x. 34. Lu. xii. 49. John xvii. 4, al. So John iii. 31, ὁ ὢν ἐκ τῆς γῆς, 'he who is of human origin.'

Γῆρας, αος or εος, τὸ, *old age*, Lu. i. 36. Sept. and Class.

Γηράσκω, or -άω, f. άσω, (γῆρας,) *to grow or become old, to be old*, intrans. John xxi. 18. Heb. viii. 13. Sept. and Class.

Γίνομαι, f. γενέσθαι, (earlier and Attic form γίγνομαι,) mid. depon. intrans. with the primary signif. *to begin to be*, i. e. to come into existence in any state; and then in the aor. and perf. *to have come into existence*, or simply *to be*. I. *to begin to be, to come into existence*, as implying origin, either from natural causes or through special agency, result, and also change of state, place, &c. 1) as implying origin in the ordinary course of nature, both as said of persons, *to be born*, John viii. 58; foll. by ἔκ τινος, Rom. i. 3. Gal. iv. 4. 1 Pet. iii. 6. Sept. and Class.; and of things, as plants, fruits, &c. *to be produced, to grow*, Matt. xxi. 19. 1 Cor. xv. 37, and Class.; or as said of the phenomena of nature, *to arise, occur*, e. gr. σεισμός, Matt. viii. 24. λαίλαψ, Mk. iv. 37. γαλήνη, Matt. viii. 26, et al. σκότος, Matt. xxvii. 45. νεφέλη, Lu. ix. 34. βρόντη, John xii. 29; also of a voice or cry, φωνή, John xii. 30. κραυγὴ, Matt. xxv. 6; or what implies it, as θόρυβος, Matt. xxvi. 5. στάσις, Lu. xxiii. 19. σχίσμα, John vii. 43. ζήτησις, John iii. 25; or the absence thereof, as σιγή, Acts xxi. 40. Rev. viii. 1. So of emotions generally, Lu. xv. 10, or the affliction accompanying them, Matt. xiii. 21. 2) as implying origin through an agency specially exerted, *to be made, or created*, as said of things, the work of creation, John i. 3, 10. 1 Cor. xv. 15. Heb. iv. 3. xi. 3, and Sept.; or the works of art, Acts xix. 26, διὰ χειρῶν: of miracles, *to be wrought or performed*, Matt. xi. 20, et al.; of a promise made, Acts xxvi. 6; or plot formed, xx. 3; or waste made, Mk. xiv. 4; of the will or desire of any thing, *to be accomplished or fulfilled*, Σέλημα, Matt. vi. 10. αἵτημα, Lu. xxiii. 24; of a repast, *to be made ready*, John xiii. 2; of judicial proceedings, *to be made or set on foot*, Acts xxv. 26; of festivals, *to be made or celebrated*; of persons, e. gr. made, i. e. appointed, to fill any office,

Col. i. 23, 25. Heb. v. 5, or what is done or takes place to or in any one, Lu. xxiii. 31, ἐν τῷ ξηρῷ τί γένηται; Gal. iii. 13, γ. ὑπὲρ ἡμῶν κατὰ. 3) as implying result, event, &c. to come to pass, occur, &c. both absol. as Matt. i. 22, & oft. and foll. by dat. of person, to happen to any one, Mk. ix. 21; or it is equivalent to an accus. governed of some prep. as εἰς or ἐπί. Hence the phrase καὶ ἐγένετο or ἐγένετο δὲ, 'and it came to pass that,' always with a notation of time, introduced by ὅτε, ὡς, ἐν, or gen. absol. &c. and foll. by a finite verb with or without καὶ, Matt. ix. 10, and elsewh. 4) as implying a change of state, condition, &c. or transition from one to another; said of persons or things that receive any new character or form, Matt. v. 45, and elsewh. As construed with prepositions or adverbs implying motion, it denotes change to another place, &c. to come, and is followed by various prepositions denoting the beginning or end of motion.—II. in the aor. & perf. to have begun to be, to have come into existence, &c. or simply to exist, to be. 1) gener. to be, John i. 6. Rom. xi. 5. 1 John ii. 18, et al. 2) as copula connecting a subject and predicate, Lu. i. 2. ii. 2, et al. So with a dat. of profit, to be any thing to, or for, e. gr. δόγησός, Acts i. 16. σημείον, Lu. xi. 30. παρηγορία, Col. iv. 11. τύποι, 1 Th. i. 7, and Class.; with gen. of age, Lu. ii. 42, ἐτῶν δώδεκα, 1 Tim. v. 9; implying property, &c. Matt. xi. 26. Lu. x. 21. Joined with the participle of another verb, it forms, like εἶναι, a periphrasis for a finite tense of that verb, Mk. i. 4, ἐγένετο βαπτίζων, ix. 3, 7. Heb. v. 12, et al. 3) joined with prepositions, it implies locality, Matt. xxvi. 6. Mk. ix. 33, et al. or state and condition, Lu. xxii. 44, γ. ἐν ἀγωνίᾳ. Acts xxii. 17, ἐν ἐκστάσει, &c. Foll. by μετὰ with gen. of person, 'to be with any one,' Acts ix. 19. xx. 18, or σὺν and dat. Lu. ii. 13, or by πρὸς and acc. 'to be disposed towards any one,' 1 Cor. ii. 3. xvi. 10.

Γινώσκω, f. γινώσκειν, to know, both in an inchoative and complete sense. I. in the former, to come to know, to attain knowledge of, where the perf. implies complete action, and is often equiv. to pres. to know, pass. to become known, 1) gener. and foll. by acc. of thing, Matt. xii. 7. John viii. 32, et al. sometimes implied, Mk. vi. 38. 1 Cor. xiii. 9; foll. by ἐκ τινος, 'by any thing,' Matt. xii. 33. Lu. vi. 44, et al. or its equiv. ἐν τινι, or ὅθεν, 1 John ii. 18. κατὰ τί, Lu. i. 18. Foll. by acc. of person, John xiv. 7. Lu. xxiv. 35. xix. 15. Rom. i. 21. 2 Cor. v. 16. Gal. iv. 9. 1 John ii. 3. iii. 1, et al. Foll. by ὅτι, instead of an acc. and infin. John vi. 69, ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστός. vii. 26, et al. sæpe. 2) in a forensic sense, to know by inquiry

or examination, to examine, τὴν αἰτίαν, Acts xxiii. 28. 3) to know by information from others, to learn or find out, Matt. x. 26. Acts ix. 24; foll. by acc. of thing, expr. or impl. Mk. v. 43. Acts xxi. 34. Col. iv. 8. Matt. ix. 30, et al.; or ὅτι, John iv. 1, or ἀπό τινος, Mk. xv. 45. 4) to know by perception or observation, to perceive, observe, foll. by acc. expr. or impl. Matt. xxii. 18. xvi. 8. xxvi. 10, or by ὅτι, John iv. 53. vi. 15; by acc. and partic. for infin. Lu. viii. 46, ἐγὼ ἔγνων δύναμιν ἐξεληθούσαν ἀπ' ἐμοῦ. 5) to know by intellectual disquisition, to understand, comprehend, foll. by acc. expr. or impl. Matt. xiii. 11, γ. τὰ μυστήρια. Mk. iv. 13, παραβολάς. Lu. xiii. 34. John vii. 49, τὸν νόμον. 6) by euphemism, to have [carnal] knowledge of, Lu. i. 34. Sept. & Class.—II. to know in a completive sense, to have obtained and to possess a knowledge of, 1) gener. and foll. by acc. both of thing expr. or implied, or acc. and ὅτι, by attraction or by adv.; and of person in acc. to know any one by sight, John i. 49. 2 Cor. v. 16, or 'to know any one's character and disposition,' John i. 10, et al. 2) to know, as being what one is, or professes to be, to acknowledge, foll. by acc. Matt. vii. 23. 1 Cor. viii. 3. Gal. iv. 9, and Sept. 3) from the Hebr. with the adjunct idea of well-wishing, to know and approve of, to love and care for, foll. by acc. both of person, as 2 Tim. ii. 19. John x. 14, 15, 27. Sept.; and of thing, Rom. vii. 15, ὁ γὰρ καταργᾶσθαι, οὐ γνώσκω, (and so Sept. Ps. i. 6.) but see my note.

Γλεῦκος, εὖ, τὸ, (γλυκὺς,) prop. must, or new wine, but sometimes sweet wine, whether new, and consequently sweet, or of which, though old, the sweetness is preserved by art, as Acts ii. 13. Job xxxii. 19. Athen. p. 176. See more in my note.

Γλυκὺς, εἶα, ὃ, adj. sweet, Rev. x. 9, 10; of honey, Ja. iii. 11, sq.; of water, meaning, 'fit for drinking,' potable, as opp. to brackish. So in Lucian i. 295, Reitz. we have γλυκὺ ρεῖσθρον, as opp. to what is mixed with sea-water, and consequ. brackish.

Γλῶσσα, ἡ, the tongue, I. PROP. as a part of the body, Rev. xvi. 10, as the organ of speech, Mk. vii. 33, 35. Lu. i. 64. 1 Cor. xiv. 9. Ja. iii. 5, sq. Personified, Rom. xiv. 11. Phil. ii. 11. πᾶσα γλ. 'every person,' Acts ii. 26. So 'to bridle the tongue,' &c. Ja. i. 26. iii. 8. 1 Pet. iii. 10. Comp. Ecclus. xxviii. 18, sq.—II. By METON. speech, language, 1) gener. 1 John iii. 18, μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλώσσῃ, 'in speech or talk [only].' Comp. Theogn. 63. 13, γλώσσῃ φίλος. So Sept. & Class. 2) spec. of a particu-

lar language or *dialect*, Acts ii. 11. 1 Cor. xiii. 1. Sept. and Class. Put for the *people* who use a language, e. gr. φυλαί, καὶ λαοί, καὶ γλώσσαι, Rev. v. 9. vii. 9. x. 11. xi. 9. xiii. 7. xiv. 6. xvii. 15, and Sept. In the phrases γλώσσαις ἐτέραις, or καιναῖς, λαλεῖν, 'to speak in new tongues' not previously known, and other than those known, Acts ii. 4, (see my note,) Mk. xvi. 17, γλώσσαις λαλεῖν, 'to speak with tongues miraculously'; προσεύχεσθαι γλώσση, 'to speak in an unknown tongue,' 1 Cor. xiv. 14. And so must be understood the expression 1 Cor. xiv. 19, λόγοι ἐν γλώσση, or simply γλωσσάσαι, 1 Cor. xii. 10, 28. xiii. 8. xiv. 22, 26. See more in my note on Acts ii. 4.—III. ΜΕΤΑΦ. put for any thing resembling a tongue in shape, Acts ii. 3, where see my note.

Γλωσσόκομον, ου, τό, (γλωσσα, the tongue, mouth-piece (like our reed) of a wind-instrument, and κομέω, to take care of,) prop. a case or box to keep the tongues of musical wind-instruments in, but afterwards any box for preserving utensils, books, or other valuables. Thus it is used by Jos. Ant. vi. 2, 6, to express the little chest, in which the Philistines put the golden mice and emerods, 1 Sam. vi. 11, and by Sept. in 2 Chron. xxiv. 8, used to express the Ark: it also occurs in Longinus, Plutarch, and other later writers. In N. T. it only occ. John xii. 6. xiii. 29, where it denotes a casket to put money in, and so Plutarch Galb. § 16. The early and correct spelling was γλωσσοκομεῖον.

Γναφεὺς, έως, ό, (γνάφος, a card, or teazle, used by wool-combers,) a fuller, one who fulled and dressed new clothes, or scoured and cleansed old ones, raising the nap by means of the teazle; and also, by the use of fullers' earth and alkali, restored the colour to its original whiteness. Mk. ix. 3, οἱα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. Xenoph. Theoph. Plut. & Sept.

Γνησίος, ου, ό, ή, adj. (γενέσιος or γενήσιος, fr. γένος,) of genuine birth, prop. as said of legitimate children, opposed to bastards, Hom. II. xi. 102. In N. T. applied to express the relation of a disciple to his teacher, 1 Tim. i. 2, γν. τέκνω ἐν πίστει. Tit. i. 4, γν. τ. κατὰ κοινὴν πίστιν. Hence of things, (as moral qualities,) genuine, as opp. to spurious, Pind. Ol. ii. 21, χάριν ἄγων Γνησίαις ἐπ' ἀρεταῖς. Also by impl. as said of persons, sincere, true, faithful, Phil. iv. 3, σύζυγε γνήσιε. Polyb. iv. 30, 4, οἱ γνήσιοι τῶν ἀνδρῶν, 'truly just and upright.' So τὸ γνήσιον, 'sincerity,' 2 Cor. viii. 8, τὸ ἀγάπης γν. 3 Macc. iii. 19, οὐδὲν γνήσιον βούλονται φέρειν.

Γνησίως, adv. (γνήσιος,) sincerely,

faithfully, Phil. ii. 20, ὅστις γν. τὰ περὶ ὑμῶν μεριμνήσει. 2 Macc. xiv. 8, ὑπὲρ τῶν ἀνηκόντων τῷ βασιλεῖ γν. φρονῶν. 3 Macc. iii. 23, τοὺς πρὸς ἡμᾶς γν. διακειμένους.

Γνόφος, ου, ό. This, and the rarer term δνόφος, were old and rough forms, afterwards softened to νόφος and νέφος, though both came from νένοφα, perf. mid. of νέφω, cogn. with νέφω, 'to snow.' The original word was νενοφός, part. neut. corrupted into δνόφος or γνώφος, signifying prim. snow-cloud, and then subst. a dense cloud, such as that around Mt. Sinai, when Jehovah appeared there. See Ex. xix. 16.

Γνώμη, ης, ή, (γιγνώσκω, to perceive, conceive, acquire knowledge of, and by impl. to exercise it in judging and deciding,) prop. and gener. the MIND, or sentient principle, the ψυχή in man, Xen. Cyr. viii. 8, 10; also in Class. the faculty of judgment or will, and its result, in knowledge of, or judgment respecting, any thing; also purpose, and even simply volition, &c. In N. T. it is used in various modes and diversified shades of sense; 1) as importing opinion or judgment, either in reference to oneself, 1 Cor. vii. 40, κατὰ τὴν ἐμὴν γνώμην, or to others, counsel, 1 Cor. vii. 25, γνώμην δίδωμι. 2 Cor. viii. 10, and Class. 2) as denoting volition, in reference to the bent of the mind on any object; (so the phrase ἔχειν γνώμην πρὸς τινα or τί, Thuc. v. 13. iii. 25,) and that in various modes, whether simply inclination, or desire, 1 Cor. i. 10, ἐν τῇ αὐτῇ γνώμῃ, 'same mind or will,' (so Thuc. iii. 9, ἴσοι γνώμῃ, also v. 38,) or, as merely implying will, in the sense accord or consent, Philem. 14, οὐ χωρὶς τῆς σῆς γνώμης—ποιῆσαι, (for which a Class. writer would have said οὐκ ἄνεν,) or finally, as the effect of inclination and will, in the sense purpose, design, Acts xx. 3, ἐγένετο γνώμην, scil. αὐτῷ, τοῦ ὑποστρέφειν. So Thuc. i. 62, 3, ἦν δὲ ἡ γνώμη τοῦ Ἀ. ἐπιτηρεῖν, &c. Rev. xvii. 17, ποιῆσαι τὴν γνώμην αὐτοῦ. Joseph. and Class.

Γνωρίζω, f. ἴσω, to make known, trans. foll. by acc. of thing and dat. of pers., or acc. with πρὸς, I. to others, 1) gener. to reveal, declare, Rom. ix. 22, sq. Lu. ii. 15. Acts ii. 28. Eph. iii. 5, 10. Col. i. 27. Gal. i. 11. Ph. iv. 6. Sept. and Class. 2) spec. in the sense, to narrate, tell, Eph. vi. 21. Col. iv. 7, 9. 2 Cor. viii. 1. 1 Macc. xiv. 28. 3) said of a Divine teacher, who unfolds divine revelations, John xv. 15. xvii. 26. Rom. xvi. 26. Eph. i. 9. vi. 19. 2 Pet. i. 16. In 1 Cor. xii. 3, γνωρίζω ὑμῖν, xv. 1, and perhaps Gal. i. 11, it seems to stand for ἀναγνωρίζω, by recalling to the mind

truths which, though taught, had not been sufficiently laid to heart.—II. to *oneself*, in the sense, to *put in mind of, impress*, Phil. i. 22, οὐ γνωρίζω, 'non video, nescio.' Sept. and later Class.

Γνώσις, εως, ἡ, (γνώσκω,) *knowledge*, i. e. 1) *the faculty of knowing*, as evinced in *discernment*, or *penetration*, Eph. iii. 19, τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, 'which surpasses all comprehension,' or is superior to all other knowledge. 2) *subjectively*, said of 'what one knows,' *knowledge*, Lu. i. 77. Phil. iii. 8. Rom. xi. 33, γνώσις Θεοῦ. Sept. and Class. So of a knowledge of the Christian religion gener. Rom. xv. 14. 1 Cor. i. 5. viii. 1. 2 Pet. iii. 18, or spec. of a deeper knowledge thereof, both theoretical and experimental, 1 Cor. viii. 7, 10, 11. 2 Cor. xi. 6. Said of a practical knowledge of what is to be done, or not done, *discretion, prudence*, 2 Cor. vi. 6. 1 Pet. iii. 7. 2 Pet. i. 5, 6. and Sept. 3) said of what is known *objectively*, either gener. *knowledge, science, doctrine*, 2 Cor. ii. 14. iv. 6. Col. ii. 3. Sept. or spec. *religious knowledge, or religion* gener. Lu. xi. 52. Rom. ii. 20. 1 Tim. vi. 20; also the deepest kind of it, 1 Cor. xii. 8. λόγος γνώσεως, where see my note, and compare Lu. xi. 52, ἡ κλεῖς τῆς γνώσεως, 1 Cor. xiii. 2, 8. xiv. 6. 2 Cor. viii. 7. x. 5.

Γνώστης, ου, ὁ, (γνώσκω,) *gnarus, one who thoroughly knows any thing*, Acts xxvi. 3. Susan. ver. 42. Said of God, τῶν κρυπτῶν γνώστης. Sept. 1 Sam. xxviii. 3.

Γνωστός, ὁ, ὄν, adj. (γινώσκω,) I. as an ADJ. 1) in the sense *known*, gener. as said both of persons and things, and foll. by dat. Joh. xviii. 15, 16. Acts i. 19. xv. 18. xix. 17; by κατὰ with gen. of place, Acts ix. 42. Sept. So γνωστόν ἔστω foll. by dat. 'be it known to,' Acts ii. 14. iv. 10, et al. and Sept. In an emphatic sense, *notable*, i. e. *known* of all, Acts iv. 16, γνωστόν σημειῶν. So Ps. lxxvi. 1, γνωστός ὁ Θεός, 'known and magnified.' 2) in the sense *knowable*, τὸ γν. τοῦ Θεοῦ, 'what may be known of God,' Rom. i. 19. Xen. Hist. ii. 3, 18.—II. As a SUBST. an *acquaintance*, or ordinary friend, Lu. ii. 44. xxiii. 49. Sept.

Γογγύζω, f. ὤσω, (a word formed from the sound, derived from the noise of doves) to *mutter* or *murmur*; 1) to *mutter*, i. e. utter in a low voice, and aside, Joh. vii. 32. 2) with the notion of complaint, to *murmur*, absol. 1 Cor. x. 10. foll. by κατὰ with gen. Matt. xx. 11, or περὶ, Joh. vi. 41, 61, or πρὸς with acc. Lu. v. 30; by μετ' ἀλλήλων, Joh. vi. 43. Sept. and Class.

Γογγυσμός, ου, ὁ, (γογγύζω,) gener. a *mutter* or *murmur*, 1) a *muttering*, arising

from latent discontent; and dictated by caution, or apprehension, rather than resentment. So θροῦς in Thucyd. and the best writers, John vii. 12. 2) *murmuring*, denoting the expression of discontent, or dissatisfaction, Acts vi. 1: foll. by πρὸς and acc. of person, Lu. v. 30, ἐγόγγυζον πρὸς τοὺς μαθητὰς αὐτοῦ. Sept. & later Class.

Γογγυστής, ου, ὁ, (γογγύζω,) a *murmurer*, Jude 16. Prov. xxvi. 21, Theod.

Γόης, ητος, ὁ, 1) prop. a *juggler, conjurer*, or *diviner*; prob. derived from γόος, 'a low murmur;' and indeed in Æschyl. Choëph. 809, we have γόης in the sense *plorator, κρέκτον γοήτων νόμον μεθέσμεν*; such being the tone in which the ancient conjurers uttered their incantations. So Milton: 'Without his rod reversed, And backward mutters of dissevering power.' Soph. Aj. 582, θροεῖν ἐπαδάς πρὸς τομῶντι πῆματι. 2) by impl. an *impostor* or *cheat*, 2 Tim. iii. 15. and Class.

Γόμος, ου, ὁ, (γέγομα fr. γέμω) lit. 'that of which any vessel γέμει, is full,' Exod. xxiii. 5. esp. 1) *the lading* or *freight* of a ship, Acts xxi. 3. and Class. 2) by impl. *the merchandise* with which it is freighted, Rev. xviii. 11, sq.

Γονεὺς, ἑως, ὁ, (γέγονα, fr. γίνομαι,) prop. *generator, a father*. In N. T. occurs only in the plur. denoting both father and mother, *parents*, Matt. x. 21. Mk. xiii. 12. Lu. ii. 27. et al. Sept. and Class.

Γόνυ, γόνατος, τὸ, *the knee*, τὰ γόνατα, 'the knees,' Heb. xii. 12. Sept. and Class. Hence, in the phrases τίθεναι τὰ γόνατα, 'to kneel in prayer and supplic.' Mk. xv. 19. Lu. xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5. κάμπτειν γόνυ, or γονάτα τινι, 'to kneel in homage or adoration,' Rom. xi. 4. xiv. 11. Phil. ii. 10; in supplic. Eph. iii. 14.

Γουνπετέω, f. ἤσω, (γουνπετής, fr. the phrase εἰς γόνυ πεσεῖν,) to *fall on one's knees, to kneel*, whether in supplication, Matt. xvii. 14. Mk. i. 40; or reverence, Mk. x. 17; or mock homage, Mk. xxvii. 29. Class.

Γράμμα, ατος, (τὸ, γράφω,) gener. *any thing written*, (see on γράφω,) as I. an *alphabetical character*, or characters, marked on writing-boards, or engraven on stone or metal, Lu. xxiii. 38, γ. Ἑλληνικοῖς. 2 Cor. iii. 7, ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις. Gal. vi. 11, πολλὰ γρ. 'at how great length;' and so Class.—II. *any thing written, a writing*, 1 Esd. iii. 9, 13, and Class. In N. T. 1) a *letter*, Acts xxviii. 21. Gal. vi. 11, and Class. 2) a *bill, bond*, Lu. xvi. 6, 7. Jos. Ant. xviii. 6, 3. Class. in the sense *accounts* of expenses, &c. 3) *γράμματα*,

said of the *writings* composing any book, as of Moses, John v. 47, or of the O. T. (the Scriptures) 2 Tim. iii. 15. Jos. Ant. v. 1, 17. x. 10, 4. 4) fig. τὸ γράμμα, 'the written, verbal, or literal meaning,' as opp. to the spirit, or spiritual one, τὸ πνεῦμα, and applied to the Mosaic law, opp. to the Gospel, Rom. ii. 27, 29. 2 Cor. iii. 6, 7.—III. *letters, or learning*, as contained in written books, Acts xxvi. 24, πολλὰ γράμματα. John vii. 15, γράμματα εἰδέναι, 'to be learned,' namely, in Jewish knowledge, Dan. i. 4. Class.

Γραμματεὺς, ἑως, ὁ, (γράφω,) prop. a *writer*, but, by use, a *public writer, or notary*, &c. 1) in the *Greek* sense, a public officer, like our *custos rotulorum*, or *public secretary*, whose office it was to enrol and recite, also to keep the public laws and decrees, &c. Acts xix. 35, where see my note. 2) in the *Jewish* sense, a kind of *secretary of state*, whether civil, 2 Sam. viii. 17. xx. 25, or military, 2 Kings xxv. 19. 2 Chr. xxvi. 11. Liter. in Sept. and N. T. a *scribe*, one skilled in the knowledge of the Jewish γράμματα, or Scriptures, a *scripturist*. Thus, there may be an allusion to their *transcribing* the copies of the Scriptures; at any rate, that they were transcribed under their superintendence is very probable, Matt. ii. 4. v. 20, et al. Hence, by impl. *one instructed, a scholar*, one able to teach others, Matt. xiii. 52. xxiii. 34. 1 Cor. i. 20.

Γραπτὸς, ἡ, ὄν, adj. (γράφω,) 1) prop. *written or engraved*, as applied to λόγος, &c. 2) fig. Rom. ii. 15, τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις ὑμῶν, 'deeply imprinted,' with allusion to the characters traced with the iron stylus on the waxed tablets of the ancients, alluded to in Æschyl. Prom. 814.

Γραφή, ἡς, ἡ, (γράφω,) prop. and in Class. a *writing*, as oft. in Sept. and Class. In N. T. ἡ γραφή and αἱ γραφαί, the *Scripture, or Scriptures*, i. e. of the Jews, the O. T. Matt. xxi. 42. John v. 39. Acts viii. 32. Rom. ix. 17, et al. By synecd. put for 'the contents of the Scriptures,' whether declarations or promises, Matt. xxii. 29. Mk. xii. 24. John x. 35. Acts i. 16, &c.; or 'prophecies,' Matt. xxvi. 54, 56. Lu. iv. 21. Rom. xvi. 26, al.

Γράφω, f. ψω, I. prop. and prim. to SCRATCH, or *score*, Hom. II. xvii. 599, γράψε δέ οἱ ὁστέον ἄχρῃς Αἰχμῇ Πουλυδάμαντος. Also, *to grave, or cut in*, Hom. II. vi. 169. Hence, *to carve* figures, as 1 Kings vi. 29. Sept. τοίχους—ἐν κολαπτοῖς ἔγραψε: or *engrave* them on metal or wood, like our etching; also *to form alphabetical characters* with the stylus, (whereby the characters were cut or graven in,) *to write*, absol. John viii. 6,

8, γρ. εἰς τὴν γῆν.—II. TO WRITE, i. e. *express by writing*, foll. by acc. of thing, expr. or impl. John xix. 22, δ γέγραφα, γέγραφα, xx. 30, sq. xxi. 24, sq. Lu. i. 63. xvi. 6, sq. Rom. xvi. 22, et al. Sept. and Class. Said of what is written, i. e. *contained in Scripture*, Mk. i. 2. John viii. 17. Lu. iii. 4, al. So γέγραπται, or τὸ γεγραμμένον, as a form of citation, Matt. iv. 4, and oft.; also constr. with prepositions and a noun or pron. as διὰ τινος, ἐπὶ τινι, τινι, or τινος, or a dat. of pers. without prep.; also foll. by acc. of pers. *to write about, or describe*, John i. 46.—III. TO WRITE, i. e. *to commit to writing*, Mk. x. 4, γρ. βιβλίον ἀποστασίον. Lu. xxiii. 38, ἐπιγραφὴν. Acts xxiii. 25, ἐπιστολήν, 2 Pet. iii. 1. Sept. & Class.—IV. *to write to*, ADDRESS any one, foll. by acc. of thing, and dat. of pers. 2 Cor. i. 13, οὐ γὰρ ἄλλα γράφομεν ὑμῖν, Phil. iii. 1; by dat. Rom. xv. 15. 2 Cor. ii. 4. 2 John 12. Rev. ii. 1; by dat. and ὅτι, 1 John ii. 12, sq. So of written *communications*, either for information or instruction, Acts xv. 23. xviii. 27. xxv. 26. 1 Cor. v. 9. vii. 1. xiv. 37. 2 Cor. ix. 1. 1 Thess. iv. 9. v. 1. Hence γράφειν ἐντολήν τινι, 'to write a precept or command to any one,' Mk. x. 5. 1 John ii. 7. So γέγραπται, 'it is directed,' i. e. in the law, Lu. ii. 23, and Sept. and Class.—V. for ἐγγράφειν, *to write any one's name in a register or book*, TO REGISTER, Lu. x. 20. Rev. xiii. 8, al. and Sept.

Γραῶδης, εος, ὁ; ἡ, adj. (γραῦς,) *anile, foolish*, 1 Tim. iv. 7, and Class.

Γρηγορέω, f. ἦσω, (ἐγρήγορα, 2 perf. of ἐγείρω,) gener. *to be wakeful, to watch*, intrans. (a later Greek word,) 1) prop. *to be wakeful, keep awake*, Matt. xxiv. 43. xxvi. 38, 40, sq. Mk. xiii. 34. xiv. 34, 37, sq. Lu. xii. 37, 39. Sept. and Class. 2) fig. *to be watchful, attentive*, Matt. xxiv. 42. xxv. 13. Mk. xiii. 35, 37. Acts xx. 31. 1 Cor. xvi. 13. Col. iv. 2. 1 Th. v. 6. 1 Pet. v. 8. Rev. iii. 2, sq. Sept. and Class. 3) metaph. *to be awake, i. e. alive*, as opp. to the sleep of our bodies in death, 1 Th. v. 10. Comp. iv. 15. Rom. xiv. 8, 9.

Γυμνάζω, f. ἄσω, (γυμνός,) 1) prop. *to practise gymnastic exercises*, as one of the athleteæ, Thuc. i. 6. Arr. Epict. iv. 4, 11. 2) metaph. *to exercise oneself in any pursuit, to train or accustom oneself*, 1 Tim. iv. 7, γύμναζε σεαυτὸν πρὸς εὐσέβειαν. Athen. p. 25, D. γ. πρὸς ὀρνεοθρενητικήν. Arr. Epict. i. 26, 3, γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς ζωῆς. Heb. v. 14, αἰσθητήρια γεγυμνασμένα ἐχόντων, 'exercised by use,' and thereby accustomed. xii. 11, τοῖς δι' αὐτῆς γεγυμνασμένοις. 2 Pet. ii. 14, καρδίαν

γεγυμνασμένην πλεονεξίας, 'practised in covetousness.'

Γυμνασία, *as, ἡ*, (γυμνάζω,) 1) prop. *gymnastic exercise*, espec. as taken in the palaestra; 2) *the exercise*, or trial, of the bodily powers attendant thereon. In N. T. *exercise*, or training, gener. 1 Tim. iv. 8, *σωματική γ.* where, as being in antithesis with ver. 7, many eminent Commentators explain *ascetic training*, mortification of bodily appetites, &c. as described at ver. 3; comp. Col. ii. 23. And an example has been adduced from Arr. Epict. i. 7, 12; but it rather refers to the first, or active, training: see my note.

Γυμνητεύω, *f. εύσω*, (γυμνήτης, fr. γυμνός,) prop. *to be naked*; also fig. *to be*, as we say, *half-naked*, i. e. poorly clad, 1 Cor. iv. 11.

Γυμνός, *ἡ, ὁν*, adj. *naked*, I. PROP. as regards *the body*, viz. 1) lit. *naked*, without any clothing, prop. Mk. xiv. 51, sq. fig. Rev. xvi. 15. xvii. 16. Sept. and Class. 2) said of one who is 'without an outer garment,' and is clad only in his tunic, (χιτῶν,) John xxi. 7. Acts xix. 16. Sept. and Class. 3) 'poorly clad, destitute of necessary clothes,' implying extreme want, Matt. xxv. 36, 38, 43. Ja. ii. 15. Sept.; fig. *destitute*, i. e. of spiritual good, Rev. iii. 17, 'not clothed in the robe of Christ's righteousness,' and thereby exposed to the wrath of God.—II. FIG. said of *the soul*, as disengaged from the body, in which it had been clothed, 2 Cor. v. 3, οὐ γυμνοὶ εὐρεθησόμεθα, i. e. 'our souls will not strictly be found naked, but our bodies will be glorified,' &c. Comp. v. 4, and 1 Cor. xv. 51, sq. So the ancient Fathers, and also Plato, Cratyl. 20, ψυχὴν γυμνὴν τοῦ σώματος. The ellipsis is very rare; yet it is found also in Aretæus, p. 17, γυμνῇ τῇ ψυχῇ γίνονται μάντιες ἀτρεκέες.

Γυμνότης, *τητος, ἡ*, *nakedness*, gener. In N. T. said 1) of the being destitute of necessary clothing, Rom. viii. 35. 2 Cor. xi. 27. So Sept. in Deut. xxviii. 48. 2) put, as in Gen. ix. 22, εἶδε γύμνωσιν, for 'the parts of shame.' Rev. iii. 18, ἵνα μὴ φανερωθῇ ἡ αἰσχυνή της γυμν. σου, where the word denotes fig. 'the being destitute of spiritual clothing,' i. e. of the righteousness which is by faith.

Γυναικάριον, *ου, τὸ*, (dim. of γύνη,) prop. *a little woman*, but fig. as *muliercula* in Latin, a paltry weak woman, 2 Tim. iii. 6. Marc. Anton. and Arrian.

Γυναικεῖος, *εία, εἶον*, adj. *of or pertaining to woman*, Esth. ii. 11, κατὰ τὴν αὐλὴν τὴν γυναικεῖαν. Thuc. ii. 45, γ. ἀρετῆς. Hom. Od. Δ. 436, γυναικεῖας διὰ βουλάς. Also of female dress, orna-

ments, &c. In N. T. occ. also in 1 Pet. iii. 7, συνοικούντες κατὰ γυνῶσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικεῖῳ ἀπονεμόντες τιμὴν, where τῷ γυν. is dat. neut. of τὸ γυναικεῖον, scil. γένος, *the woman-kind, the female sex*. The word is expressed in Plato, p. 620, Α. μίσει τοῦ γυναικεῖον γένους. And so γύνη in Hdot. vii. 39.

Γυνή, *αἰκός, ἡ*, voc. ὦ γύναι, *a woman*, one of the female sex, as distinct from the male. I. GENER. Matt. xiv. 21. xv. 38, and oft. Said of a young woman or damsel, Lu. xxii. 57. Gal. iv. 4. Sept. in Esth. ii. 4; of an adult female, Matt. v. 28. ix. 20, 22. xi. 11, and oft.—II. SPEC. with a gen. or ἔχειν, or the adj. ὑπανδρος, Rom. vii. 2, as denoting relation to some man, viz. 1) as *one betrothed*, but not yet married, Matt. i. 20, 24. Lu. ii. 5. So Sept. and Class. Fig. of the Church, as the bride of Christ, Rev. xix. 7. xxi. 9. 2) a married woman, *wife*, Matt. v. 31, sq. xiv. 3. Mk. vi. 18, et al. sæpe. Sept. and Class. 3) *a widow*, χήρα being understood, Matt. xxii. 24. Mk. xii. 19. Lu. xx. 29; expr. in Lu. iv. 26.—III. in the VOCATIVE ὦ γύναι, in direct address, Matt. xv. 28. Lu. xiii. 12. John ii. 4. iv. 21. xx. 13, 15. 1 Cor. vii. 16; where it is far from implying disrespect, (any more than ἄνδρες as applied to men,) but rather the contrary, as in the best Classical writers, from Homer downwards; so that it differs little from the use of our *lady*, or *madam*, in the voc.

Γωνία, *as, ἡ*, prop. *an angle*, also *a corner*, gener. I. an exterior projecting corner, Matt. vi. 5, ἐν ταῖς γωνίαις τῶν πλατειῶν, i. e. where several streets meet, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. 1 Pet. ii. 7. Rev. vii. l. xx. 8, αἱ τέσσαρες γωνίαι, 'the four corners (or quarters) of the earth.' Sept. and Class. And so Johnson, Dict. in *v. corner*, explains.—II. an interior angle, an *inner corner*, and by impl. a dark corner, Acts xxvi. 26, ἐν γωνίᾳ πεπραγμένον. Arr. Epict. ii. 12, 17, ἐν γωνίᾳ ποιεῖν.

Δ.

Δαιμονίζομαι, *f. ίσομαι*, (δαίμων,) equiv. to δαιμόνιον ἔχω, *to have a demon*, *to be possessed by an evil spirit*, 'to be a demoniac,' Matt. iv. 24. viii. 16, 28, 33. ix. 32. xii. 22. xv. 22. Mk. i. 32. v. 15, 16, 18. Lu. viii. 36. John x. 21. Comp. v. 20. On the true view respecting the Scripture demoniacs, see my note on the above passages, espec. Matt. iv. 24.

Δαιμόνιον, *ου, τὸ*, (neut. of adj. δαιμόνιος,) prop. by an ellipsis. of πνεῦμα, *a spirit coming from ὁ δαίμων*,

a demon, or good spirit. Hence, 1) gener. an inferior deity, as said of the heathen gods oft. in the Class.; and so Acts xvii. 18, ξένων δαιμονίων, 'foreign deities;' sometimes in Class. of the Deity himself. 2) said of a tutelary or guardian spirit, e. g. that of Socrates, Xen. Mem. iv. 8. Apol. Socr. 4. 3) of an evil spirit; for as the Jews regarded the gods of the heathen as, if at all real beings, devils or unclean spirits, πνεύματα δαιμονίων, Rev. xvi. 14, so they used the terms δαίμων and δαιμόνιον of the evil spirits, (fallen angels,) subject to Satan as their head, Matt. ix. 34, and wandering up and down in the world to do his behests, and consequently work evil of every kind, both physical and moral, on the human race; in the former case, by rendering men demoniacs, and afflicting them with various diseases; in the latter, by tempting them to all manner of evil, 1 Tim. iv. 1. Ja. ii. 19; comp. Eph. vi. 12. It often occ. in the phrases δαιμόνιον ἔχειν, 'to be a demoniac;' ἐκβάλλειν τὰ δ. 'to eject demons;' ἐξέρχεσθαι ἐκ τινος, 'to depart from, cease to vex;' and εἰσέρχεσθαι εἰς τινα, 'to enter into,' and make their abode.

Δαιμονιώδης, εὖς, ὁ, ἡ, adj. (δαίμωνιον,) demon-like, devilish, Ja. iii. 15, οὐκ ἔστιν ἀλλ' ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος—δαιμονιώδης, with which I would compare a similar sentiment of Plut. vii. 241, H. τὸ ἐν ἡμῖν ἄλογον καὶ ἄτακτον καὶ βίαιον, οὗ Σεῖον ἀλλὰ δαιμονικόν: the same writer in his Pericles speaks of φθόνον as δαιμονικόν. And, indeed, δαιμονικός is the Class. term, whereas δαιμονιώδης is so rare, that it has only been found elsewhere in Symmachus' version of Ps. xci. 3, and Etym. Mag. 336, 38.

Δαίμων, ονος, ὁ, ἡ, (δαήμων, knowing,) prop. and in Class. writers, a deity, a divine and omniscient intelligence, a genius. In N. T. a demon, or evil spirit, Matt. viii. 31. Mk. v. 12. Lu. viii. 29. Rev. xviii. 2.

Δάκνω, f. δήξομαι, 1) prop. to bite or tear with the teeth, Class. In N. T. 2) metaph. to vex, annoy, harass, Gal. v. 15, εἰ δὲ ἀλλήλους δάκνετε, i. e. 'annoy each other by abuse or calumny.' So Arr. Epict. ii. 22, δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι.

Δάκρυ, vos, τὸ, and Δάκρυον, ου, τὸ, a tear, Lu. vii. 38, 44, et al. and τὰ δάκρυα, tears, weeping. So διὰ or μετὰ δακρύων, Acts xx. 19, 31. 2 Cor. ii. 4, and ἐν δάκρυσιν, as denoting the tenderest affection.

Δακρύω, f. ὕσω, (δάκρυ,) to shed tears, intrans. John xi. 35, and Class.

Δακτύλιος, ου, ὁ, (δάκτυλος,) a finger-ring, Lu. xv. 22, given as a mark of

honour; comp. Gen. xli. 43. Esth. viii. 2, and Class.

Δάκτυλος, ου, ὁ, (not from δάκω, as Lennep supposes, but from δέικω, 'to point out,' as Heb. יָצָא, 'finger,' fr. יָצָא, 'to point out,' so called fr. one of its chief uses. It is, indeed, a dimin. in form fr. δεικτός, (as Lat. digitus fr. δεικετός,) q. δεικτύλος, the pointer, of which a vestige remains in the name given to the forefinger, δεικτικός,) a finger, Matt. xxiii. 4. Mk. vii. 33. Lu. xi. 46, et al. & Sept. In Matt. xxiii. 4, and Lu. xi. 46, the phrase 'not to touch with a finger, or the tip of the finger,' is said proverbially of those, who do not make the slightest effort to accomplish any purpose they profess to seek. It occ. also in the later Class. By meton. ὁ δάκ. τοῦ Θεοῦ, (the finger being considered as the chief instrument of work, so our finger from A.-S. fengan, capere, prehendere,) 'the power of God,' Lu. xi. 20.

Δαμάζω, f. ἄσω, to tame, subdue, trans. 1) prop. of taming wild animals, (as Hom. Il. xxiii. 655, and Ja. iii. 7,) but also of coercing wild and brutal men, Mk. v. 4, οὐδεὶς αὐτὸν ἴσχυε δαμάσαι. 2) fig. to subdue, both as said of conquering enemies, and of repressing unruly passions, Hom. Il. ix. 492, and Joseph. Ant. iii. 5, 3, φρόνημα. Hence Jas. iii. 8, δ. τὴν γλῶσσαν.

Δάμαλις, εως, ἡ, (δαμάζω,) a heifer, so called as being of fit age to be tamed by the yoke, Heb. ix. 13. Sept. and Class.

Δανεῖζω, f. εἰσω, (δάνειον,) 1) to lend money, whether at or without interest; but in N. T. only the latter, Lu. vi. 34, sq. 2) mid. δανείζομαι, to cause any one to lend money to oneself, i. e. to borrow money, Matt. v. 42. Sept. and Class.

Δάνειον, ου, τὸ, neut. of δάνειος, fr. δάνος, a debt, i. e. 'something due for money lent,' Matt. xviii. 27. Sept. and Class.

Δανειστής, ου, ὁ, (δανείζω,) a lender, a creditor, Lu. vii. 41. Sept. and Class.

Δαπανάω, f. ἥσω, (δαπάνη,) 1) in a good sense, to expend money, to be at expense, trans. Mk. v. 26, δ. τὰ παρ' ἐαυτῆς πάντα: absol. 2 Cor. xii. 15, δαπανήσω. Acts xxi. 24, δ. ἐπ' αὐτοῖς. Thuc. vii. 29. 2) in a bad sense, to spend, i. e. waste, trans. Lu. xv. 14, δ. πάντα: absol. Ja. iv. 3, ἐν ταῖς ἡδοναῖς ὑμῶν δ. Thuc. iv. 3. vii. 47. viii. 45.

Δαπάνη, ης, ἡ, (δάπτω, to consume,) expense, Lu. xiv. 28. Sept. and Class.

Δέ, a particle standing after one or two words in a clause, strictly adversative, but oftener transitive, and serving (like our but) to introduce something else, whether

opposite to what has been said, or in addition thereto, or in explanation thereof. Hence it denotes gener. *but, and, also, namely*, &c. I. ADVERSATIVE, *but*, i. e. 'on the contrary,' 1) simply or alone, Matt. vi. 6, *σὺ δέ*, and Lu. xii. 14. xiii. 8, and oft. 2) in the formula *μὲν—δέ*, 'indeed—but,' Acts ix. 7, et al.—II. CONTINUATIVE, *but, now, and, also*, &c. 1) gener. and introducing a new paragraph or sentence, Matt. i. 18. ii. 9. iii. 1, et al. sæpe. In this use it is sometimes *emphatic*, espec. in interrogative clauses, as 2 Cor. vi. 14, 15, 16. Gal. iv. 20, *ἤθελον δέ*. 2,) where it resumes a thought interrupted, in the sense *then, therefore*, &c. Matt. vi. 7, *προσευχόμενοι δέ*. John xv. 26. Rom. v. 8. 2 Cor. x. 2. Ja. ii. 15. So in an apodosis after *εἰ* for *ἐπει*, Acts xi. 17, *ἐγὼ δὲ τίς ἦμην*; 3) as marking something added by way of explanation, or example, &c. *but, and, namely*, &c. Mk. iv. 37, *τὰ δὲ κύματα ἐπέβαλεν*. xvi. 8, *εἶχε δὲ αὐτὰς πρόμος*. John vi. 10, *ἦν δὲ χορτός πολὺς ἐν τῷ τόπῳ*. Acts xxiii. 13. ix. 8. Rom. iii. 22. 1 Cor. x. 11. xv. 56. 4) *καὶ δέ*, (where *καὶ* always has the sense *also*), and *also*, Mk. iv. 36, *καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ*. John xv. 27. Acts v. 32.

Δέησις, *εως, ἡ*, (*δέομαι*), prop. and prim. *want, need* of any thing, as in Aristot. and Antiph. ap. Steph. Thes. Æschin. Socr. Dial. ii. 39, 40. Ps. xxi. 24. Hence, as the expression of need and the desire of removing it, *petition* or *supplication*, considered as the deprecation of evil and entreaty for good, either for oneself, Lu. i. 13. Phil. iv. 6. Heb. v. 7. 1 Pet. iii. 12, and Sept., or for others, Rom. x. 1. 2 Cor. i. 11. ix. 14. Eph. vi. 18. Phil. i. 4, 19. 1 Tim. ii. 1. Ja. v. 16; or gener. as said of *earnest prayer* gener. Lu. ii. 37. v. 33. Acts i. 14. 1 Tim. v. 5. 2 Tim. i. 3. Sept. and later Class.; though there it is merely *entreaty, earnest request*.

Δεῖ, impf. *ᾔδει*, f. *δεήσει*, impers. *it is necessary, there is need of*, i. e. something that is absent and wanting; foll. by genit. In N. T. occ. only with an infin. pres. or aor., expr. or impl., and with or without an acc. 'it is necessary,' I. PROP. from the nature of the case, a sense of duty and obligation, *one must*, Matt. xvi. 21, *ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἰ.* xxvi. 35. Mk. xiv. 31. Lu. ii. 49. iv. 43. John iii. 7, 30. Acts xxi. 22. Heb. ix. 26, and Class.—II. SPEC. said of what is made necessary by Divine appointment, John iii. 14. xx. 9; of what is right and proper in itself, or is prescribed by law, or custom, *it is right, one must, it ought*, &c. Lu. xiii. 14, 16. Mk. xiii. 14. John iv. 20. Acts v. 29. 2 Tim. ii. 6, et al. Sept. and Class.; also of what prudence would dictate, as a neces-

sary means to an end, Acts xxvii. 21, *ἔδει μὴ ἀνάγεσθαι*. Of things unavoidable, 'one must needs,' Matt. xxiv. 6. Mk. xiii. 7. Acts i. 16.

Δεῖγμα, *ατος, τὸ*, (*δείκνυμι*), 1) prop. *what is shown*, espec. as a sample of any merchandise to be sold. So Class. often. 2) in N. T. an *example*, held out to others, for warning, Jude 7. Comp. 2 Pet. ii. 6. 3 Macc. ii. 5. Sometimes also occ. in later Class.

Δειγματίζω, f. *ίσω*, (*δείγμα*), 1) prop. *to make a public example of*, to expose to public shame. 2) equiv. to *παραδειγματίζω*, absol. Col. ii. 15, *τὰς ἐξουσίας ἐδειγματίσεν*, 'triumphed over the powers, triumphantly conquered,' with allusion to the public *exposure* of conquered enemies, in the triumphal procession.

Δείκνυμι and *Δεικνύω*, f. *δείξω*, *to show*, trans. I. *to point out, show to the sight, cause any one to see*, Matt. iv. 8. Lu. iv. 5, *δ. αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου*. John v. 20. xiv. 8, 9. Matt. viii. 4, *δείξον σεαυτὸν τῷ ἱερεῖ*, 'present thyself for inspection.' Mk. i. 44. Lu. v. 14. Sept. and Class. So of what is shown in *vision*, Rev. i. 1. iv. 1. xvii. 1. xxi. 9, 10. xxii. 1, 6, 8.—II. *to offer to view, to display*, John xx. 20, *ᾔδειξεν αὐτοῖς τὰς χεῖρας αὐτοῦ*. Heb. viii. 5. Sept. So of deeds, &c. John ii. 18. x. 32. 1 Tim. vi. 15. Sept. Of internal things, *to manifest, prove*, Ja. ii. 18. iii. 13. Sept. and Class.—III. *to show, for use, and, by impl. to assign to*, Mk. xiv. 15. Lu. xxii. 12.—IV. *to show by words, to teach, declare*, Matt. xvi. 21. Acts vii. 3. x. 28. 1 Cor. xii. 31. Sept. and Class.

Δειλία, *ας, ἡ*, (*δειλός*), *timidity*, 2 Tim. i. 7, *πνεῦμα δειλίας*, equiv. to *πνεῦμα δειλόν*, Sept. and Class.

Δειλιάω, f. *άσω*, (*δειλός*), *to be timid, or afraid*, absol. John xiv. 27, and Sept.

Δειλός, *η, όν*, adj. (*δέω, δέδω*), formerly *δέελος, timorous, fearful*, Matt. viii. 26. Mk. iv. 40. Rev. xxi. 8. Sept. and Class.

Δεῖνα, *ό, ἡ, τὸ*, gen. *δεῖνος*, dat. *δεῖνι*, acc. *δεῖνα*; an idiom used in speaking of a person, or thing, whose name we do not know, or at least remember, or do not choose to mention, Matt. xxvi. 18, *ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα*. So the Spaniards use *fullano*, the French *tel*, and the English Mr. *Such-a-one*, or *What-d'ye-call-him*, and the Latin *nescio quis*.

Δεινῶς, adv. from adj. *δεινός*, which signifies not only *terrible*, but *great, vehement, excessive*, espec. as said of the *sufferings* of life, (so *δειναὶ συμφοραὶ*), and

the passions of men, espec. fear, grief, indignation. In this latter manner the adv. is chiefly used, having the sense *vehementer*. So Matt. viii. 6, δεινῶς βασανίζομενος, 'grievously tortured,' and Lu. xi. 53, δ. ἐνέχειν (for ἐγκοτεῖν) αὐτῷ, meaning 'hard, bitter indignation against,' as Hom. Il. v. 439, δεινὰ δ' ὁμοκλήσας προσέφη, 'addressed him in sharp rebuke.' Herodot. ix. 35, ἐδέοντο δεινῶς τοῦ Τιγράνου.

Δειπνέω, f. ἴσω, (δεῖπνον,) to take the δεῖπνον, or evening meal, (see δεῖπνον,) intrans. Lu. xvii. 8. Sept. and Class. Said of the Paschal supper, Lu. xxii. 20. 1 Cor. xi. 25. In Rev. iii. 20, δ. μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ, symb. of admission into the Messiah's kingdom. See v. γάμος.

Δεῖπνον, ου, τό; in Hom. and the early writers the morning meal, as opp. to δόρπον, the evening meal, but in the Attic and later writers the evening meal, whether termed dinner or supper. And so in N. T. I. prop. the late meal of the Jews, and also of the Greeks and Romans, taken at or towards evening; and, from this being the chief meal, the term is one employed to denote a banquet or entertainment, both in N. T. (as Matt. xxiii. 6. Mk. vi. 21. xii. 39. Lu. xiv. 12, et al. John xii. 2.) and in the Class. Also a figure to denote the felicity of the Messiah's kingdom, Rev. xix. 9, 17.—II. said of the Paschal supper, John xiii. 2, 4. xxi. 20; of the Lord's Supper, 1 Cor. xi. 20.—III. by meton. the food taken at supper, 1 Cor. xi. 21, τὸ ἕδιον δ. προλαμβάνει. So Dan. i. 16. Hom. Il. ii. 383, et al. Hesiod. Op. i. 207.

Δεισιδαίμων, ονος, ὁ, ἡ, adj. (δεῖδω, δαίμων,) prop. god-fearing, and in the Class. used both in a good sense, to signify religiously disposed, and in a bad one, superstitious. In N. T. occ. only in the former sense, as said of the Athenians, Acts xvii. 22, δεισιδαιμονεστέρους, i. e. ἢ ἄλλους, 'more than the other nations.' See my note in loc.

Δεισιδαιμονία, ας, ἡ, (δεισιδαίμων,) occ. in the Class. writers in a bad sense, superstitiousness, but sometimes in a good one, for religiousness, or religion, esp. in the later Class. and Joseph. and so in Acts xxv. 19.

Δέκα, οἱ, αἱ, τὰ, so called, because it contains (δέχεται, Ion. δέκεται) all the units under it (as ten from teneo). Sometimes put for any specific number, Matt. xxv. 1, 28. Lu. xv. 8, et al., or standing for a short time, Rev. ii. 10.

Δεκαδύο, twelve, more usually δώδεκα, Acts xix. 7. xxiv. 11.

Δεκαπέντε, (more usually πέντε καὶ δέκα,) fifteen, John xi. 18, et al.

Δεκατέσσαρες, ων, οἱ, αἱ, fourteen, Matt. i. 17. 2 Cor. xii. 2. Gal. ii. 1

Δεκάτη, ης, ἡ, (δέκατος,) scil. μοῖρα, a tenth part of any thing, e. gr. of the spoils in war, Heb. vii. 2, 4. Gen. xiv. 20. Also of the fruits of the earth and the increase of the flocks; which, by the Jewish law, was paid to the priesthood, tithe, Heb. vii. 8, 9.

Δέκατος, η, ου, adj. the tenth, John i. 40. Rev. xxi. 20. Hence τὸ δ. scil. μέρος, the tenth part, Rev. xi. 13, and Sept.

Δεκατόω, f. ὠσω, (δεκάτη,) for the Class. δεκατεύω, to tithe, trans. i. e. to receive tithes from, Heb. vii. 6. v. 9. Pass. to be tithed, or to pay tithes, Heb. vii. 9.

Δεκτός, ἡ, ὄν, (verbal from third pers. perf. of δέχομαι,) 1) prop. accepted, i. e. pleasing, acceptable, for ἀρεστός, Lu. iv. 24, οὐδεὶς προφ. δεκτός ἐστιν. Acts x. 35, δ. αὐτῷ ἐστι. Phil. iv. 18, θυσία δ. and Sept. 2) by impl. favourable, propitious, as said of a time or season for doing any thing, Lu. iv. 19. 2 Cor. vi. 2, καιρὸς δ.

Δελεάζω, f. ἄσω, (δέλεαρ, a bait,) 1) prop. to bait, i. e. put meat on a hook, with which to tempt fish or animals, and thereby catch or entrap them. 2) like our word 'to decoy,' to allure, entice, Ja. i. 14, ὑπὸ τῆς ἰδίας ἐπιθυμίας δελεαζόμενος. 2 Pet. ii. 14, δ. ψυχὰς, et Class. sæpe.

Δένδρον, ου, τό, a tree, Matt. iii. 10. vii. 17, and oft. Sometimes a shrub, as Matt. xiii. 32. Lu. xiii. 19.

Δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω,) lit. one who takes place on the right hand of any person; a term to denote a sort of light-armed soldiers, who (like the 'lancearii' of the Romans) covered the right flank of the phalanx of heavy-armed soldiery, and prob. acted, in turn, as bodyguards and sentinels, in attendance on the principal officers, Acts xxiii. 23. Not found in the Class., but occ. in the Byzantine historians.

Δεξιός, ὁ, ὄν, adj. right, as opp. to left, I. with a subst. expr. esp. χεῖρ, Matt. v. 30. Lu. vi. 6, et al.; ποὺς, Rev. x. 2; ὀφθαλμός, Matt. v. 29; οὖς, Lu. xxii. 50; σιαγών, Matt. v. 39; μέρη, John xxi. 6; ὅπλα τὰ δεξιὰ καὶ ἀριστερά, 2 Cor. vi. 7. Sept. and Class.—II. without a subst. expr. 1) ἡ δεξιὰ, scil. χεῖρ, Matt. vi. 3. xxvii. 29. Rev. i. 20. ii. 1. v. 1. 7. Sept. and Class. The phrase δεξιὰς διδόναι τινὶ in Gal. ii. 9, and sometimes in Class. signif. like the Lat. 'dextram dare,' 'to make a covenant,' the right hand being a sign of

faith, as well as charity and love. Put for the *right hand* or *side* in general, Heb. i. 3. viii. 1. xii. 2, et al. So τῇ δεξιᾷ τοῦ Θεοῦ, Acts ii. 33, et al. 2) τὰ δεξιά, scil. μέρη, 'the right parts' of any thing, 'the right' in general. So ἐκ δεξιῶν, 'on the right,' Matt. xxvii. 38, et al. ἐν τοῖς δεξιῷσι, Mk. xvi. 5. Sept. and Class. καθῆσθαι or ἐστῆκέναι ἐκ δεξιῶν τοῦ Θεοῦ or τοῦ Χριστοῦ, 'to be next in rank, to have the highest seat in heaven.' Also ἐκ δεξιῶν τινος εἶναι, 'to be at any one's right hand,' (i. e. his *unguarded side*,) i. e. to be his protector, Acts ii. 25. Ps. xvi. 8.

Δέομαι, f. δεήσονται, dep. pass. (aor. 1. pass. with mid. signif. ἐδέσθην, imp. ἐδέομην, ἐδέετο,) 1) prop. *to need*, *stand in need of*, as oft. in Class. though not in N. T. where it is used in a sense very rarely found in the Class. writers, i. e. *to make known one's need by entreaty*, *to beseech*, *ask*, *pray*, &c. as our verb *to want* is, in the language of common life, used to signify *desire*, and also, from the adjunct, to express that desire by *entreaty*. Thus it is used in the N. T. 1) gener. and absol. *to make request*, Rom. i. 10. 2 Cor. v. 20, foll. by gen. of pron. pers. and accus. of thing, sometimes governed by κατὰ, Matt. ix. 30, & oft. 2) as said of *praying* to God, foll. either by gen. of pers. Acts viii. 22. x. 2. Sept. or acc. and πρός.

Δέον, οντος, part. impers. of δεῖ (wh. see,) meaning either 'what is *necessary* and *proper*,' from the nature of the case, as 1 Pet. i. 6, or in accordance with 'what is *right* and *proper*,' Acts xix. 36. τὰ δέοντα, 1 Tim. v. 13, and Class.

Δέρμα, ατος, τὸ, (δέρω,) *the skin* of a flayed animal, Heb. xi. 37. Sept. & Class. or rather *a garment of skin*, such as was worn by the prophets. See Zech. xiii. 4.

Δερμάτινος, η, ον, adj. *made of skin*, *leathern*, Matt. iii. 4. Mk. i. 6. Sept. and later Class.

Δέρω, f. δερῶ, (cogn. with τέρω, or τείρω, *tero*, to rub [off], see my note on Thuc. ii. 11.) 1) *to flay*, *excoriate*, Hom. Il. i. 459, and elsewh. in the Class. writers. In N. T. like the Lat. 'excorio,' *to beat* or *scourge severely*. So foll. by acc. Matt. xxi. 35. Mk. xii. 3, 5. Lu. xx. 10, sq. Acts xvi. 37. xxii. 19. John xviii. 23. With acc. underest. Lu. xxii. 63. Acts v. 40. Pass. with acc. of manner, πολλάς, or ὀλίγας, sub. πληγὰς, Lu. xii. 47, sq. and Class.

Δεσμεύω, f. εὐσω, (δεσμός,) *to bind*, trans. 1) prop. *to hold* any thing or person *fast* with a band, espec. as a prisoner, with cords or chains, Acts xxii. 4. Sept. and Class. 2) *to bind up articles* together so as to form a bundle, as said of sheaves, Gen. xxxvii. 7. Judith viii. 3. So Matt.

xxiii. 4, δ. φορτία, a metaphor taken from loading a packhorse or a porter.

Δεσμέω, f. ἥσω, *to bind with chains*, &c. Lu. viii. 29, and later Class. for δεσμεύω.

Δεσμὴ, ἥς, ἡ, (δέω,) *a bundle*, Matt. xiii. 30. Sept. and Class.

Δέσμιος, ἰου, ὁ, (δεσμέω,) *one bound*, *a prisoner*, Matt. xxvii. 15. Mk. xv. 6, & oft. The phrases δ. τοῦ Χριστοῦ, Κυρίου, or ἐν Κυρίῳ, signify 'one in *duance* for Christ's sake,' or his religion, Eph. iii. 1. iv. 1. 2 Tim. i. 8, et al. Comp. Zech. ix. 11. Lament. iii. 34.

Δεσμός, οῦ, ὁ, (δέω,) *band* or *bond*, such as prisoners were bound with, I. in sing. 1) prop. any *ligament* by which one thing is bound to another, as Xen. An. iii. 5, 6. Hence said of a ligament by which the use of some member of the body is impeded, e. gr. the tongue, Mk. vii. 35; the limbs, Lu. xiii. 16. Sept. and Class.—II. plur. οἱ δεσμοί, and Attic τὰ δεσμά, *bands* or *bonds*; of which the former occ. in St. Paul's epistles, as Phil. i. 13, & oft. but not in the Class.; the latter, in St. Luke's writings, as Lu. viii. 29, & oft.

Δεσμοφύλαξ, ακος, ὁ, (δεσμός, φύλαξ,) *a prison-keeper*, *jailor*, Acts xvi. 23, 27, 36. Jos. and Sept. It is supposed not to occur in the Class. but I find it in Lucian ii. 509, 539. iii. 335.

Δεσμοπήριον, ἰου, τὸ, (δεσμός,) *a prison*, Matt. xi. 2. Acts v. 21, 23. xvi. 26. Sept. and Class.

Δεσμώντης, ου, ὁ, (δεσμός,) *a prisoner*, Acts xxvii. 1, 42. Sept. and Class.

Δεσπότης, ου, ὁ, (δεσπώ, fr. old δέσπω or δέπσω, *subigo*, *premo*,) *one who rules* or *is at the head of* any thing, 1) *a master* of a family, opp. to the rest of the family, including the servants, 1 Tim. vi. 1. 2 Tim. ii. 21. Tit. ii. 9. 1 Pet. ii. 18. Apocr., Joseph., & Class. 2) by impl. as denoting supreme authority, LORD, whether as said of *God*, as Lu. ii. 29. Acts vi. 24. Rev. vi. 10, or *Christ*, 2 Pet. ii. 1. Jude 4. Sept. in Gen. xv. 2, 8. Job v. 8. Prov. xxix. 26. In the Class. it is often applied to kings, or supreme rulers, though sometimes to the heathen gods.

Δεῦρο, adv. *here* or *hither*, as used both of place and time, I. of PLACE, *here*, *hither*, espec. with verbs of motion, as ἔρχεσθαι, often in Class. In N. T. only used as an exclamation, by an ellipsis of ἔρχου, as John xi. 43, δεῦρο ἔξω. Acts vii. 3, δεῦρο εἰς γῆν. With an imperative, Matt. xix. 21, δεῦρο, ἀκολούθει μοι. Mk. x. 21. Lu. xviii. 22. Sept. With fut. indic. Acts vii. 34. Rev. xxi. 1. xxi. 9. Sept. & Class.—II. of TIME, ἄχρι τοῦ δεῦρο, sc. χρόνου, Rom. i. 13, *until now*.

Class. oft. both with ἄχρῃ and μέχρῃ. Thuc. iii. 64.

Δεῦτε, adv. formed from δεῦρ' ἵτε, *come hither*, and consequently, only used of the plur. Matt. xxii. 4. Mk. vi. 31, and often either by itself, foll. by πρὸς or εἰς, or with an imper. as δεῦτε, ἴδετε, Matt. xxviii. 6. δεῦτε, ἀποκτείνωμεν, Matt. xxi. 38.

Δευτεραῖος, αἰα, αἶον, adj. (δευτέρα, scil. ἡμέρα,) an adj. marking succession of days, and used only in an adverbial sense, *on the second day*, Acts xxviii. 13, & Class.

Δευτερόπρωτος, ου, ὁ, ἡ, adj. prop. & lit. *the second-first*, occ. only in Lu. vi. 1, σάββατον τὸ δ. where it is a sort of proper name for *the festival of unleavened bread* connected with the Passover.

Δεύτερος, α, ου, ordinal adj. meaning, *gener. second*, in any way, whether in number, Matt. xxii. 26. John iv. 54. Tit. iii. 10; or order, Matt. xxii. 39. Acts xiii. 33. 1 Cor. xv. 47; in place, Acts xii. 10. Heb. ix. 3; or time, Acts vii. 13. So neuter adv. τὸ δεύτερον, *again*, 2 Cor. xiii. 2; or δεύτερον, John iii. 4; or *secondly*, 1 Cor. xii. 28. So ἐκ δευτέρου, *again*, Mk. xiv. 72, et al.

Δέχομαι, f. ξομαι, (fr. obs. δέχω, whence our *take*, through the Goth. *tecan*,) dep. mid. lit. to TAKE to oneself what is offered by another, to receive, trans. I. prop. of THINGS, in various acceptations, 1) to take into one's hands, to receive, where a genit. of person sometimes with prep. is either expr. or impl. So Lu. xvi. 6, sq. δέξαι σου τὸ γράμμα, scil. παρ' ἐμοῦ. xxii. 17, δεξάμενος ποτήριον. Eph. vi. 17. Sept. and Class. 2) gener. to receive, as ἐπιστολάς, Acts xxii. 5. xxviii. 21. τὴν χάριν, 2 Cor. viii. 4. τὰ παρ' ὑμῶν, Phil. iv. 18. Sept. and Class. 3) metaph. τὴν βασιλείαν τοῦ Θεοῦ, Mk. x. 15. Lu. xviii. 17. λόγια ζῶντα, Acts vii. 38. χάριν, 2 Cor. vi. 1. xi. 4.—II. of PERSONS, to receive, admit, 1) to receive kindly, to welcome, as a teacher, friend, or guest, e. gr. δ. εἰς τὸν οἶκον, Lu. xvi. 4, 9, and Class. So gener. Matt. x. 14, 40, sq. et al. σῶπε, & Class. So of reception or admission into heaven, Acts iii. 21; or into any one's presence, Lu. xi. 11. Hence by impl. to bear with, 2 Cor. xi. 16, ὡς ἄφρονα δεξασθέ με. 2) metaph. of things, to receive or admit with the mind and heart, i. e. by impl. to approve, embrace, absol. Matt. xi. 14, εἰ θέλετε δεξασθαι. with τὸν λόγον, Lu. viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. Ja. i. 21. τὰ τοῦ Πνεύματος, 1 Cor. ii. 14. τὴν παράκλησιν, 2 Cor. viii. 17. τὴν ἀγάπην τῆς ἀληθείας, 2 Th. ii. 10. Sept. and Class. So Thuc. ii. 10, τὰ παραγγελλόμενα δ.

Δέω, to want; see δεῖ and δέομαι.

Δέω, f. ἴσω, to bind, TIE, trans. I. of THINGS, to bind things together, or one thing to another, Thuc. iii. 104, ἀλύσει δ. πρὸς τὴν Δῆλον. Matt. xiii. 30. xxi. 2. Mk. xi. 2, 4. Lu. xix. 30. Acts x. 11. Sept. and Class.; of dead bodies bound, or wound around, with grave-clothes, John xi. 44. xix. 40. Matt. xvi. 19. xviii. 18, where see my note.—II. of PERSONS, to bind, as the hands or feet, to put into bonds, foll. by ἀλύσει, Mk. v. 3, 4. Acts xii. 6. xxi. 33. Wisd. xvii. 18. So gener. δέω τινα, Matt. xii. 29. xiv. 3. xxii. 13, δ. αὐτοῦ πόδας. Matt. xxvii. 2. Mk. iii. 27. vi. 17, δ. ἐν φυλακῇ, et al. Pass. δέομαι, to be in bonds, or prison, Mk. xv. 7, and oft. Sept. and Class. Fig. in Lu. xiii. 16, ἣν ἐδῃσεν ὁ Σ. i. e. has deprived of the use of her limbs; see my note; 2 Tim. ii. 9, ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται, 'is not hindered or restrained because I am bound.'—III. PERF. PASS. δέδεμαι to be bound, which often occurs in the Class. in its proper sense; but in N. T. only in the metaph. one. 1) as said of the conjugal bond, Rom. vii. 2. 1 Cor. vii. 27, 39, and later Class. 2) Acts xx. 22, δεδεμένος τῷ πνεύματι, impelled or compelled in mind, i. e. 'under a strong impulse of my mind,' equiv. to συνεχόμενος τῷ πν. Acts xviii. 5.

Δῆ, a particle which imparts to a clause or sentence a notion of reality or certainty, in opposition to mere opinion; and thus serves to strengthen affirmation: indeed, truly, really, Matt. xiii. 23. 2 Cor. xii. 1. Sept. and Class. Also in a hortative sense, come now, then, Lu. ii. 15, διέλθωμεν δὴ ἔως Β. Acts xiii. 2. xv. 36. 1 Cor. vi. 20, δοξάσατε δὴ τὸν Θεόν. Sept. and Class. But even here, it merely strengthens the exhortation expressed in the other words of the passage. In fact, its almost sole force is that of strengthening an assertion.

Δῆλος, η, ου, adj. manifest, evident, Matt. xxvi. 73. So δῆλον scil. ἐστι, 1 Cor. xv. 27. Gal. iii. 11. 1 Tim. vi. 7, and Class.

Δηλόω, f. ὠσω, (δηλος,) to make manifest, evident, or known, trans. as said I. of THINGS, 1) past, to relate or tell, 1 Cor. i. 11. Col. i. 8. Sept. and Class. 2) future, or hidden, to reveal or show, teach, 1 Cor. iii. 13. Heb. ix. 8. 1 Pet. i. 11. 2 Pet. i. 14. Sept. and Class.—II. OF WORDS, to signify, Heb. xii. 27, τὸ δὲ, ἔτι ἄπαξ, δηλοῖ. Joseph. Ant. iii. 7, 1, βούλεται δὲ (scil. Μαναχασήν) συνακτῆρα μὲν δηλοῦν.

Δημηγορέω, f. ἴσω, (δημος, ἀγορεύω,) to address the people in a public assembly, foll. by πρὸς and acc. Acts xii. 21. Sept. and Class.

Δημιουργός, οὔ, ὁ, (δημος, ἔργον,) prop. *one who works for the public benefit*; also, *one who follows a public calling*, of whatever kind, (Hom. Od. xvii. 383,) espec. that of an artisan. Hence it came to mean *artifex, a master-builder, or architect*. Accordingly, it is by the philosophers, espec. Plato, often applied to God as the Maker and Creator of the world. So Xen. Mem. i. 4, 7 & 9, where the world is called σοφοῦ δημιουργοῦ τέχνημα. Aristotle, too, calls God τὸν δημιουργὸν τῶν ὅλων, 'the Artificer or Framers of the universe.' So Heb. xi. 10, it is applied to God, as the Architect and Framers of that 'continuing city' which Abraham looked for.

Δῆμος, οὔ, ὁ, (δέω, to bind, collect, aggregate,) *the people* at large, as distinguished from the principal persons, (Hom. and Thuc.) or, *the people or community* of a country or city, espec. when brought together in a public assembly. The latter is the sense wherever it occurs in N. T. as Acts xii. 22. xvii. 5. xix. 30; for in the first passage it does not merely mean *the bystanders*, but *the people assembled* for the occasion; and in the rest it does not mean, as Schleusner and others suppose, the *forum*, or place of public meeting, but *the people there assembled*; equiv. to ἡ ἐκκλησία, espec. in the phrase ἀγαγεῖν τινας εἰς τὸν δῆμον, Acts xvii. 5, and εἰσερχέσθαι εἰς τὸν δῆμον, Acts xix. 30. They both occ. in the Class. writers, espec. Thuc. ἄγω πρὸς τὸν δῆμον, 'to conduct to an audience with the public assembly,' and εἰσελθεῖν εἰς τὸν δῆμον, 'to be so introduced,' which occurs in Xen., Thuc., and Polyb. iii. 44, 10, and xxiv. 3, 1.

Δημοσίαι, adv. formed from dat. sing. fem. of δημοσίος, with ellipsis of χώρα, publicly, Acts xvi. 37. xviii. 28. xx. 20, and Class. See my notes on Thuc. (Index.)

Δημόσιος, ία, ον, adj. (δῆμος,) *belonging to the public, public*, Acts v. 18, ἐν τηρήσει δ. Joseph. and Class.

Δηνάριον, ίον, τὸ, a word adopted into Greek from the Latin *denarius*, equiv. to the Greek δραχμή, which is equiv. to seven pence half-penny, Matt. xviii. 28, et sæpe al.

Δήποτε, adv. (δῆ, ποτε,) prop. *demum, once for all*; but also subjoined to relative words to strengthen the idea of generality and comprehensiveness, and equiv. to the Lat. *cumque* and the Eng. *ever* or *soever*, John v. 4, ὃ δήποτε νοσήματι.

Δήπου, adv. (δῆ, που,) *indeed, verily*, Heb. ii. 16, and Class. See my note on Thuc. vol. i. 137, 196. 203.

Διά, prep. with the primary significa-

tion, *through, or throughout*, and governing the genit. or accus. I. with the GENIT. *through, &c.* as said, 1) of *place*, implying motion *through* a place, and put after verbs of motion, as going, coming, &c. as Matt. ii. 12. Heb. xi. 29, and oft. or with words implying motion, as 2 Cor. viii. 18. 1 Cor. xiii. 12. Mk. xi. 16. Acts xiii. 49. Lu. v. 19. 2 Cor. xi. 33, ὡς διὰ πυρὸς, 'as if passing through the fire.' 1 Cor. iii. 15, and Class. 2) of *time*, either continued time, how long, *through, throughout, during*, Lu. v. 5. Acts i. 3. Heb. ii. 15; or of an indefinite period, during a longer interval, as διὰ νυκτός, 'by night,' Acts v. 19. xvi. 9; or of time elapsed, i. e. *after*, Acts xxiv. 17, δι' ἐπὶ πλείονων. Gal. ii. 1, διὰ δεκ. ἐτῶν. Mk. ii. 1, δι' ἡμέρῶν, scil. τινῶν. Sept. and Class. 3) of the *instrument*, or intermediate cause, between the act of the will and the effect, and through which the effect proceeds, *through, by means of*; said partly of things, as Mk. xvi. 20, διὰ σημείων. John xi. 4. xvii. 20. Acts iii. 18, 21. v. 12. viii. 18. x. 43, et al. sæpiss.; or of persons, through whose hands any thing as it were passes, through whose agency the effect is produced, Matt. i. 22, τὸ ῥηθὲν διὰ τοῦ προφήτου. ii. 5, 15. Lu. xviii. 31. John i. 17, et al. sæpiss. 4) of the *mode, state, or circumstances* through which any thing passes or takes place, both of manner, Lu. viii. 4. Acts xv. 27. Rom. viii. 25. xiv. 20. 2 Cor. x. 11. Gal. v. 13. Eph. vi. 18. Heb. xii. 1, et al.; and of state, or circumstances, Rom. xiv. 14. xv. 32. 1 Cor. i. 1. 2 Cor. v. 7. viii. 5. Heb. ix. 12, et al. sæpe.—II. with the ACCUS. *through, by means of, or on account of*. 1) of the *instrument*, the intermediate or efficient cause, *through, by means of*, both as said of things, John xv. 3, διὰ τὸν λόγον. Heb. v. 14. Rev. xii. 11. xiii. 14. 2 Pet. iii. 12, and Class.; and of persons, John vi. 57. Rom. viii. 11. Heb. vi. 7; also of emotions, through or from which any one is led to do any thing, Matt. xxvii. 18. Mk. xv. 10, διὰ φθόνου. Lu. i. 78. Eph. ii. 4, διὰ ἀγάπην. Phil. i. 15, and Class. 2) of the *ground or motive*, the moving or impelling cause, of any thing, *on account of, because of*, and that both gener. as Matt. x. 22. xiii. 21, 58. Lu. viii. 47, et al. and spec. in the sense *for the sake of, in behalf of*, as marking the purpose of an action, Mk. xiv. 3. xxiv. 22. John xi. 15. Acts xvi. 3, and oft.; also, as marking the *occasion* of any thing, *on account of* which it takes place, Matt. xxvii. 19. John vii. 43. x. 19. Rom. ii. 4. xv. 15. 2 Pet. ii. 2, and Class. 3) of the *manner or state* through which any thing takes place, Gal. iv. 13, δι' ἀσθένειαν τῆς σαρκός, 'through or during bodily weak-

ness.' So Aristot. Mir. Ausc. 68, *διὰ τὸν χειμῶνα*. In composition *διὰ* mostly retains its signification, and refers, 1) to space and time, *through, throughout*, implying transition, continuance, &c. as *διαβαίνω, διαπλέω, διαγίνομαι, διάγω*: also *prop. through, to the end*, marking completeness, and thus becoming intensive, as *διαβλέπω, διαγινώσκω*. 2) to distribution, diffusion, &c. *throughout, among, every where*, as *διαγγέλλω*. 3) to mutual or alternate effects or endeavours, *through, between, among*, scil. one another, *to and fro*, as *διακρίνομαι, διαμάχομαι*. 4) to separation, equiv. to Latin *dis, in two, in pieces, apart, &c.*

Διαβαίνω, f. *βήσομαι*, *to pass through or over*, foll. by acc. of thing, as a country, or a sea or river, Heb. xi. 29, (*τὴν θάλασσαν*), Sept. and Class.; foll. by *eis* or *πρός*, denoting the end of action, Acts xvi. 9. Lu. xvi. 26, and Class.

Διαβάλλω, f. *βαλῶ*, prop. *trajicio*, (*δια-πείρω*), *to pass or thrust any thing through another, to transpire*. So Diosc. iv. 76, cited by Steph. Thes. *ὁ φλοιὸς διαβληθεὶς λίνῳ*. Diog. Laërt. i. 118, cited by Schleus. Lex. *διαβαλόντα τῆς θύρας τὸν δάκτυλον*. Also Jos. Ant. xiv. 67, *μὴ δυνάμενος διαβαλεῖν αὐτοῦ τὸν σίδηρον*. Hence, by the same figure as that in the Lat. *traduco*, *to defame any one*, lit. *to thrust through*, and thereby *destroy any one's reputation*, there being (as in the phrase *προσηλώσας αὐτὸ*, i. e. the enmity, *τῷ σταυρῷ*, by his cross, Col. ii. 14) an allusion to the ancient custom of annulling covenants, by driving a nail through them. In this sense the word often occurs in Thuc. and other of the best writers. And so in the pass. foll. by dat. Lu. xvi. 1, *διεβλήθη αὐτῷ* for *πρός αὐτὸν*, as in Sept. and Hdot. v. 35. Yet with this difference in sense, that in the Class. writers it is almost always used of a false, not a true charge; though in the latter it occurs in Aristot. Plut. iii. 15. Philostr. Vit. Ap. iii. 38. App. i. 420.

Διαβεβαιόω, f. *ώσω*, *to strengthen thoroughly, render quite firm*, as any thing implying a compact, as laws, government, peace, &c.; but in N. T. and almost always in Class. used only in the mid. *διαβεβαιόομαι*, metaph. *to strengthen oneself in affirmation, to affirm strongly, asseverate, assure*, foll. by *περὶ* with gen. 1 Tim. i. 7, *μὴ περὶ τίνων* δ. Tit. iii. 8, *περὶ τούτων* δ. and later Class. and Philo.

Διαβλέπω, f. *ψω*, 1) prop. *to look or see through any thing*, and 2) like the Lat. *dispicere*, by impl. *to view it attentively and see it clearly*, Matt. vii. 5. Lu. vi. 42, and later Class.

Διάβολος, *ον, ὁ, ἡ*, (*διαβάλλω*, which see,) prop. an adj. as in Plut. Op. vi. 225, 13, *τὸ διάβολον καὶ κακοηθές*, and Gloss. *διάβολος*, 'criminosus.' Hence subst. *a traducer, calumniator, accuser*, 1) gener. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. Sept. and Class. 2) with the art. *ὁ Διάβολος*, *the Accuser*, by way of eminence, equiv. to Heb. *Satan, adversary*; both designations highly appropriate, since the Devil is in Scripture represented as the constant adversary both of God and man; of the former, by withstanding all His plans for the good of men; of the latter, by acting as their accuser and calumniator before God (Job i. 7, 12. Zech. iii. 1, 2,) and their seducer to sin, 1 Chron. xxi. 1; and, in short, as being, in a great measure, the author of all evil, physical and moral, to the human race. Such is the representation of the devil in the O. T.; and in the N. T. he appears as the constant enemy of God and Christ, and also of the Gospel and its followers, full of falsehood and malice, and exciting men to evil in every possible way, Matt. iv. 1, 5, 8. xiii. 39. xxv. 41. Lu. iv. 2, 3, 5, 6, 13. viii. 12. John xiii. 2. Acts x. 38. Eph. iv. 27. vi. 11. 1 Tim. iii. 6, 7. 2 Tim. ii. 26. Heb. ii. 14. Ja. iv. 7. 1 Pet. v. 8. Jude 9. Rev. ii. 10. xii. 9, 20. Hence the phrases *ἐκ τοῦ διαβ.* or *νιδς τοῦ δ.* *εἶναι*, 'to be like Satan,' in disposition and qualities, John viii. 44. Acts xiii. 10. 1 John iii. 8, 10. In John vi. 70, *διάβολος* is either equiv. to *νιδς τοῦ δ.* 'an enemy of God and man,' or 'one affected to any person,' *a betrayer or enemy*.

Διαγγέλλω, f. *γελῶ*, (*διὰ, ἀγγέλλω*), lit. *to announce throughout*, i. e. *to disseminate thoroughly*, as a report, or tidings. Also, *to announce by messengers any edict or proclamation*. So in Class. In N. T. it is used I. of *proclaiming everywhere the glad tidings of salvation in the Gospel*, (Lu. ix. 60, *διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ*), or *disseminating the glory and majesty of God*, Rom. ix. 17, *ὅπως διαγγελῇ τὸ ὄνομα μου*. So also in Herodian, *διατρέχω* is used of a report disseminated far and wide, i. 15. 2. ii. 2, 5. iv. 11, 2.—II. it is used of *fully announcing*, or giving notice of any thing, Acts xxi. 26, δ. *τὴν ἐκπλήρωσιν τῶν ἡμερῶν*, (where see my note,) Sept. and Class.

Διαγίνομαι, aor. 2. *διεγενόμην*, lit. *to be throughout, or always*, as said of existence, Thuc. v. 16. Xen. Mem. ii. 8, 5. & al. and denoting permanency. More frequently used of time, *to be throughout*, i. e. past, or elapsed, Mk. xvi. 1, δ. *τοῦ σαββάτου*, 'past.' Acts xxv. 13, *ἡμερῶν δ.* 'having elapsed or intervened.' And so in the best Class. writers.

Διαγινώσκω, f. γινώσμαι, *to know throughout*, or *thoroughly*. Also, by meton. *to examine carefully*, in order to distinguish. Hence in N. T. in a judicial sense, *to examine and inquire into any matter*; and, by impl. *to decide or determine* concerning it, Acts xxiii. 15, δ. ἀκριβέστερον τὰ περὶ αὐτοῦ. xxiv. 22, δ. τὰ καθ' ὑμᾶς. So Thuc. iii. 53, διεγνωσμένην κρίσιν, iv. 46, vi. 29, and often in Class.

Διαγνώριζω, f. ἴσω, *to make known throughout*, or *every where*, *to tell abroad*, *divulgate*, Lu. ii. 17, διενώρισαν περὶ, &c. for διεφήμισαν, in Mark.

Διάγνωσις, εως, ἡ, (διαγινώσκω,) prop. *exact knowledge*, Eurip. Hipp. 921; but also, in a judicial sense, such a *full cognizance or examination*, as produces *determination, judgment*, Acts xxv. 21, τηρεῖσθαι εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, and the best Class.

Διαγογγύζω, f. ὤσω, lit. *to murmur throughout*, *to keep murmuring*; implying an idea of sullen discontent, absol. Lu. xv. 2. xix. 7. Sept. Eccl. xxxiv. 24. Heliod. vii. 27.

Διαγρηγορέω, f. ἦσω, prop. *to keep awake throughout the night*, Hdian. iii. 4, 8. In N. T. *to be thoroughly awake*, Lu. ix. 32.

Διάγω, f. ξω, (διά, ἄγω,) prop. *to lead or bring any person or thing through any place, to another place*. But also, like the Lat. *trahere, transire*, used of time, and words implying time, as day, night, life, &c. which we are said to bring or carry ourselves through, i. e. *to pass, spend*. So 1 Tim. ii. 2, ἡσύχιον βίον δ. And so Xen. Hier. vii. 10, εὐδαιμόνως τὸν βίον δ. Comp. Xen. Ephes. v. 15, 1, αὐτοί, τουλοιποῦ, διηγουν, ἐορτήν ἔχοντες, τὸν μετ' ἀλλήλων βίον. So the passage should be pointed; and for ἔξ. read ἄξοντες, for ὡς ἄγονται, 'as if celebrating.' See in ἄγω, II.

Διαδέχομαι, f. ξομαι, *to receive any thing through the medium of others*, espec. as an *inheritance*, whether sovereignty or property. Hence Acts vii. 45, ἦν (scil. σκηνὴν) διαδεχάμενοι (αὐτήν) οἱ πατέρες. So Philo, p. 634, παρὰ πατέρων τὴν ζήτησιν ἄλυστον διαδεχάμενοι.

Διάδημα, ατος, τὸ, (διαδέω, to bind quite round, Hdot. ii. 29,) *a diadem*, or *tiaara*, a symbol of royal dignity, Rev. xii. 3. xiii. 1. xix. 12. Sept. and Class.

Διαδίδωμι, f. δώσω, 1) *to deliver any thing, through various hands*, in succession. So Plato de Rep. i. 328, λαμπάδα ἔχοντες διαδώσουσιν ἀλλήλοις. Thuc. i. 76, ἀρχὴν διαδομένην ἐδεξάμεθα. Rev. xvii. 13, in text. rec. τὴν ἔξουσίαν

ἐαυτῶν τῷ θηρίῳ διαδώσουσιν. Other copies have διδώσιν. 2) *to deal out, distribute*, trans. or absol. Lu. xi. 22. xviii. 22. John vi. 11. Acts iv. 35. Xen. and Demosth.

Διάδοχος, ου, (from διαδέδοχα, perf. mid. of διαδέχομαι,) prop. an adj. as Eurip. Troad. 304, ἔργα δ. Thuc. i. 110, πριφεῖς δ.; but almost always a subst. *a successor*, Acts xxiv. 27, and often in Class.

Διαζώννυμι, fut. ζώσω, *to gird quite round*, i. e. *firmly*, trans. John xiii. 4. mid. *to gird any thing round oneself*, xxi. 7. perf. pass. xiii. 5. Sept. and Class.

Διαθήκη, ης, ἡ, (from διέθηκα, aor. I. of διατίθημι,) gener. *a disposition or arrangement of any thing*; and said, I. of a testamentary disposition, *a testament or will*, Heb. ix. 16, 17. Jos. and Class.—II. of a *covenant*, as effected by mutual arrangement and disposition, *a mutual agreement on mutual promises or mutual conditions*, Gal. iii. 15, δ. κεκυρωμένην. So Sept. oft. and sometimes the Class. In N. T. 1) of the *Abrahamic covenant*, confirmed also to the other patriarchs, of which circumcision was the sign, (see Gen. xv. 1—18. xvii. 1—19.) Lu. i. 72. Acts iii. 25. Gal. iii. 17, and termed ἡ διαθήκη περιτομῆς, Acts vii. 8. Sept. and 2 Macc. viii. 15. 2) of the *Mosaic covenant*, entered into at Mount Sinai, Exod. xxiv. 3—12. Heb. ix. 4, τὴν κίβωτον τῆς δ. Rev. xi. 19. Since the old covenant is contained in the Mosaic books, διαθήκη is put by meton. *for the book of the covenant, the Mosaic writings, the law*, 2 Cor. iii. 14, ἀνάγνωσις τῆς παλαιᾶς δ. Sept. 3) of the *new covenant*, sanctioned by the blood of Christ, the *Gospel dispensation*, Heb. viii. 10. x. 16, et al.

Διαιρέσις, εως, ἡ, (διαίρῶ,) 1) prop. *the act of dividing, division*, as Xen. Cyr. iv. 5, 55. 2) as a consequent thereon, *partition, or separation*. 3) by impl. *the distinction, or difference*, between the things so kept apart, 1 Cor. xii. 4, 5, 6, διαιρέσεις χαρισμάτων, 'different classes of gifts;' for when, in this sense, it is joined with a substantive it makes a periphrasis for the adj. *different*. This use of the word is rare in the Class. Besides two examples, adduced by Steph. Thes. and Wahl from Theophr. and Diod. Sic. I have noted the following from Plato; Cratyl. 424, B. Phil. 15, A. Protag. 348, A. Soph. 267, B. τίνα μείζον' διαίρειν ἀγνωσίας τε καὶ γνώσεως θήσομεν.

Διαίρῶ, aor. 2. διεἶλον, (διά, apart, αἰρέω,) prop. *to take and put apart, to separate into parts*, Sept. and Class. In N. T. *to divide out, distribute*, trans. Lu. xv. 12, διεἶλεν αὐτοῖς τὸν βίον. 1 Cor.

xii. 12, τὸ Πνεῦμα διαιροῦν ἰδια ἐκάστω. Sept. and Class.

Διακαθαρίζω, f. ἰῶ, to cleanse throughout, i. e. thoroughly, intrans. Matt. iii. 12. Lu. iii. 17, δ. τὴν ἄλωνα, 'his corn,' i. e. by ventilation with a fan. Hence λικυᾶν τὴν ἄλωνα, Ruth iii. 2, and διακαθαίρειν τὴν ἄλ. Aleiph. iii. 26.

Διακατελέγχομαι, f. ἐγξομαι, (διὰ, thoroughly, and κατ.) to utterly confute in argument. The term has a stronger sense than κατελέγχω in Hesiod, or διελέγχω in Plato, would have alone; as in διακαταβάλλω, διακαταδαρθεῖν, διακαταχράομαι, διακατέχω. So Acts xviii. 28, (where alone it occurs,) τοῖς Ἰουδαίοις διακατηλέγχετο. Lucian i. 481, Σωκράτης ἐκεῖ περιέρχεται διελέγχων πάντας. Valckn. indeed, and the recent Commentators, contend that the διὰ denotes 'contention,' as in διαπίνω, διατοξεύομαι, διορχέομαι, 'to vie in drinking,' &c. Thus it would be equiv. to διαλεγόμενος κατελ. That, however, would be too refined an idiom for the plain style of Scripture. The Commentators in general would have been better employed in clearing the construction, which is, from brevity, far from obvious. Expressed at full length, the passage would run thus: Εὐτόνως γὰρ τοὺς Ἰουδαίους διακατηλέγχετο δημοσία, ἐπιδεικνὺς αὐτοῖς διὰ τῶν γραφῶν, εἰ. τ. X. 'I.

Διακονέω, f. ἴσω, (διάκονος,) prop. and lit. to bustle through the dust, in the duty of running footman, as ἐγκονεῖν is 'to run amidst the dust.' (See Etymolog. and Phavor. in v. ἐγκονεῖν, perhaps alluded to in a passage of Aristoph. Av. 1233, ὡς βλακικῶς διακονεῖς οὐ θᾶπτον ἐγκονήσεις;) Thus it came to mean, to bustle about any business, espec. that of personal attendance on any one, and is used, I. of persons, foll. by dat. expressed or impl. 1) gener. as master or guest, Matt. viii. 15, καὶ διηκόνει αὐτοῖς. xxvii. 55. Mk. i. 31. xv. 41. Lu. iv. 39. xxii. 26, et al. and Class.; espec. said of those who wait at table, Lu. x. 40. xii. 37. xvii. 8. xxii. 27. John xii. 2. Class. 2) by impl. to minister to the wants of any one, by procuring and supplying the necessities of life, Matt. iv. 11. xxv. 44. Mk. i. 13. Lu. viii. 3, al. 3) to be the attendant on, or assistant to, any one, as Timothy and Eratosthenes are said to be διακονοῦντες τῷ Παύλῳ, Acts xix. 22. 4) to fill the office of a deacon, 1 Tim. iii. 10, 13. 1 Pet. iv. 11; part of which consisted in attending to the collecting and distributing of the alms for the poor, 2 Cor. viii. 19, 20. Heb. vi. 10.—II. of things, foll. by acc. of manner, and dat. expr. or impl. to minister any thing to any one, to

administer, provide, 2 Tim. i. 18, ὅσα ἐν Ἐφέσῳ διηκόνησε. So Anacr. ix. 14, Ἀνακρέοντι διακονῶ τοσαῦτα. 2 Cor. iii. 3, ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, 'written by our instrumentality.' By impl. to minister any thing to any one's wants, to supply, 1 Pet. iv. 10, εἰς ἐάντους αὐτὸ δ. i. e. spiritual wants. So of the alms collected by the churches, to administer and distribute, pass. 2 Cor. viii. 19, sq. Said of prophets, &c. who minister to the spiritual good of Christians by announcing the will of God, 1 Pet. i. 12, ἡμῖν διηκόνουν αὐτά. Acts vi. 2, δ. τραπέζαις, 'to have the charge of.' So 'ministrare velis,' Virg. Æn. x. 218.

Διακονία, as, ἡ, (διάκονος,) service, attendance, ministry. I. gener. Heb. i. 14, λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα. Joseph. Ant. iv. 6, 3, as performed towards a master, or a guest, at table, Lu. x. 40. 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἐάντους. Xen. Œc. vii. 41.—II. spec. as said 1) in the sense of aid or relief, in respect to alms, contributions, &c. Acts xi. 29, εἰς διακονίαν πέμψαι, Rom. xv. 31. 2 Cor. viii. 4. ix. 1, 13. xi. 8. Rev. ii. 19. 2) said of the ministration, i. e. distribution, of the alms so collected, Acts vi. 1. xii. 25. 2 Cor. ix. 12.—III. ministry, or ministration, i. e. the office of ministering in divine things, said chiefly of apostles and teachers, Acts i. 17, 25. vi. 4, ἡ δ. τοῦ λόγου. xx. 24. xxi. 19. Rom. xi. 13. 1 Cor. xii. 5. 2 Cor. iii. 7—9. iv. 1. v. 18. vi. 3. Eph. iv. 12. Col. iv. 17. 1 Tim. i. 12. 2 Tim. iv. 5, 11; of the office of a deacon, Rom. xii. 7. Indeed, the words διάκονος, διακονεῖν, and διακονία, though general terms, and used even of the Apostles themselves, are often in N. T. taken of some certain specific office, undertaken in the cause of the Christian religion, (comp. 1 Cor. xii. 5. 2 Cor. ix. 1.) and exercised by those who did not so much employ themselves in explaining the doctrines of the Gospel, as in managing the external and temporal affairs of the Church; see my note on 1 Cor. xii. 4, 30.

Διάκονος, ου, ὁ, ἡ, (διὰ, κόνις,) prop. a personal attendant on any one, as running footman, bustling through the dust; and hence an active diligent attendant on any one, in any service whatever; one who is busily engaged therein. I. GENER. and with gen. of person served, Matt. xx. 26. xxiii. 11. Mk. ix. 35. x. 43; said espec. of those who wait at table, (so Eurip. Cycl. 31, Κύκλωπι δειπνῶν διακ.) but also of the servants or attendants on a king, Matt. xxii. 13; and fig. of an attendant on any one, as a disciple, John xii. 26.—II. SPEC. of ministers or

teachers of divine things, who act for God and Christ, with genitive of person served, Rom. xiii. 4, Θεοῦ διάκ. 1 Cor. iii. 5. 2 Cor. iii. 6. vi. 4. 1 Th. iii. 2. Χριστοῦ, 2 Cor. xi. 23. Eph. vi. 21. Col. i. 7. iv. 7. τῆς ἐκκλησίας, Col. i. 25.—III. with a gen. of the thing done by the service and ministry, Rom. xv. 8, δ. περιτομῆς, 'of Judaism,' i. e. to the Jews. 2 Cor. xi. 15, δ. δικαιοσύνης. Gal. ii. 17. Eph. iii. 7. Col. i. 23.—IV. a particular kind of minister in Christ's church, *a deacon*, one who, among other practical duties, as assistant to the presbyter, had especial charge of the sick and poor of the church, acting as its almoner, (see Bingham's *Antiq.* and *Notes* on 1 Cor. xii. 4, 30,) Phil. i. 1. 1 Tim. iii. 8, 12. iv. 6. Also of a female διάκονος, *a deaconess*, who had charge of the sick and needy, Rom. xvi. 1; see Bingham, vol. ii. p. 22, and Suicer's *Thes.* in v. διακόνισσα: these were consecrated by the laying on of hands; though their offices were not priestly, but were merely to assist at the baptism of women, to instruct female catechumens, attend the female sick, the martyrs in prison, and to govern the women at church.

Διακόσιοι, αι, α, (δὲς, ἑκατόν,) *two hundred*, Mk. vi. 37. John vi. 7, et al.

Διακούω, f. ούσομαι, (διά, ἀκούω,) *to hear through*, i. e. throughout, or *fully*, Xen. Hier. vii. 11. Hence, in a forensic sense, *to hear a cause out, to take full cognizance of it*, Acts xxiii. 35, διακούσομαί σου, i. e. 'this cause.' Sept. and Class.

Διακρίνω, f. νῶ, (διά, dis, apart, and κρίνω,) *prop. to separate, put asunder*, whether persons or things, Hom. II. ii. 474. Hdot. viii. 34, and in the pass. *to be separated, and go contrary ways*, Thuc. i. 105 & 18. iii. 9, and mid. *to separate oneself from*, and by impl. *contend with*, any one. But it is more freq. used in various metaph. senses. In N. T. as follows, I. in ACT. and 1) by impl. *to distinguish, make a distinction, cause to differ*, Acts xv. 9, οὐδὲν διέκρινε μεταξύ ἡμῶν. Athen. p. 239, οὐχὶ διέκρινας τὴν πενιχράν ἢ πλουσίαν. Xen. Cyr. vii. 5, 14, διακρίναντες προσέειπεν ἀνθ. Thuc. i. 49, διεκέκριτο οὐδὲν ἔτι, 'there was no difference made between friends and enemies.' 1 Cor. xi. 29, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου, i. e. 'not distinguishing it from common food.' Mid. Jude 22, οὓς μὲν ἔλεεῖτε διακρινόμενοι, 'making a distinction.' Pass. in mid. sense, Ja. ii. 4, καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς; 'do ye not make a distinction in yourselves?' i. e. are ye not partial? Hdot. iv. 6, 12, οὐκ ἔτι διεκρίνοντο τίνες ἦσαν, &c.; with the adjunct notion of *preference*, 1 Cor. iv. 7, τίς γάρ

σε διακρίνει; 2) *fig. to distinguish, or discern clearly, note accurately*, Matt. xvi. 3, διακρ. τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. xiv. 29, οἱ ἄλλοι διακρινέτωσαν, 'try, or examine, what is said;' (comp. δοκιμάζειν τὰ πνεύματα, 1 John iv. 1. Sept. and Class.) or rather, '*decide, determine*, on what is said.' So Hdot. ix. 58. vii. 54, med. Demosth. 1301, τὰ δίκαια διακρίναι: also Plato, Hesiod, and Sept. And so 1 Cor. vi. 5, διακρίναι ἀνὰ μέσον τινός.—II. MID. διακρίνομαι and aor. 1. pass. διεκρίθην, with mid. signif. lit. *to separate oneself from*, Thuc. vii. 34. viii. 11, and by impl. *to be at hostility with, to contend with*, prop. in battle, or at variance, Class. In N. T. metaph. 1) *to contend or strive with* in disputation, Jude 9, τῷ διαβόλῳ δ. περί. Acts xi. 2, absol. δ. πρὸς αὐτόν. Sept. and Appian, i. 767, 33. 2) *to be at strife with oneself*, as said of doubt or wavering, *to hesitate*, Matt. xxi. 21. Mk. xi. 23. Rom. iv. 20. xiv. 23. Ja. i. 6. ii. 4, καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, 'if ye do this without hesitation.' So μηδὲν διακρινόμενος, 'without hesitation,' Acts x. 20. xi. 12. Ja. i. 6.

Διάκρισις, εως, ἡ, (διακρίνω,) 1) *a distinguishing, or discerning clearly*, said of the action or faculty thereof, Heb. v. 14, δ. καλοῦ καὶ κακοῦ. 1 Cor. xii. 10, διακρίσεις τῶν πνευμάτων. 2) by impl. *the dijudication*, Rom. xiv. 1, μὴ εἰς διακρίσεις διαλογισμῶν, 'not for the dijudication of his thoughts and reasonings.' But see my note.

Διακωλύω, f. ὕσω. The διά is not, as many suppose, emphatic; but it is highly significant, and intensive of the sense of κωλύω. In fact, the term signifies *to hinder the accomplishment of any meditated action by interposing some impediment*, which shall keep the intention and the action apart (διά); and that either in deeds, *to hinder*, with an acc. of thing or person, or in words, *to forbid*, with an acc. of person, as Matt. iii. 14, διεκώλυνεν αὐτόν. Plato de Rep. ii. p. 240, τὸν σκυτότομον διακωλύομεν γεωργεῖν.

Διαλαλέω, f. ἤσω, (διά, to and fro, one with another, and λαλέω,) 1) *to interchange mutual converse, converse with*, intr. Polyb. xxiii. 9, 6, δ. πρὸς ἀλλήλους, and oft. in Class. 2) *to speak of throughout, every where, divulge, tell abroad*, trans.; equiv. to διαφημίζω, Ps. l. 16, Symm. διαλαλήσει ἡ γλῶσσά σου τὴν ἐλεημοσύνην σου. Pass. in Lu. i. 65, διελαλεῖτο πάντα.

Διαλέγω, f. ξω, (διά, to and fro, one with another, and λέγομαι, to talk,) *prop. to lay out, cull out, gather apart, select*, Xen. Œcon. viii. 9. In N. T. only as deponent middle: διαλέγομαι, f.

ζομαι, used of *mutual converse*, both in Class. and N. T. and in various shades of meaning, I. as said of disputation, *to dispute or hold disputation* with, intrans. foll. by dat. Jude 9, τῷ διαβόλῳ διακρινόμενος διελέγετο, and Class. Mk. ix. 34, πρὸς ἀλλήλους δ. and Sept.—II. of public teaching, *to discuss, reason, argue*, intrans. & absol. Acts xviii. 4. xix. 8, sq. xx. 9, foll. by πρὸς with acc. Acts xxiv. 12; fig. of *exhortation*, &c. *to address, speak to*, with dat. Heb. xii. 5, and Class.

Διαλείπω, f. ψω, (διά, through, between, and λείπω,) prop. *to leave a space of time between one action and another*. Hence by impl. *to intermit, cease any action*; gener. preceded by οὐ, and foll. by partic. of some verb of action, as Lu. vii. 45, οὐ διέλιπε καταφιλοῦσα, and Class.

Διάλεκτος, ου, ή, (διαλέγω,) prop. *speech, language*; or spec. as spoken by a particular nation, or province, *dialect*, Acts i. 19.

Διαλλάσσω, f. ξω, (διά, to and fro, mutually, and ἀλλ.) *permuto, commuto, to change any thing for another, to interchange, exchange*. So Class. Hence fig. *to change any one's feelings* towards another, *to reconcile* with him, Class. In N. T. only mid. διαλλάσσομαι, and aor. pass. with mid. signif. *to change one's own feelings* towards any one, *to be reconciled* to him, Matt. v. 24, διαλλάγηθι τῷ ἀδελφῷ. Sept. and Class.

Διαλογίζομαι, f. ίσομαι, I. prop. *to reckon through*, i. e. *completely reckon up* and balance an account with any one, Demosth. p. 1236, and fig. *to reckon or account, cogitare*. In N. T. *to mentally reckon, reason, consider*, either with others or oneself, 1) gener. and foll. either by ἐν ταῖς καρδίαις αὐτῶν, Mk. ii. 6, 8. Lu. iii. 15. v. 22, or ἐν ἑαυτῷ, Lu. xii. 17, or ἐν ἑαυτοῖς, Mk. ii. 8, or παρ' ἑαυτοῖς, Matt. xxi. 15. Sept. and Class.—II. in a reciprocal sense, *to consider together*, foll. by ἐν ἑαυτοῖς, Matt. xvi. 7, 8. πρὸς ἀλλήλους, Mk. viii. 16. πρὸς ἑαυτοὺς, Lu. xx. 14. Also *to debate one with another*, and by impl. *to dispute*, Mk. ix. 33, πρὸς ἑαυτοὺς δ. Xen. Mem. iii. 5, I. Ælian V. H. xiv. 43.

Διαλογισμός, ου, ό, (διαλογίζομαι,) 1) prop. *a reckoning up of accounts*, Demosth. p. 951, 20. R. 2) fig. *reasoning, thought*, either with others or oneself. So in N. T. I. GENER. Lu. ii. 35. v. 22. ix. 47. Ja. ii. 4. Sept. and later Class. *reckoning*, i. e. *reasoning, or opinion*, Rom. i. 21. I Cor. iii. 20. Rom. xiv. 1. *device, purpose*, gener. evil, Lu. vi. 8. Matt. xv. 19. Mk. vii. 21. Sept. In Lu. ii. 35, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί, it seems to mean *disposition of*

mind, whether for good or evil.—II. SPEC. of thought or cogitation, i. e. *internal discursing*, Lu. ix. 46, εἰσῆλθε δὲ διαλογισμός ἐν αὐτοῖς. Hence, as cogitation suggests the idea of *care*, (so Shakspeare, 'The native hue of resolution is sicklied o'er With the pale cast of thought,') the plur. διαλογισμοί is used to denote, as H. Steph. expresses it, *internæ disceptationes*, i. e. *variæ et perpetuæ ambages*, quales solent in mentem venire, cum aliquid novum et parum per se probabile occurrat. So Lu. xxiv. 38, τί τεταραγμένοι ἐστέ, καὶ διατί δ. ἀναβαίνοντες ἐν ταῖς καρδίαις ὑμῶν; i. e. 'thoughts fluctuating between affiance and distrust;' and so in Phil. ii. 14, πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, (comp. Judg. v. 16, ἔξετασμοὶ καρδίας,) 'without hesitation, or distrust in God's providence.' And so I Tim. ii. 8, προσεύχεσθαι—χωρὶς διαλογισμοῦ, 'with entire affiance.' Comp. Ja. v. 15, ἡ εὐχή τῆς πίστεως, and i. 6, αἰτεῖν ἐν πίστει.

Διαλύω, f. ύσω, (διά, apart, and λύω,) 1) prop. of things, *to dissolve*, lit. 'to resolve any thing into the parts of which it is composed.' So I K. xix. 11, we read of a strong wind, διαλύον ὄρη. 2) metaph. *to separate* persons who have been united (e. gr. to discharge troops, Polyb. xxxi. 25, 7.) or *break up an assembly*. Pass. *to be separated and scattered abroad*, Acts v. 36, πάντες—διελύθησαν.

Διαμαρτύρομαι, f. οὔμαι, depon. mid. in Class. *to call any one solemnly to witness*, whether gods or men, and by impl. *to affirm with solemn obtestations*. In N. T. *to testify thoroughly, bear full witness*, as expressive of asseveration, admonition, and entreaty. I. *TO PROVE like a witness*, and *to set forth fully* and freely, *to teach, enforce*, Acts viii. 25. x. 42. xviii. 5. xx. 21. xxiii. 11. Heb. ii. 6. Sept., Jos., and Class.—II. *to call to witness*, i. e. *to make a strong appeal to the reason or conscience*, and, from the adjunct, *to admonish, solemnly charge, enjoin* to do this or that, Lu. xvi. 28. absol. in Acts ii. 40. I Th. iv. 6. strengthened by the adjunct ἐνώπιον τοῦ Θεοῦ, I Tim. v. 21. 2 Tim. ii. 14. iv. 1, and thus equiv. to our verb *to conjure, solemnly enjoin*. Sept. and Class.

Διαμάχομαι, f. ήσομαι, depon. mid. 1) prop. *to fight through or out, to combat* in deed, Thuc. vii. 63. v. 41. 2) metaph. *to contend in words, to dispute warmly*. So Acts xxiii. 9, διεμάχοντο, λέγοντες, &c. Thuc. iii. 42, and oft. in Class. However it rather means *insisted, contended*, as often in Plato, and so Thuc. iii. 40, 2, διαμάχομαι μὴ μεταγνῶναι ὑμᾶς τὰ προσεδογμένα.

Διαμένω, f. νῶ, gener. and in Class. *to remain, or continue throughout*, i. e. permanently, in the same place, state, condition, or circumstances, &c. Class. In N. T. *to remain the same in state or condition*, Heb. i. 11, σὺ διαμένεις, scil. ὁ αὐτός, as opp. to the *changing* adverted to in next ver. So 2 Pet. iii. 4, πάντα οὕτω διαμένει, 'continue as they have been,' Sept. and Class. With adjuncts, as κωφός, Lu. i. 22. πρὸς τινα, 'remain unto, be preserved unto, continue with, (apud) any one,' Gal. ii. 5. Also δ. μετὰ τινος, of persons, 'to continue with, be constant towards any one,' Lu. xxii. 28.

Διαμερίζω, f. ἴσω, lit. *to dispart* any thing, separate it into portions, with the implied notion of *dividing* them among others, or *sharing* them with others. I. PROP. Mk. xv. 24, διμερίζον τὰ ἱμάτια αὐτοῦ. Pass. Acts ii. 3, διαμεριζόμεναι γλώσσαι, 'divided out each person from one common source.' Mid. in a reciprocal sense, *to divide out for oneself*, Matt. xxvii. 35, διμερίσαντο τὰ ἱμάτια μου. Lu. xxiii. 34. John xix. 24. and Sept. or among one another, Lu. xxii. 17, *to distribute to others*, Acts ii. 45, διμερίζον αὐτὰ πᾶσι. Sept. and Class.—II. FIG. as said of discord and dissension, *pass. to be separated* into parties; foll. by ἐπὶ and an acc. or by dat. Lu. xi. 17, βασιλεία ἐφ' ἐαυτὴν διαμερισθεῖσα, and 18. xii. 52, 53, διαμερισθήσεται ἐφ' νῖφ.

Διαμερισμός, οὗ, ὁ, (διαμερίζω,) 1) prop. *a partition*, and by impl. *apportionment* of any thing, Ezek. xlviii. 29, and Class. 2) in N. T. metaph. *dissension, disagreement, dispartitio*, opp. to εἰρήνην, Lu. xii. 51. Comp. Lu. xi. 17.

Διανέμω, f. μῶ, (διά, denoting apart, and νέμω,) 1) prop. *to divide into portions*, and distribute to others; Xen., Plato, and other Class. 2) fig. *to divulge, spread abroad*, and in pass. *to be spread abroad, divulged*, Acts iv. 17, διανεμηθῇ εἰς τὸν λαόν, 'serpat in populum.' So the simple νέμεσθαι has often the sense *serpere*; nay, there may be here a medical metaphor, such as we should expect in St. Luke the physician, with allusion to those ulcers called ἐρπυστικά, (comp. Virg. Georg. iii. 469,) which are said νέμεσθαι, ἐπινέμεσθαι, and πρόσω νέμεσθαι, and conseq. διανέμεσθαι.

Διανεύω, f. εὖσω, lit. *to make signs* by the hand, eyes, or otherwise, and thereby express one's meaning, when not communicable by words; equiv. to διὰ νεύματος δηλώω, Lu. i. 22, and so in Plut. Arat. 20. Thus it is opp. to λαλέω, e. gr. in Athen. ap. Steph. Thes. ἐμοὶ λαλῶν ἅμα καὶ διανεύων. The word occurs in Sept. and later Class. The earlier ones use νεύματι χρῆσθαι. See my note on Thuc. i. 134, 1.

Διανόημα, ατος, τὸ, (διανοέομαι, to pass any thing through the mind, turn in one's mind,) the object or result of thought, i. e. *cogitation, sentiment, opinion*, Lu. xi. 17, εἰδὼς τὰ δ. αὐτῶν. Sept. and Class.

Διάνοια, ας, ἡ, (διά, νοῦς,) prop. *a passing any thing through the mind*, but gener. and in N. T. *the power of thought* in various shades of signif. I. by meton. *the thinking faculty*, THE MIND or intellect, as opp. to the body, Matt. xxii. 37. Mk. xii. 30. Lu. x. 27. Eph. i. 18. iv. 18. Heb. viii. 10. x. 16. 1 Pet. i. 13. Sept. & Class. In 1 John v. 20, δέδωκεν ἡμῖν διάνοιαν, it means *the power of understanding*, as Xen. Mem. iii. 12, 6. iv. 8, 1.—II. MIND, as denoting not so much the thoughts, as the *feelings, affections, and dispositions* of the mind. Lu. i. 51, ὑπερήφανοι διανοία καρδίας αὐτῶν. Col. i. 21, ἐχθροὶ τῇ διανοίᾳ, 'mind and heart.' Eph. ii. 3, ποιουντες τὰ σεληήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, 'the affections or passions of the mind.' 2 Pet. iii. 1, διεγείρω ὑμῶν τὴν εἰλ. διάνοιαν, 'your pure and uncorrupt disposition of mind.' So Plato Phæd. p. 66, Α. εἰλικρινεῖ τῇ διανοίᾳ χρώμενος.

Διανοίγω, f. ξω, (διά, thoroughly, and ἀνοίγω,) gener. and in Class. *to open fully* what had before been closed. In N. T. I. PROP. μήτραν, *to open the womb*, as said of the first-born, Lu. ii. 23. Also διαν. τὰς ἀκοὰς, *to open the ears*, i. e. restore the hearing, Mk. vii. 34, sq.—II. METAPH. διαν. τοὺς ὀφθαλμοὺς, *to restore the sight*, Lu. xxiv. 31. 2 Kings vi. 17; or the heart, i. e. 'to make one able or willing to understand, or receive, moral truths,' Lu. xxiv. 45. Acts xvi. 14. 2 Macc. i. 4. Themist. p. 29. So also Hos. ii. 15, δ. σύνεσιν αὐτῆς. Hence —III. SPEC. *to open out* the sense of what had before been closed to the understanding, Lu. xxiv. 32, δ. τὰς γραφάς. Acts xvii. 3.

Διανυκτερεύω, f. εὖσω, (διά & νυκτ.) *to pass through the night*, intrans. foll. by a dat. of place, and gen. by ἐν; as Sept., Jos., and later Class. So Lu. vi. 12, ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

Διανύω, f. ὕσω, (διά, ἀνύω,) *to bring a thing through to an end*, complete any action, e. gr. that of travelling, Acts xxi. 7, δ. τὸν πλοῦν. Jos. and Class.

Διαπαντός, adv. from the phrase διὰ παντός χρόνου, lit. *through all time, always, continually*, 1) prop. Mk. v. 5. Acts ii. 25. xxiv. 16. Rom. xi. 10. 2 Th. iii. 16. Heb. xiii. 15. 2) in a lower or popular sense, of what is done at all *proper*

or *stated* times, Lu. xxiv. 53. Acts x. 2. Heb. ix. 6. Sept. and Class.

Διαπαρατριβή, ἥς, ἡ, *violent dispute*, 1 Tim. vi. 5, in several MSS. and the Edd. of Griesb. and Scholz for the text. rec. παραδιατριβαί, where see my note.

Διαπεράω, f. άσω, *to pass through or over*, as a lake, Matt. ix. 1. xiv. 34. Mk. v. 21. vi. 53; foll. by πρὸς and acc. Lu. xvi. 26: the sea, by εἰς, Acts xxi. 2. Sept. and Class.

Διαπλέω, f. εύσω, *to sail through or over*; e. gr. τὸ πέλαγος, Acts xxvii. 5, and Class.

Διαπονέω, f. ήσω, lit. *to bring any thing through*, i. e. to perfection, *by much labour*, and in pass. of persons, *to be exercised with labour*, Eccl. x. 9; also *to be wearied out* therewith. Hence, from the adjunct, *to feel aggrieved*, bear with impatience, be indignant, Acts iv. 2, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν. xvi. 18, διαπονηθεῖς, molestè ferens, λυπηθεῖς.

Διαπορεύομαι, f. εύσομαι, depon. *to go or pass through* a place, Acts xvi. 4. Lu. xiii. 22. xviii. 36. Rom. xv. 24. Sept. and Class.

Διαπορέω, f. ήσω, (διὰ intens. and άπορέω,) *to be thoroughly in perplexity* what to do, Lu. ix. 7. Acts ii. 12. x. 17; foll. by περὶ and gen. Lu. xxiv. 4. Acts v. 24, and Class.

Διαπραγματεύομαι, f. εύσομαι, (from διὰ, through or out, and πραγματεύομαι, which signifies *to do any business*, esp. mercantile, *to trade*, and πραγματευτής, *a merchant*, as the term is used several times in Plutarch.) Thus διαπρ. signifies *to carry through* or accomplish a business. So Lu. xix. 15, ἵνα γνῶ, τίς τί διεπραγματεύσατο, 'what any one had effected, or, as we say, done, in business,' gained by traffic.

Διαπρίω, f. ίσω, *to saw through*. Aristoph. and others of the best writers use πρίω and διαπρίω τοὺς ὀδόντας, *to saw, grate, or gnash* the teeth, and also, as descriptive of rage, Lucian Calumn. 24, τοὺς ὀδόντας διαπρίει. In N. T. only the Pass. occurs, and in a met. sense, *to be enraged*, Acts v. 33, ἀκούσαντες διεπρίοντο, sub. ταῖς καρδίαις αὐ. which is expressed infra vii. 54, διεπρίοντο ταῖς καρδίαις αὐτῶν, and with the addition of the words καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτὸν, prob. in order to unite the outward expression of rage with the inward feeling.

Διαρπάζω, f. άσω, prop. (like the Latin *divellico*,) *to snatch or tear different ways*, (dis,) and thence, as a graphic description of plundering, *to ravage, plunder, spoil*, as said of a city or house, or the pro-

perty therein. So Sept. and Class. So Matt. xii. 29, τὰ σκεύη αὐτοῦ διαρπάσαι, and Polyb. iv. 18, δ. τοὺς βίους αὐτῶν. Thuc. viii. 31, ὅσα ὑπεξέκειτο διήρπασαν.

Διαρρήγνυμι, & **Διαρρήσσω**, f. ξω, (διὰ, apart, and ρήγ.) prop. *to rend asunder*, as δεσμὰ, Lu. viii. 29. Judg. xvi. 9, Alex. νευράς: also *to tear through, rend*, said of a garment, Matt. xxvi. 65. Mk. xiv. 63. Acts xiv. 14, as denoting grief, &c.; also of a net, Lu. v. 6. Not found elsewhere, though there is perhaps an allusion to it in Hos. xiii. 8, διαρρήξω συγκλεισμὸν καρδίας αὐτῶν, 'the caul of their heart,' meaning that fine piece of net-work, the omentum, or integument, wrapped around the heart and bowels, and which wild beasts delight to tear and glut themselves withal.

Διασαφέω, f. ήσω, (διὰ, thoroughly, and σαφής, clear,) *to make fully manifest*, i. e. to make known, narrate, tell, Matt. xviii. 31, διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα. 2 Macc. i. 18, 20, ὥς δὲ διεσάφησαν ἡμῖν. Polyb. i. 46, 4.

Διασείω, f. είσω, prop. *to shake thoroughly*, i. e. vehemently, as said of things, Diod. Sic. xx. 87, *to cause to shake with terror*. Job iv. 14, μου τὰ ὀστὰ διέσεισε: also 2) fig. *to intimidate*, Polyb. x. 26, 4. 3) metaph. *to extort money* of any one by intimidation, Lu. iii. 14, μηδένα διασεισητε. And so in various passages of the Class. adduced by Wets. all with accus. of person. And so διάσεις in the Greek law-books, and *concussio* in the Latin. The passive is found in 3 Macc. vii. 21, ὑπὸ μηδενὸς διασεισθέντες τῶν ὑπαρχόντων, lit. 'shaken out of their property.'

Διασκορπίζω, f. ίσω, *to scatter throughout* or abroad, I. PROP. as grass to be made into hay, or corn to be dried and browned. So the simple verb in Matt. xii. 30, ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει: also said of corn, when thrown against the wind, and scattered abroad, in the process of winnowing (see on the word λικμάω,) Matt. xxv. 24, 26, συνάγων ὅθεν οὐ διεσκόρπισας. Hence *to disperse, scatter*, as said of men or animals, Matt. xxvi. 31. Mk. xiv. 27. John xi. 52. Acts v. 37. Sept. and Class. Hence said of utterly *discomfiting* an enemy, Lu. i. 51, διεσκόρπισεν ὑπερηφάνους. So Ælian V. H. xiii. 1, 6, τοὺς μὲν διεσκόρπισε, τοὺς δὲ ἀπέκτεινε, and Sept.—II. METAPH. *to dissipate or squander* property that had been got together by others, Lu. xv. 13, διεσκόρπισε τὴν οὐσίαν αὐτοῦ, and xvi. 1, δ. τὰ ὑπάρχοντα αὐτοῦ. So Dan. xi. 24, ὑπαρξιν αὐτοῖς διασκορπιεῖ.

Διασπάω, f. άσω, prop. *to pull asun-*

der, and by impl. *to tear in pieces*, Mk. v. 4. Acts xxiii. 10. Sept. and Class.

Διασπείρω, f. ερῶ, prop. *to scatter up and down*, as seed; fig. *to scatter abroad* and disperse, as said of persons, Acts viii. 1, 4. xi. 19. Sept. and Class.

Διασπορά, ἄς, ἡ, (διέσπορα, pret. middle of διασπείρω, *to disperse*.) prop. a subst. denoting *dispersion*, as in Class.; but in the Sept. Jer. xxxiv. 17. Judith v. 19. used of the *state of dispersion*, in which many of the Jews were, after the Babylonian captivity, scattered up and down in Chaldaea, Persia, Egypt, Syria, and Asia Minor. See Jos. Bell. vii. 3. In N. T. the word is used by meton. as a partic. or adj. to denote the οἱ διεσπαρμένοι 'Ιουδαῖοι, 'the Jews living in dispersion,' Ja. i. 1, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ. 1 Pet. i. 1, διασπορὰς Πόντου. So of Israel, Deut. xxviii. 25, ἔση διασπορά. Comp. Ps. cxlvii. 2. Sept. ἐπισυνάξει τὰς διασπορὰς τοῦ 'Ισραὴλ. 2 Macc. i. 27, ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν. In Jo. vii. 35, μὴ εἰς τὴν διασπορὰν τῶν Ἑλλ. μέλλει πορεύεσθαι; the meaning is, 'the Jews dwelling in dispersion among the Gentiles,' espec. those using the Greek language, and so equiv. to *the Hellenists*. A similar use of the genit. is found in Paralip. Jerem. cited by Wets. in loc. εἶπατε τοῖς υἱοῖς 'Ισραὴλ. 'Ο Βαροὺχ ἀπέστειλεν εἰς τὴν διασπορὰν τῶν ἐθνῶν.

Διαστέλλω, f. ελῶ, *to send or put apart, to separate*, and metaph. *to distinguish differences*, and determine doubts. Also in mid. *to state distinctly* and clearly. Hence, as in N. T., *to distinctly enjoin, expressly charge*, Acts xv. 24. foll. by dat. and absol. Heb. xii. 20. Foll. by a negative clause, *to forbid*, Matt. xvi. 20. Mk. v. 43. vii. 36. viii. 15. ix. 9. Sept. & Class.

Διάστημα, ατος, τό, (δίστημα,) *distance*, i. e. interval, whether of time, Acts v. 7, and Class. or of place, 2 Macc. xiv. 44, and Class.

Διαστολή, ἡς, ἡ, (διαστέλλω,) *distinction, difference*, Rom. iii. 22. x. 12. 1 Cor. xiv. 7.

Διαστρέφω, f. ψω, (διά and στρ.) 1) prop. *to distort*, and fig. *to pervert*; said in N. T. of persons, *to turn away, seduce*, Lu. xxiii. 2. Acts xiii. 8. Sept. and Class. 2) of things, *to wrest, pervert, corrupt*, Acts xiii. 10, τὰς δόξας Κυρίου, i. e. Divine truth, Sept. and Class. Pass. perf. part. διεστραμμένος, *perverse, corrupt*, Matt. xvii. 17. Lu. ix. 41, ἄπιστος καὶ διεστραμμένος. Acts x. 30, λαλοῦντες διεστραμμένα, 'things erroneous.' So Arrian opposes δόγματα ὀρθὰ τοῖς διεστραμμένοις καὶ στρεβλοῖς.

Διασώζω, f. ὥσω, *to save*, i. e. bring

safely through danger, *preserve*, trans. So 1 Pet. iii. 20, διεσώθησαν δι' ὕδατος. Acts xxvii. 43. Sept. and Class. With the idea of motion, *to bring safely to* any place or person, or pass. *to be brought to, & reach safely*, Acts xxiii. 24, ἵνα—Παῦλον διασώσωσι πρὸς Φίλικα. Pass. Acts xxvii. 44, ἐπὶ τὴν γῆν. Sept. and Class. Of the sick, *to bring them through*, i. e. from sickness to health, Matt. xiv. 36. Lu. vii. 3. Polyæn. ii. 33, 3.

Διαταγή, ἡς, ἡ, (διατίταγα, perf. mid. of διατάσσω, *dis-pono, to dispose, arrange*.) *a disposing in order, disposition, arrangement*. The word occurs in N. T. only twice, 1) prop. Acts vii. 53, ἐλάβετε τὸν νόμον εἰς διατάγας ἀγγέλων, where the sense seems to be, 'ye have received the law at (i. e. conformably to) the appointment of angels,' (see my note there). 2) in the sense *ordinance*, Rom. xiii. 2, τῇ τοῦ Θεοῦ διαταγῇ. Ezra iv. 11.

Διάταγμα, ατος, τό, *ordinance, mandate*, Heb. xi. 23, δ. τοῦ βασιλ. Sept. and Class.

Διαταράσσω, f. ξω, (διὰ intens. and ταρ.) as said of the *mind, to perturb, disturb, agitate*; but almost confined to the pass. So Lu. i. 29, διεταράχθη, & Class.

Διατάσσω, f. ξω, prop. *to range in order, arrange*, as trees, or troops. In N. T. fig. *to set in order, arrange, appoint, ordain*, 1) gener. Gal. iii. 19. See on διαταγή. 2) spec. *to direct, prescribe, order*, what is to be done, Matt. xi. 1, δ. τοῖς δώδεκα μαθ. Lu. viii. 55. Acts xviii. 2. 1 Cor. ix. 14, διέταξε, for διάταγμα ἐποίησε, and xvi. 1. So τὸ διατεταγμένον, 'what is appointed,' as of enactments by law, Lu. iii. 13. Acts xxiii. 31, and τὰ διαταχθέντα, Lu. xvii. 9. Sept. and Class. Hence mid. διατάσσομαι in the same sense, Acts vii. 44. xxiv. 23. 1 Cor. vii. 17. xi. 34. Tit. i. 5. In Acts xx. 13, ὁὕτω γὰρ ἦν διατεταγμένος Παῦλος, 'so Paul had directed.' The perf. pass. has the mid. signif.

Διατελέω, f. ἔσω, 1) *to bring through*, i. e. to an end, *to fully complete*, trans. as said of any work or occupation; and 2) of time, with χρόνον or βίον, *to pass through it, peragere, transigere*. So often in Class. Hence, *to continue through, remain*, intrans. foll. by nomin. of adjunct. or partic. Acts xxvii. 33, ἄσιτοι διατελεῖτε. 2 Macc. v. 27, τὴν χορτάδην τροφήν σιτούμενοι διετέλουν. Ælian, V. H. x. 6, διετέλεσε ἄνοσος, and oft. in Class.

Διατηρέω, f. ἥσω, *to keep one's eye thoroughly* or continually fixed on any thing. Hence, *to watch it carefully, keep it with care*. So in Class. In N. T. fig. in two senses, 1) *to guard with care*, carefully lay up, or retain, Lu. ii. 51. 2)

with *ἑαυτὸν*, &c. to guard or keep oneself from any thing, wholly abstain from it, Acts xv. 29.

Διατίθωμι, f. *θήσω*, to place apart, and by impl. to set out in order, arrange, dispose. In N. T. it occ. only in mid. to arrange or dispose any thing, trans. to make a disposition of, I. gener. to appoint, make over, commit to, as βασιλείαν, Lu. xxii. 29, foll. by dat. Xen. Cyr. v. 2, 7, δ. τὴν θυγατέρα. So of a testamentary disposition, to bequeath. Hence ὁ διατιθέμενος, the testator, Heb. ix. 16, sq. and Class.—II. spec. of a covenant, to make an arrangement with another party. So διατίθεμαι διαθήκην, to make a covenant with, foll. by dat. Heb. viii. 10, or πρὸς with acc. Acts iii. 25. Heb. x. 16. Sept. and Aristoph. Av. 439, ἦν μὴ διάθωνται γ' οὔδε διαθήκην ἔμοι.

Διατρῖβω, f. *ψω*, lit. and prop. to rub through, and by impl. to wear away by rubbing, Herod. vii. 120. Hence, to consume, expend, waste, and, as said of time, to spend or pass it, Acts xvi. 12, δ. ἡμέρας. xx. 6. xxv. 6 & 14. Sept. So absol. with χρόνον, &c. understood, to remain in a place, John iii. 22. xi. 54. Acts xii. 19. xv. 35. Sept. and Class.

Διατροφή, ἡς, ἡ, (διατρέφω,) nourishment, food, 1 Tim. vi. 8.

Διανγάζω, f. *άσω*, prop. to shine through; and, as said of daylight, to shine forth, dawn, 2 Pet. i. 19.

Διανγής, έος, ό, ἡ, adj. (διά and αὐγή,) lit. shining through, pellucid, transparent, Rev. xxi. 21, in later Edd. for text. rec. διαφανής. Sept. Jos. & Class.

Διαφανής, έος, ό, ἡ, adj. (διαφαίνω, to make any object visible through any medium,) pellucid, transparent, Rev. xxi. 21, in text. rec. Others have διανγής. Sept. and Class.

Διαφέρω, f. *οίσω*, I. to bear or carry any thing through a place, &c. Mk. xi. 16, ἵνα τίς διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ.—II. to bear asunder, carry different ways, differo, 1) trans. but in N. T. only differri, to be published abroad, Acts xiii. 49, διεφέρετο ὁ λόγος τοῦ Κυρίου. Said of a ship, to be borne to and fro, to be driven up and down, Acts xxvii. 27, δ. ἐν τῷ Ἀδρία. So Luc. Herm. 28, ἀλλ' ἀνάγκη ἐν τῷ πελάγῳ διαφέρεσθαι. 2) intrans. (or reflex. with ἑαυτὸν unders.) to bear oneself apart, separate oneself from others. Hence gener. to differ, Sept. and Class. In N. T. it is used in three ways; 1) in the phrase τὰ διαφέροντα, 'things that are different,' Rom. ii. 18. Phil. i. 10, and Class. 2) impers. διαφέρει, it differs, makes a difference, with dat. of pers. Gal.

ii. 6, οὐδέν μοι διαφέρει. Ælian, V. H. i. 25, ἐμοὶ οὐδέν δ. and also in lat. Class. 3) foll. by gen. to differ from, i. e. to be other than; usually, and always in N. T. implying a difference of superiority, to be superior, surpass, Matt. vi. 26. x. 51. Lu. xii. 7, et al. Sept. Jos. and Class.

Διαφεύγω, f. *ξω*, to flee through, escape by flight, absol. Acts xxvii. 42. Sept. and Class.

Διαφημίζω, f. *ίσω*, to rumour abroad, trans. 1) prop. of a thing, δ. τὸν λόγον, Matt. xxviii. 15. Mk. i. 45, and Class. 2) of a person, to spread abroad his fame; what is strictly applicable to the thing being applied to the person, Matt. ix. 31, διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ.

Διαφθείρω, f. *ερῶ*, (διά, intrans. and φθ.) to wholly corrupt and destroy; and in pass. to utterly perish. I. gener. and PROP. Lu. xii. 33, οὐδέ σῆς διαφθείρει. 2 Cor. iv. 16, ὁ ἔξω ἄνθρ. διαφθίρεται. Rev. viii. 9. xi. 18. Sept. and Class.—II. METAPH. to deteriorate, vitiate, spoil. 1) as said of things, δ. τὰ πράγματα, to spoil the business. 2) of persons, to wholly corrupt, seduce, Rev. xi. 18, τοὺς διαφθείροντας τὴν γῆν, i. e. 'the men of the earth.' Hdian. i. 6, 2. Hdot. v. 51. Also 1 Tim. vi. 5, διεφθαρμένοι τὸν νοῦν. Comp. Isocr. Paneg. c. 41, διεφθαρμένος τὴν φύσιν: and so Xen. often uses the word of perverting the mind, or corrupting the morals, or both, and that both by false doctrine and evil example: sometimes with adjuncts, as γνώμῃς, &c. In the passage of 1 Tim. it is implied, not only that the mind is perverted, but the conscience corrupted.

Διαφθορά, ἄς, ἡ, (διαφθείρω,) prop. corruption; and metaph. destruction. In N. T. corruption in a phys. sense, putrefaction, i. e. of flesh in the grave, Acts ii. 27, 31. xiii. 35, sq. In xiii. 34, μηκέτι ὑποστρέφειν εἰς διαφθοράν, there is a fig. mode of expression, (like a similar one, Job xxxiii. 28, ἐλθεῖν εἰς διαφθοράν,) meaning no more to die.

Διάφορος, ου, ό, ἡ, adj. (διαφέρω,) gener. different. In N. T. 1) diverse, various, Rom. xii. 6. Heb. ix. 10. Sept. and Class. 2) compar. (as in διαφέρω, see in v. II.) better, &c. Heb. i. 4. viii. 6.

Διαφυλάσσω, f. *ξω*, lit. to guard through, i. e. amidst danger, protect, Lu. iv. 10, δ. σε. Sept. and Class.

Διαχειρίζω, f. *ίσω*, to have pass through one's hands, to handle, or administer. In mid. διαχειρίζομαι in a depon. sense, to thoroughly manage, despatch business. Hence in N. T. as Acts v. 30, and xxvi. 21, and the later writers, like our verb to despatch, in the sense make away with, kill.

Διαχλευάζω, f. *άσω*, (διὰ intens. and χλ.) *to utterly scoff at, deride*, absol. Acts ii. 13; in later edd. for text. rec. χλευάζω.

Διαχωρίζω, f. *ίσω*, (διὰ intens. and χωρ.) *to wholly separate* any persons or things, Sept. and Class. In N. T. mid. διαχωρίζομαι, in a reciprocal sense, *to separate oneself wholly from, depart from*, Lu. ix. 33. Sept. and Class.

Διδασκτικός, ἡ, ὄν, adj. *apt, or fit to teach*, 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδασκτός, ἡ, ὄν, adj. (διδάσκω,) *taught*, foll. by gen. of the agent, and used in N. T. I. of persons, *taught, instructed*, John vi. 45, πάντες διδακτοὶ Θεοῦ: a phrase formed on that at Is. liv. 13. Hence, as an adj. *learned or skilful*, 1 Macc. iv. 7, οὔτοι διδακτοὶ πολέμου. —II. of things, *taught, communicated* by instruction, 1 Cor. ii. 13, ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις. Pind. Olymp. ix. 153, πολλοὶ δὲ διδακταῖς ἀνθρώπων ἀρεταῖς κλέος ὤρουσαν, ‘*virtues taught by men*.’

Διδασκαλία, ας, ἡ, (διδάσκω,) *teaching, instruction*, said 1) of the *art or manner of teaching*, Rom. xii. 7. 1 Tim. iv. 13, 16. v. 17. Tit. ii. 7, and Class. 2) of the *information* conveyed by teaching, the *instruction* it contains, Rom. xv. 4. 2 Tim. iii. 16. Comp. 1 Cor. x. 11. 3) of the things taught, *precept, doctrine*, Matt. xv. 9. Mk. vii. 7. Eph. iv. 14. Col. ii. 22. 1 Tim. i. 10. iv. 1, 6. vi. 1, 3. 2 Tim. iii. 10. iv. 3. Tit. i. 9. ii. 1, 10. Sept. & Class.

Διδάσκαλος, ου, ὁ, (διδάσκω,) *a teacher, master*, gener. Rom. ii. 20. Heb. v. 12; of the Jewish doctors, Matt. ix. 11. x. 24, et al.; of Jesus Christ, Matt. viii. 19, and oft.; of St. Paul, 1 Tim. ii. 7; of other Christian teachers, 1 Cor. xii. 28, et al.

Διδάσκω, f. *ξω*, I. GENER. *to teach*, 1) gener. and absol. Matt. iv. 23. ix. 35. Mk. i. 21, et al. sæpe. Constr. with acc. of person or thing, or both, Matt. xv. 9. John xiv. 26. 1 Tim. iv. 11, et al. Instead of acc. of thing, infin. as Matt. xxviii. 20. Lu. xi. 1, et al.; or ὅτι, as Mk. viii. 31. Sept. and Class.; or περί, with gen. of thing, 1 John ii. 27.—II. SPEC. in the sense *to counsel, admonish*, &c. Matt. xxviii. 15. John ix. 34. Acts xxi. 21. Heb. viii. 11. Rev. ii. 20, and Class.

Διδαχή, ἡς, ἡ, (from the perf. mid. of διδάσκω,) prop. *instruction*, and equiv. to διδασκαλία: but used in N. T. 1) of the *art of teaching*, Mk. iv. 2. xii. 38. 1 Cor. xiv. 6, 26. Tit. i. 9. 2) of the *manner or character* of any one's teaching, Matt. vii. 28. xxii. 33. Mk. i. 22, 27. Lu. iv. 32. 3) of the thing taught, *precept, doctrine*,

&c. Matt. xvi. 12. John vii. 16, sq. Acts xvii. 19. Rom. vi. 17. Heb. vi. 2, et al.

Δίδραχμον, ου, τὸ, (δίδς, apart, and δραχμή,) *the double drachma*, an Attic silver coin equal to two drachmas Attic; used in Matt. xvii. 24, of the yearly tribute to the temple paid by every Jew, Exod. xxx. 13, sq.

Δίδωμι, f. *δώσω*, prim. *to divide* and *distribute*, and by impl. *to make over* any thing to any person, denoting voluntary action; but in use it signif. I. GENER. *to give*, i. e. bestow upon. I. gener. Matt. iv. 9, ταῦτα πάντα σοι δώσω. xiii. 12. xxv. 8. Mk. ii. 26, et al. sæpe. —II. said of sacrifice, homage, &c. *to offer, present*, Lu. ii. 24. Rev. iv. 9, and Class. 3) said of a person who does any thing to or for another, from whom he receives any thing; the source, author, or cause of a favour; *to give, grant*, &c. 1) gener. Matt. xxi. 23, τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; John iv. 12. 1 Cor. vii. 25. 2 Cor. viii. 10, et al. and Class. Hence the phrase δίδόναι τόπον, *to give place*, i. e. ‘*make way, yield*,’ Lu. xiv. 9. Rom. xii. 19. Eph. iv. 27. 2 Thess. iii. 9, and Class. So with an acc. where the idea may often be expressed by the verb cognate with the noun, e. gr. δίδόναι αἶνον, *to praise*, Lu. xviii. 43, Palæph. 43. διδ. ἀπόκρισιν, *to answer*, John i. 22. διδ. δόξαν Θεῷ, *to glorify*, Lu. xvii. 18. John ix. 24. Acts xii. 23. διδ. ἐγκοπήν, 1 Cor. ix. 12. δ. ἐντολήν, John xi. 57. δ. προσκοπήν, 2 Cor. vi. 3. δ. ράπισμα, John xviii. 22. δ. χάραγμα, Rev. xiii. 16. 2) said of God or of Christ, as the author or source of what one has, receives, &c. *to give, grant*, &c. Matt. vi. 11. ix. 8. xii. 39, et al. sæpe. So δοῦναι χάριν, *to confer grace or favour*, Ja. iv. 6. Rom. xii. 3, et al. Used in various constructions; viz. foll. by gen. of part. and by ἐκ τινος in the same sense; sometimes by εἰς: oft. with the dat. and an infin. as neut. subst. instead of an accus.; though sometimes the infin. is implied, as Matt. xix. 11, οἷς δέδοται sc. χωρεῖν: with ἵνα instead of the infin. Mk. x. 37. So with an acc. and infin. *to permit, suffer, grant*, Acts ii. 27. xiii. 35, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. x. 40. xiv. 3, and Class. As said of evil or punishment, *to inflict*, 2 Thess. i. 8, ἐκδίκησιν. Rev. xviii. 7, βασανισμόν. 2 Cor. xii. 7, σκόλοψ: metaph. of things, which are the cause or occasion of any thing, *to impart, cause*, Acts iii. 16, ἡ πίστις ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν. And so in Class.—II. SPEC. *to give up, deliver over*, i. e. put into the hands of any one, 1) gener. Matt. xix. 7. Lu. vii. 15, et al. sæpe. 2) in the sense *to commit, or entrust*, namely, to the

charge of any one, and said both of *things*, Matt. xvi. 19. xxv. 15. Mk. xii. 9. Lu. xii. 48, al. Sept. and Class.; and *persons* delivered over to one's charge, for instruction, &c. John x. 29. xvii. 6, 9, 22, 24. Heb. ii. 13. 3) to give, i. e. *deliver oneself, devote oneself*, to any one, 2 Cor. viii. 5; or for any one, ὑπὲρ or περὶ τίνος, in the sense to encounter death for; or as a ransom (ἀντίλυτρον) for, Gal. i. 4. 1 Tim. ii. 6. Tit. ii. 14; see Lu. xx. 19. John vi. 51. So also δοῦναι τὴν ψυχὴν αὐτοῦ λυτρον ἀντί, Matt. xx. 28. Mk. x. 45. Jos. and Class. 3) to give forth, to render, *yield*, said both of persons, Rev. xx. 13, ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, and things, Lu. vi. 38; and also metaph. of rendering an *account* to any one, Rom. xiv. 12, and Class.; also spec. of what is given as a recompense for labour, to *pay*, Matt. xx. 4, 14. Mk. xiv. 11. Rev. xi. 18, et al. and Class.; likewise said of the earth, as *yielding* its fruits, Matt. xiii. 8. Mk. iv. 7, 8. Sept. & Class. 4) by Hebraism, used for τίθημι, to *put* or *place*, and that both prop. to *put any thing upon* any thing, Lu. xix. 23. Rev. viii. 3; and metaph. in the sense to *apply*, in the Latinism, δοῦναι ἐργασίαν, *dare operam*, to *use one's efforts* to effect any thing, Lu. xii. 58; also of miracles, to *exhibit*, Matt. xxiv. 24. Acts ii. 19, and Sept. Finally, with a double acc. of person and thing, as office, to *appoint, constitute*, Eph. i. 22, αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα, and Sept.; or, as said of a law, or ordinance, to *ordain*, John vii. 19 & 22. Gal. iii. 21. δ. διαθήκην περιτομῆς, Acts vii. 8, and Sept.

Διευγείρω, f. ερῶ, to *rouse up*, 1) prop. of *awakening* persons from sleep, Matt. i. 24. Mk. iv. 38, sq. Lu. viii. 24. Jos. and Class. 2) fig. of things, e. gr. the sea, to *agitate*, John vi. 18; or, as said of the mind, to *stir up, incite*, 2 Pet. i. 13. iii. 1. 2 Macc. vii. 21. xv. 10.

Διενθυμέομαι, to *thoroughly revolve in mind, to consider carefully*, Acts x. 19. in rec. Edd. for ἐνθυμ.

Διέξοδος, ου, ἡ, a *free passage through* any place, a *pass*. In N. T. a *thoroughfare* where several streets meet, and many persons have to pass through. Matt. xxii. 9.

Διερμηνευτής, ου, ὁ, (διερμηνεύω,) an *interpreter*, 1 Cor. xiv. 28.

Διερμηνεύω, f. εὔσω, to *fully interpret, or expound* any thing, trans. Lu. xxiv. 27. absol. ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27, and Class.

Διέρχομαι, f. ελεύσομαι, gener. to *come* or *go through, to pass through* or *along, to traverse*. In N. T. it is used I. PROP. foll. either by διὰ with gen. of place, Matt. xii. 43. Lu. xi. 24, δ. δι' ἀνδρῶν

τόπων, and iv. 30. xvii. 11. John iv. 4. Mk. iv. 35. Lu. viii. 22, to *pass over* a sea, et al.; or by acc. of place, as Lu. xix. 1, δ. τὴν Ἱερικὴν. Acts xii. 10, et al. Heb. iv. 14, δ. τοὺς οὐρανοὺς, 'has passed throughout [all] the heavens, so as to reach the throne of God.' So also Sept. and Class. Absol. but with an acc. underst. as γῆν, χώραν, or the like, Acts viii. 4, 40, διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας. x. 38. xvii. 23. xx. 25. Hom. II. vi. 392, διερχόμενος μέγα ἄστυ. Foll. by gen. of place, to *go through* the country as far as, Acts xi. 19, 22; and hence simply to *pass through* a place as far as, Lu. ii. 15. Acts ix. 38.—II. FIG. 1) of persons, εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθε, Rom. v. 12. 2) of things, as a sword, to *pass through, pierce*, Lu. ii. 35; or fig. as said of a rumour, to *pass through* a country, to *spread abroad*, Lu. v. 15, διήρχετο ὁ λόγος περὶ αὐτοῦ. So Thuc. vi. 46. Xen. An. i. 4, 7, διῆλθεν ὁ λόγος.

Διερρωτάω, f. ἴσω, lit. to *inquire through*, so as to find out any place, person, or thing, Acts x. 17, δ. τὴν οἰκίαν.

Διετής, έος, ὁ, ἡ, adj. (dis, bis, and ἔτος,) *two years old*, Matt. ii. 16, ἀπὸ διετοῦς, scil. παιδός, καὶ κατωτέρω.

Διετία, as, ἡ, (διετής,) a *period of two years*, Acts xxiv. 27. xxviii. 30.

Διηγέομαι, f. ἴσομαι, dep. mid. (διὰ & ἡγ.) prop. to *lead* or *conduct throughout*. Hence fig. to *go through* with any narration, to *recount* or *relate* any thing fully: a term appropriate to historical narrations; e. gr. Thuc. vi. 54. trans. and foll. by acc. of thing, and dat. of pers. with other adjuncts, as πῶς, ὅσον, περὶ, Mk. v. 16. ix. 9, ἵνα μηδεὶ διηγῶσινται ἃ ἔδον. Lu. viii. 39, δ. ὅσα ἐποίησέ σοι ὁ Θεός. Sometimes it has the sense of *encomiastic narration*, as Lu. viii. 39, (see Ps. xlviii. 13.) and ix. 10. Acts viii. 33. ix. 27. xii. 17. Heb. xi. 32.

Διήγησις, εως, ἡ, (διηγέομαι,) a *narrative* or *history*, Lu. i. 1. Sept. & Class.

Διηλεκτής, έος, ὁ, ἡ, adj. (διὰ & ἡνεκῆς, prop. *carried through*, i. e. extended in length, as said of space, Hom. II. xii. 134.) but sometimes *protracted*, as said of time, and that even to the utmost length. So Luc. Ver. Hist. i. 19, νυκτὶ διηνεκεῖ πᾶσα κατείχετο. In N. T. used only of time, in the adverb. phrase εἰς τὸ διηνεκῆς, for adv. *continually, perpetually*, Heb. x. 1, *for ever*, and x. 12, 14. Sept. and later Class.

Διθάλασσος, ου, ὁ, ἡ, adj. (dis, bis, and θάλασσα,) *situated between two seas*, as *bimaris*, the term applied to Corinth, Hor. Od. i. 7, 2. In N. T. said of a *shoal* or *sand-bank*, raised by two opposite currents,

and situate at their confluence, Acts xxvii. 41. So Dio Chrys. v. p. 83, *τραχέα καὶ διθάλαττα*.

Διϊκνέομαι, f. *ξομαι*, prop. *to go or pass through, traverse*, but in N. T. *to penetrate*, i. e. pierce through, Heb. iv. 12, *δ. ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος*, i. e. 'the inmost recesses of the heart.' So Galen ad Glaucum: *eis βάθος αὐτῶν δεῖ διϊκνεῖσθαι τὴν δύναμιν*.

Διῖσπτημι, prop. *to separate or divide, put asunder*, Sept. and Class.; but also used in a reciprocal sense, *to separate oneself, be separated*, foll. by *ἀπό*, Lu. xxiv. 51. Acts xxvii. 28, *βραχὺ δὲ διαστήσαντες*, sc. *ἐαυτούς*: also of time, *to pass away, elapse*, Lu. xxii. 59, *διαστάσης ὥσει ὥρας μιᾶς*.

Διῖσχυρίζομαι, f. *ίσομαι*, dep. mid. *to thoroughly affirm, strongly assert*, Lu. xxii. 59. Acts xii. 15. Jos. and Class.

Δικαιοκρισία, *ας, ἡ*, (*δίκαιος & κρίσις*), *just or right judgment*, Rom. ii. 5. Comp. 2 Thess. i. 5.

Δίκαιος, *αἰα, ον*, adj. *right, just*, lit. 'that which is agreeable to *δικη*,' i. e. 'what is laid down as a rule of action.' Such, at least, is the moral sense of the word, according to its general acceptation in the N. T. & Class. That, however, is founded on the primary physical sense, namely, what is *fit, right, and just*. Thus it is said of numbers, *full, or measures, complete*. So Herodot. ii. 147, *δίκαιοι ὀργυῖαι*: also of a chariot that runs *evenly*, without swerving to one side or the other in its course. Thus the Hebr. term *רָצוּ* to which *δίκαιος* gener. corresponds in the Sept. means prop. *equal*, as said of weights and measures, or *even* as said of a balance; or rather *straight, rectus*, as opp. to what is crooked. Whence, in the moral sense, *right*, as opposed to *wrong*. But the term is almost always used in a moral sense, I. of one who deals out even-handed justice, acting alike to all, or *impartial*, as said of a judge, 2 Tim. iv. 8, *ὁ δ. κριτής*. Rev. xvi. 5. *just*, of a judgment or decision, John v. 30, *κρίσις* δ. vii. 24. Lu. xii. 57. 2 Th. i. 5, 6. Rev. xvi. 7. xix. 2. Sept. and Class.—II. of character or conduct, *upright, virtuous*, lit. 'just as it should be,' also gener. *good*: but *ὁ δίκαιος* is strictly 'one who does what is *right*,' while *ὁ ἀγαθός* is 'one who does *good*.' In this sense the term is used both of *things*, as 1 John iii. 12, *ἔργα δ.* Rom. vii. 12, *ἐντολὴ δ.* and Matt. xx. 4, 7. Col. iv. 1. Eph. vi. 1. Phil. i. 7. 2 Pet. i. 13, *τὸ δίκαιον*, 'what is right and just to be done or rendered;' and of *persons*, e. gr. Matt. v. 45. Lu. v. 32, et al. Sept. and Class. But it is espec. used of those whose 'hearts are right with God,'

righteous, pious, godly, Matt. xiii. 43, 49 xxiii. 29. xxv. 46. Mk. vi. 20, et al. Rom. i. 17, *δίκαιος ἐκ πίστεως*, equiv. to *δικαιωθείς διὰ π.* Sept. oft. Finally, it is used *par excellence* of God, John xvii. 25. Rom. iii. 26. 1 John ii. 29, or *Christ*, Acts iii. 14. vii. 52. xxii. 14. 1 John ii. 1. iii. 7, and Sept.

Δικαιοσύνη, *ης, ἡ*, (*δίκαιος*), prop. 'the doing or being what is right and just,' viz. I. 'the doing alike to all,' preserving even-handed justice, as said of a judge, Acts xvii. 31. Rev. xix. 11. Heb. xi. 33, *εἰργάσαντο δικαιοσύνην*. Rom. ix. 28, and Sept.—II. of character, or conduct, as regards persons, i. e. 'the being just as we should be,' *rectitude, righteousness, virtue*. So of *actions*, equiv. to *τὸ δίκαιον*, Matt. iii. 15, *πληρῶσαι πάναν δ.*: also of disposition, &c. 1) in a popular sense, Eph. v. 9. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. i. 9, and Sept.; also including the idea of kindness, or benignity, 2 Cor. ix. 9. 2 Pet. i. 1, and in later edd. Matt. vi. 1. Sept. 2) said of that *righteousness* which has regard to God and the Divine law; and that whether merely *external*, and consisting in the observance of outward precepts, Phil. iii. 6, 9, *δικ. ἡ ἐν νόμῳ*, or *ἐκ νόμου*, or *internal and spiritual*, when the heart is right with God, *righteousness, piety, godliness*, Matt. v. 6, 10, 20. vi. 33. xxi. 32. Lu. i. 75. Acts x. 35. xxiv. 25. Rom. vi. 16, 18, and oft. Sept. and Joseph. Hence, *ἡ δικ. ἡ ἐκ* or *διὰ πίστεως*, scil. *ἐν Χριστῷ*, 'where faith is counted or imputed as righteousness,' Rom. ix. 30. x. 6. Phil. iii. 9. *ἡ κατὰ πίστιν*, Heb. xi. 7, al.; and by meton. CHRIST, as the source or author of righteousness, 1 Cor. i. 30. Hence, too, *δ. τοῦ Θεοῦ* objectively, i. e. 'the righteousness which God approves or bestows,' Rom. i. 17. iii. 21, 25, 26; and by meton. *δικ. Θεοῦ* is equiv. to *δίκαιοι παρὰ Θεῷ*, 2 Cor. v. 21. Finally, as said in the highest sense of God *subjectively*, i. e. as an attribute of his character, Rom. iii. 5; and perhaps of Christ, John xvi. 8, 10.—III. by meton. in the sense of the *being regarded as just*, i. e. the *imputation of righteousness, justification*, equiv. to *δικαίωσις*, Rom. v. 17, 21. x. 4, 5. 2 Cor. iii. 9. Gal. ii. 21. iii. 21. v. 5. Put for the *mode* of justification, Rom. x. 3.

Δικαιοῶ, *φ. ὦσω*, (*δίκαιος*), *to justify*, i. e. *to regard, or declare as just*, trans. I. as a matter of right, justice, &c. to *absolve* or *acquit* of any charge, as opp. to being condemned, Matt. xii. 37. 1 Cor. iv. 4; foll. by *ἀπό* with gen. of thing, Acts xiii. 39. Rom. vi. 7, *ἀπό ἁμαρτίας*. and Sept. So *δικαιοῦν ἐαυτὸν*, *to justify*, i. e. excuse, *oneself*, Lu. x. 29. So Gen. xlv. 16. Eccles. x. 29.—II. as said of

character, &c. *to declare to be just as it should be*, i. e. *to pronounce right*, &c. and used both of things, *to regard as right and proper*, eq. to ἀξιόω, Herodot. i. 89. Jos. Ant. ix. 9, 1, and of persons, as alone in N. T. *to recognise or declare any one as righteous, virtuous*, &c. Hence, 1) by impl. *to vindicate, approve, honour*; and in pass. *to receive honour*, Lu. vii. 29, δ. τὸν Θεόν. So Matt. xi. 19. Lu. vii. 35, ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. On 1 Tim. iii. 16, see my note. 2) in relation to God and the Divine law, *to declare righteous, regard as pious*, Lu. xvi. 15, οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων. Said espec. of the *justification* bestowed on men through Christ, in which he is said to regard and treat them as righteous, absolving them from the guilt of sin, and admitting them to the Divine favour, Rom. iii. 26, δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. iv. 5. viii. 30, 33. Gal. iii. 8. So pass. of men, *to be justified*, e. gr. πίστει or ἐκ πίστεως, Rom. iii. 28. v. 1. Gal. ii. 16. iii. 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. iii. 20. iv. 2. Gal. ii. 16. οὐκ ἐν νόμῳ, Gal. iii. 11, et al.—III. in the sense *to make or cause any one to be upright*, &c. And in mid. *to make oneself upright*, i. e. *to be upright, virtuous*, &c. aor. 1. pass. in mid. sense, Rev. xxii. 11, ὁ δίκαιος δικαιοθήτω ἔτι.

Δικαίωμα, ατος, τὸ, (δικαίω,) prop. 'any thing justly or rightly done'; hence, *right, justice, equity*, 1) as said of a 'doing any one right' or justice in a judicial sentence, whether favourable, *justification, acquittal*, Rom. v. 16, or unfavourable, *condemnation, judgment*, Rev. xv. 4. Hence, 2) *a decree*, as laying down what is right and just, *an ordinance, law, precept*, Lu. i. 6. Rom. i. 32. ii. 26. viii. 4. Heb. ix. 1, 10. Sept. Jos. and Class. 3) as said of character, &c. *righteousness, piety* towards God, and the virtue agreeable thereto; used of the saints, Rev. xix. 8; of Christ, as manifested in his obedience to God the Father, Rom. v. 18.

Δικαίως, adv. (δίκαιος,) *justly, rightly*, 1) as regards strict justice, Lu. xxiii. 41. 1 Pet. ii. 23. Sept. and Class. 2) as to what is 'right and proper,' 1 Cor. xv. 34. Sept. and Class. 3) as to what respects duty to God, *righteously, piously*, 1 Thess. ii. 10. Tit. ii. 12.

Δικαίωσις, εως, ἡ, (δικαίω,) prop. 'the act of doing justice on any one,' espec. in trial, and that whether by acquittal, or as gener. by condemnation and punishment. In N. T. only used in the former sense, as said of the *justification*, i. e. acquittal or pardon, which God grants to man, through Christ. Rom. iv. 25. v.

18. So Jos. Ant. xviii. 1, 3, δικαιοῦσιν εἶναι, οἷς ἀρετῆς ἐπιτήδευσις γέγινε.

Δικαστής, ου, ὁ, (δικάζω,) *a judge*, Lu. xii. 14. Acts vii. 27, 35. Sept. and Class.

Δίκη, ης, ἡ, prop. *right or justice*, espec. in a judicial process; or gener. what is *laid down* (δίκω, *jacio*) as right for men to do; so θεσμός and θέμις, from τίθημι, *to lay down*, νόμος, from νέμω, *law*, from λέγω, *to lay down*, as a rule of conduct. Hence, *the sentence passed*, whether for acquittal or for condemnation, as often in Class. So in N. T. it denotes gener. *punitive justice*, I. in the sense *judgment*, such implying punishment, Acts xxv. 15, κατ' αὐτοῦ δίκην, and gener. *punishment, vengeance*, 2 Th. i. 9. Jude 7. Sept. and Class.—II. as the name of the heathen goddess of justice, *Nemesis, Vengeance*, Acts xxviii. 4, and Class.

Δίκτυον, ου, τὸ, (δίκω, *to cast*), *a casting-net*, in opp. to a large *drag-net*, whether for hunting or fishing, espec. the latter, as Matt. iv. 20, sq. Mk. i. 18, sq. Lu. v. 2—6. John xxi. 6, 8, 11, and Class.

Δίλογος, ου, ὁ, ἡ, adj. (δὺς, *bis*, and λέγω,) prop. 'uttering the same speech twice,' Class. In N. T. *double-tongued, deceitful*, i. e. saying one thing and meaning another, 1 Tim. iii. 8.

Διό, conj. equiv. τοῖ δ', *on which account, wherefore, therefore*, Matt. xxvii. 8. Lu. i. 35, et sæpe al.

Διοδεύω, f. εὔσω, (διά and ὀδεύω,) *to travel through any country, traverse it*; foll. by acc. of place, Acts xvii. 1, or κατὰ with acc. Lu. viii. 1. Sept. and Class.

Διόπερ, (διό, strengthened by περ,) *on which very account*, 1 Cor. viii. 13. x. 14. xiv. 13, and Class.

Διοπετής, εος, ὁ, ἡ, adj. (Διός, gen. of Ζεὺς, and πέτω, equiv. to πίπτω,) *fallen from Jove*, i. e. 'the heaven-descended,' Acts xix. 35, τοῦ διοπετοῦς, sub. ἀγάματος, which word is expressed in Herodian i. 11, 2. See my note in loc.

Διόρθωσις, εως, ἡ, (διορθόω, *to thoroughly rectify*), *a reformation, thorough improvement*, Heb. ix. 10, καιρὸς διορθώσεως, meaning 'the time of a better dispensation under the Messiah.' Jos. and Class.

Διούρσσω, f. ξω, *to dig through any thing*, espec. the walls of houses, Matt. vi. 19, sq. xxiv. 43. Lu. xii. 39. Sept. and Class.

Διότι, conj. for δι' ὅτι, equiv. τοῦ διὰ τοῦτο, ὅτι, *on account of this that, for this reason that*, i. e. simply *because*, or

or, Lu. ii. 7. xxi. 28. Acts xvii. 31. Rom. i. 19. Gal. ii. 16. Sept. and Class.

Διπλός οὖς, ὅη ἡ, ὅον οὖν, adj. (δῖς and πλέω, an obsol. form, whence πλέκω,) prop. *double*; but in N. T. and also in Sept. and Class. meaning not simply double, but *great*, or *increased*, both as regards what is *good*, as reward, 1 Tim. v. 17, διπλῆς τιμῆς ἄξ. or *evil*, as punishment, Rev. xviii. 6, διπλώσατε αὐτῇ διπλᾶ. Sept. and Class. Comparative, διπλότερον, as adv. *twofold-more*, Matt. xxiii. 15.

Διπλώω, f. ὥσω, (διπλός,) *to double*, Rev. xviii. 6, διπλώσατε αὐτῇ διπλᾶ, lit. 'double to her doubly,' render to her a twofold punishment.

Δῖς, numer. adv. *bis*, *twice*, Mk. xiv. 30, 72. Lu. xviii. 12. Jude 12, δῖς ἀποθάνοντα, *utterly dead*. So the phrase ἀπαξ καὶ δῖς, *once and again*, *aliquoties*, *somewhat frequently*. So the Class. δῖς καὶ τρίς.

Διστάζω, f. ἄσω, (δῖς, στάω,) 1) prop. 'to stand where two ways meet,' and by impl. to be in doubt which to choose. 2) metaph. 'to be in doubt as to any course of action,' Matt. xiv. 31, εἰς τί ἐδίστασας; xxviii. 17, οἱ δὲ ἐδίστασαν. Plut., Diod. Sic., and Synes.

Δίστομος, ου, ὁ, ἡ, (δῖς, στόμα,) prop. *double-mouthed*, gener. and as the edge of a sword or axe is fig. called its *mouth*, so δίστομος is used for *two-edged*, both in N. T. Heb. iv. 12. Rev. i. 16. ii. 12. Sept. and Class.

Δισχίλιοι, αι, α, ordin. adj. 2000. Mk. v. 13.

Διυλίζω, f. ἴσω, (διὰ, ὑλίζω,) prop. *to pass any liquid through a strainer*, (so Diosc. iii. 9, ὑλίζεται δι' ὀθονίου,) in order to separate from it the ὕλη, or material particles, in order that they be *strained off* and *out*, and so *to strain out* or *off*, Matt. xxiii. 24, δ. τὸν κώνωπα. Sept. Plut. Artemid.

Διχάζω, f. ἄσω, (δίχα,) prop. *to cut in two, divide into two parts*. Sept. and Class. But in N. T. metaph. *to set one at variance with another*, διχάζειν τινα κατὰ τινος, Matt. x. 35, equiv. to δίχα ποιεῖν in Class.

Διχοστασία, ας, ἡ, (δίχα, στάσις,) prop. *a division into two parts*, or *a standing at two*, and metaph. *dissension*, or *discord*, Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20, and Class.

Διχοτομέω, f. ἴσω, (δίχα, τομή,) prop. *to cut in two*, Jos. Ant. viii. 2, 2. Polyb. vi. 28, 2, or *to cut in pieces*, Polyb. x. 15, 5, denoting a horrible mode of putting to death in use among the Hebrews

and other ancient nations. In N. T. the word is used gener. and fig. in the sense, *to inflict severe punishment*, to as it were cut asunder by scourging, Matt. xxiv. 51. Lu. xii. 46. So Hist. Susan. ver. 55, σχίσει σε μέσον. Arrian Epict. iii. 22, ἐλύσας ἔτεμεν (αὐτόν), also *scindere* and *discindere* in Latin.

Διψάω, f. ἴσω, *to thirst, to be athirst*, 1) prop. and intrans. Matt. xxv. 35, 37, 42, 44. Joh. iv. 13, 15. xix. 28. Rom. xii. 20. 1 Cor. iv. 11. Rev. vii. 16. Sept. and Class. 2) metaph. and trans. *to thirst after, long for*, Matt. v. 6, δ. τὴν δικαιοσύνην, meaning piety towards God, and its attendant spiritual privileges, Wisd. xi. 14. Jos. B. i. 32, 2. Hence absol. *to thirst*, i. e. after the dispositions and privileges of the children of God, Joh. iv. 14. vi. 35. vii. 37. Rev. vii. 16. xxi. 6. xxii. 17. Ps. xlii. 2, and Class.

Δίψος, εος, τὸ, *thirst*, 2 Cor. xi. 27. Sept. and Class.

Δίψυχος, ου, ὁ, ἡ, adj. (δῖς, ψυχή,) *double-minded, wavering*, Ja. i. 8. iv. 8. Clem. Alex. but not in Class.

Διωγμός, οὔ, ὁ, (διώκω,) prop. *an eager pursuit* of any one; and as that often implies hostility, so the word came to mean *persecution*, as Matt. xiii. 21. Mk. iv. 17, et sæpe al. Sept. and rarely in later Class.

Διώκτης, ου, ὁ, (διώκω,) *a persecutor*, 1 Tim. i. 13.

Διώκω, f. ξω, prop. *to cause to flee*; hence gener. *to pursue after* fleeing enemies. Sept. and Class. Hence in N. T. 1) *to pursue* with malignity, *to persecute*; foll. by acc. expr. or impl. Matt. x. 23. xxiii. 34. Acts xxvi. 11. Rev. xii. 13, and Class. So gener. *to persecute, harass*, Matt. v. 10, sq. Lu. xxi. 12. John v. 16. Acts vii. 52. Rom. xii. 14. Gal. i. 13, 23. vi. 12, and Sept. 2) *to pursue, follow*, in order to overtake persons, Lu. xvii. 23, and Class. also metaph. of things, *to follow after, pursue earnestly*, in order to attain, Rom. ix. 30, sq. 1 Cor. xiv. 1. 1 Tim. vi. 11. Heb. xii. 14, absol. *to follow, press forward after*, Phil. iii. 12, 14. Sept. and Class.

Δόγμα, ατος, τὸ, (δοκέω,) *a decree, ordinance*, e. gr. of a prince, Lu. ii. 1. Acts xvii. 7; of the Mosaic law, Eph. ii. 15. Col. ii. 14; of the apostles, Acts xvi. 4. Sept. and Class.

Δογματίζω, f. ἴσω, *to make a decree*, equiv. to Class. δόγμα τιθέναι. In N. T. mid. δογματίζομαι, *to suffer a law to be prescribed to oneself, to be subject to its ordinances*, Col. ii. 20.

Δοκέω, f. ξω, *to seem, or appear*, neut.

and intrans. I. as used with a reflex. pron. expr. or impl. denoting SELF, δοκῶ ἑμαυτῷ, 'I seem to myself, am of opinion, suppose,' foll. by infin. pres. Acts xxvi. 9. Hence gener. as an act. intrans. verb, in the above sense, the reflex. dat. being suppressed, i. e. to be of opinion that, 1) foll. by infin. with the same subject, e. gr. with infin. pres. expressing continued action, Matt. iii. 9, μὴ δόξετε λέγειν ἐν ἑαυτοῖς. Lu. viii. 18. xxiv. 37. John v. 39. xvi. 2, δόξη λατρείαν προσφέρειν τῷ Θεῷ. Acts xii. 9, and Class. With infin. perf. implying action completed, Acts xxvii. 13, δόξαντες τῆς προθέσεως κεκρατηκέναι. 1 Cor. viii. 2. Phil. iii. 4, and Class. 2) foll. by infin. with a different subject in the acc. Mk. vi. 49, ἔδοξαν φάντασμα εἶναι. 1 Cor. xii. 23. 2 Cor. xi. 16. Sept. and lat. Class. 3) foll. by ὅτι and infin. Matt. vi. 7, δοκοῦσι γὰρ ὅτι, &c. xxvi. 53. Lu. xii. 51, et al. sæpe. 4) absol. Lu. xvii. 9, οὐ δοκῶ. Matt. xxiv. 44. Lu. xii. 40, ἡ ὥρα οὐ δοκεῖτε. Heb. x. 29.—II. used in reference to OTHERS, to seem, or appear, foll. by dat. and infin. Lu. x. 36, τίς οὖν πλησίον δοκεῖ σοι γεγονέναι; without dat. but with infin. of the same subject, which then takes the adjuncts in the nomin. Acts xvii. 18, ξύνων δαιμονίων δοκεῖ καταγγελεῖς εἶναι. 1 Cor. xii. 22. 2 Cor. x. 9. Heb. xii. 11, and Class. Said also, with modest delicacy, of what is real and certain, Mk. x. 42, οἱ δοκοῦντες ἄρχειν. Lu. xxii. 44. 1 Cor. xi. 16. Gal. ii. 9. Heb. iv. 1. Jos. and Class. Yet see my note on Mk. x. 42. At Gal. ii. 2, 6, οἱ δοκοῦντες εἶναι, and οἱ δοκ. the sense is, 'those who were esteemed something, persons of consequence.' See my note there, 1 Cor. iii. 18. & xiv. 37.—III. IMPERS. δοκεῖ μοι, 1) as equiv. to person. to think or suppose, either interrog. τί δοκεῖ σοι, or ἡμῖν, or ὑμῖν; Matt. xvii. 25. xviii. 12. xxi. 28, al. or without interrog. Acts xxv. 27, ἄλογον γάρ μοι δοκεῖ, and Class. 2) it seems good to me, equiv. to pers. I determine, resolve, Lu. i. 3. Acts xv. 22—34. Jos. and Class. So partic. neut. τὸ δοκοῦν μοι, denoting one's will or pleasure, Heb. xii. 10, κατὰ τὸ δοκεῖν αὐτοῖς, and Class.

Δοκιμάζω, f. ἄσω, (δόκιμος,) I. PROP. & GEN. to try, prove, put to proof, the genuineness of any article, espec. metals, &c. by fire, ringing, or the touchstone, 1 Pet. i. 7. 1 Cor. iii. 13. Sept. and Class. So of other things, tried by using, Lu. xiv. 19, or gener. and fig. in any way, Rom. xii. 2. 1 Cor. xi. 28. Gal. vi. 4. Eph. v. 10. 1 Th. ii. 4, τὰς καρδίας ἡμῶν. v. 21. Sept. Jos. and Class. Also of persons, 'to try or put to the proof,' as to the genuineness or reality of any alleged quality, 2 Cor. viii. 8, γνήσιον δ. and ver. 22. xiii. 5, ἑαυτοὺς

δ. 1 Tim. iii. 10. 1 John iv. 1. Said of God, to put to the proof his moral attributes, equiv. to πειράζειν, Heb. iii. 9. From this sense of proving arises by impl. that of examining, judging of, estimating, distinguishing, Lu. xii. 56, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δ. Rom. ii. 18. Phil. i. 10.—II. SPEC. in the sense to regard as proved or tried, and conseq. to approve, judge proper; said of persons, 1 Cor. xvi. 3, οὓς ἐὰν δοκιμάσητε. 1 Thess. ii. 4, δεδοκιμάσμεθα. Jos. Ant. iii. 4. 1. Diod. Sic. iv. 7; of things, Rom. i. 28, οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει. Jos. Ant. i. 7, l. ii. 7, 4. Sept.

Δοκιμῇ, ἧς, ἡ, prop. proof, trial, gener. In N. T. 1) the state of being tried, a trying, as of faith by affliction, 2 Cor. viii. 2, ἐν πολλῇ δοκιμῇ θλίψεως, 'trial by affliction.' 2) the having been tried and approved, tried probity, approved integrity, Rom. v. 4, ἡ δὲ δοκιμὴ ἐλπίδα, scil. κατεργάζεσθαι. 2 Cor. ii. 9. ix. 13, τῆς δοκ. τῆς διακονίας, 'tried probity, as exhibited in this ministry.' Phil. ii. 22, τὴν δοκιμὴν αὐτοῦ γινώσκετε, 'ye know his excellent or approved disposition.'

Δοκίμιον, ου, τὸ, (δόκιμος,) prop. proof, test, that by which any thing is tried, Hdan ii. 10, 12. In N. T. equiv. to δοκιμῇ, proof, trial, gener. either act. a trying, Ja. i. 3, δ. ὑμῶν τῆς πίστεως, or pass. tried probity or approved faith, 1 Pet. i. 7.

Δόκιμος, ου, ὁ, ἡ, adj. (δέχομαι,) prop. said of money that, having passed the assay, is current and receivable, or is approved by the king or state, and received as current by the people. Hence metaph. tried, approved as genuine, Rom. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Ja. i. 12, and Class.; also by impl. acceptable, well reported of, Rom. xiv. 18, δ. τοῖς ἀνθρώποις, and Class.

Δοκὸς, οὔ, ἡ, (δέχομαι,) prop. a beam or rafter, Sept. and Class.; but in N. T. Matt. vii. 3. Lu. vi. 41, sq. as opp. to κάρφος, it rather denotes a solid piece of wood. Sept. and Class.

Δόλιος, ἰα, ου, adj. (δόλος,) deceitful, 2 Cor. xi. 13. Sept. and Class.

Δολιόω, f. ὥσω, (δόλος,) to use deceit, intrans. Rom. iii. 13, ταῖς γλώσσαις αὐτῶν ἐδολοῦσαν.

Δόλος, ου, ὁ, (δέλω, to take with a bait, whence δέλεαρ, a bait,) prop. a bait, Hom. Od. xii. 252. Hence metaph. deceit, guile, Matt. xxvi. 4. Mk. vii. 22, & oft. Sept. and Class.

Δολόω, f. ὥσω, (δόλος,) in early Class. to deceive, but in later, to falsify, i. e. to adulterate, corrupt, by foreign admixture, espec. wine or money. So 2 Cor. iv. 2, δ. τὸν λόγον τοῦ Θεοῦ, equiv. to

καπηλεύοντες τὸν λόγον τοῦ Θεοῦ at ii. 17; i. e. 'adulterating the Gospel by the impure admixture of Jewish tradition.'

Δόμα, ατος, τὸ, (δέδομαι perf. pass. of δίδωμι,) *a gift*, Matt. vii. 11. Phil. iv. 17. Eph. iv. 8. Sept. and Plut.

Δόξα, ης, ἡ, (δοκέω, to seem,) *prop. a seeming or appearance*, Jos. Ant. i. 11, 2, οἱ δὲ δόξαν αὐτῷ παρέσχον ἐσθιόντων: also *a notion or idea*, Luc. ii. 287, ὡς μὴ δόξαν ἀγνοίας ἢ ἀμαθίας παράσχωμαι. Thus it came to denote *opinion*, either that which one has of any thing, Herodot. i. 79. Xen. Mem. iv. 8, 10, or that which others have of us, espec. a favourable one. Hence the sense *honour, glory*, which is often found in the Class. and the N. T. with some modifications however, I. as said of honour paid or done to any laudable action, Lu. xiv. 10, τότε ἔσται σοι δόξα ἐνώπιον, &c. John viii. 54. 2 Cor. vi. 8. John v. 41, 44, λαμβάνειν δόξαν παρά ἀνθρώπων. John xii. 43. 1 Th. ii. 6, al. So in the phrase εἰς τὴν δόξαν τοῦ Θεοῦ, 'to the honour and glory of God,' i. e. 'that God may be glorified,' Rom. iii. 7. xv. 7. Phil. i. 11. And so πρὸς δόξαν τοῦ Θεοῦ, 2 Cor. i. 20, and ὑπὲρ τῆς δόξης τοῦ Θεοῦ, John xi. 4. So λαβεῖν τὴν δόξαν, 'to be extolled in praises,' &c. Rev. iv. 11. So in ascriptions, Lu. ii. 14, δόξαν ἐν ὑψίστοις Θεῷ. Rom. xi. 36. Gal. i. 5. 1 Pet. iv. 11, al.; also said, like Lat. *decus*, by meton. of the ground, or source of honour and glory, 1 Cor. xi. 15. 2 Cor. viii. 23. Eph. iii. 13. 1 Th. ii. 20.—II. as used of that which excites admiration, and to which honour is ascribed, and that in various views, 1) said of *external condition*, i. e. *dignity, glory*, 1 Pet. i. 24, πᾶσα ὁ. τῆς σαρκὸς ὡς ἄνθος. Heb. ii. 7. So by meton. of that which reflects or exhibits this dignity, 1 Cor. xi. 7, γυνὴ δὲ δόξα ἀνδρός ἐστίν. Apocr. & Jos. Said of *kings* and *regal majesty or splendour*, Matt. xix. 28. xxiv. 30. Mk. x. 37. xiii. 26. Lu. ix. 26, et al.; also of the accompaniments of royalty, as splendid apparel, Matt. vi. 29. Lu. xii. 27; or *wealth*, Matt. iv. 8. Lu. iv. 6, al. Said in plur. by meton. for *persons in high honour,δόξαι, dignities*, i. e. *princes and magistrates*, 2 Pet. ii. 10. Jude 8. 2) of *external appearance*, i. e. *lustre or brightness*, prop. and gener. Acts xxii. 11, οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. v. 4; of the sun, stars, &c. 1 Cor. xv. 40; of *Moses' face*, 2 Cor. iii. 7; or of the celestial light which surrounds angels, Rev. xviii. 1, or glorified saints, Lu. ix. 31, et al. Said espec. of the celestial splendour and effulgence in which God sits enthroned, 2 Th. i. 9. 2 Pet. i. 17. Rev. xv. 8. xxi. 11, but sometimes visible to mor-

tals, Lu. ii. 9. John xii. 41; and also as manifested in Christ's second coming, Matt. xvi. 27. Mk. viii. 38. So often Sept. 3) of *internal character*, implying glorious moral attributes, and to be rendered by *excellence* or *perfection*, as said both of *God*, John xi. 40. Acts vii. 2. Rom. i. 23. vi. 4. Eph. i. 17. Col. i. 11. Heb. i. 3. 2 Pet. i. 3, al. and of *Christ*, as the ἀπαύγασμα of the divine perfections, John i. 14. ii. 11; also of the *Holy Spirit*, 1 Pet. iv. 14. Just. Mart. de Resur. p. 284; also said of *things*, in the genit. or dat., thus supplying the place of the cognate adjct. *glorious, excellent, &c.* 2 Cor. iii. 7—9. Eph. i. 6, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ. 4) used of that exalted state of blissful perfection, reserved for those who dwell with God in heaven, whether as said of Christ, and including the idea of his regal majesty, as king Messiah, Lu. xxiv. 26. John xvii. 5, 22, 24. 2 Th. ii. 14. 1 Tim. iii. 16; or of glorified saints, and denoting *salvation, eternal life, &c.* Rom. ii. 7, 10. viii. 18. 1 Cor. ii. 7. 2 Cor. iv. 17. 1 Th. ii. 12. 2 Tim. ii. 10. Heb. ii. 10. 1 Pet. v. 1. ἡ δόξα τοῦ Θεοῦ, the glory which God will bestow, Rom. v. 2. Also by meton. the author of this glory or salvation to any one, Lu. ii. 32. 1 Cor. ii. 8, τὸν Κύριον τῆς δόξης.

Δοξάζω, f. ἄσω, (δόξα,) in the Class. to form an opinion, think, suppose; also to estimate or judge. Hence, like our verb to esteem, to think favourably of, ascribe praise to. In N. T. its general sense is to glorify, with, however, some modifications, as foll. 1) to *ascribe glory to, to laud, celebrate*, Matt. vi. 2, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Lu. iv. 15. John viii. 54. Rom. xi. 13. Acts xiii. 48. Heb. v. 5. Rev. xviii. 7. Polyb. vi. 53, 10, δεδοξασμένοι ἐπ' ἀρετῇ. Diod. Sic. vol. vii. 196, ἀνὴρ ἐν παιδείᾳ δεδοξασμένος, and 74, δεδοξασμένος ἐν ἀστρολογίᾳ. i. 242. iii. 153, and Sept. So δοξάζειν τὸν Θεόν, 'to celebrate God with praise and worship,' adore, Matt. v. 16. ix. 8, & oft.—II. to *HONOUR*, i. e. bestow honour upon, exalt, render glorious, 1) gener. 1 Cor. xii. 26, εἴτε δοξάζεται ἐν μέλος. 2 Th. iii. 1. Sept. Diod. Sic. xii. 36. Pass. to be glorious or excellent, 2 Cor. iii. 10, οὐδὲ δεδόξασται τὸ δεδοξασμένον. 1 Pet. i. 8, χαρὰ δεδοξασμένη. 2) said of *GOD and CHRIST*, to glorify, i. e. 'render conspicuous and glorious' the Divine character and attributes, e. gr. of God as glorified by the Son, John xii. 28. xiii. 31, sq. xiv. 13. xv. 8. xvii. 1, 4, or by Christians, John xxi. 19; of Christ as glorified by the Father, John viii. 54. xiii. 32, or by Christians, John xvii. 10, al. 3) to advance to that state of bliss and glory, which is the portion of those who dwell with God in

heaven, e. gr. of Christ as the Messiah, John vii. 39. xii. 16, 23, or Christians, Rom. viii. 30, *τούτους ἐδόξασε*.

Δόσις, εως, ἡ, (δίδωμι,) prop. *a giving*, but also by meton. the thing given, *gift*, Jas. i. 17. Ecclus. xi. 17; also, in the sense of *giving out*, *expenditure*, Phil. iv. 15, *εἰς λόγον δόσεως καὶ λήψεως*, *expenditure and receipt*, or, as we say, *debt and credit*, Ecclus. xli. 19, *ἀπὸ σκορακισμοῦ λήψεως καὶ δόσεως*. xlii. 7.

Δότης, ου, ὁ, (δίδωμι,) *a giver*, 2 Cor. ix. 7. Sept. for the Class. *δοτήρ*.

Δουλαγωγέω, f. ἤσω, (δοῦλος, ἄγω,) 1) *to carry off as a slave*, to make a slave of; 2) *to treat as a slave*; 3) by impl. *to bring into and hold in subjection*, 1 Cor. ix. 27, *ὁ τὸ σῶμά μου*.

Δουλεία, ας, ἡ, (δουλεύω,) prop. *a state of slavery*, Sept. and Class.; but in N. T. only said fig. of *spiritual bondage*, Rom. viii. 15, *πνεῦμα δουλείας*, 'a slavish spirit,' as opp. to the spirit of adoption; of the condition of those who are under the Mosaic law, Gal. iv. 24. v. 1; also of the condition of those who are subject to death, Rom. viii. 21, or its fear, Heb. ii. 15.

Δουλεύω, f. εὔσω, (δοῦλος,) *to be a slave or hired servant*, foll. by a dat. of pers. expr. or impl. I. prop. said of *involuntary service*, 1) of individuals, Matt. vi. 24. Lu. xvi. 13. Eph. vi. 7. 1 Tim. vi. 2. Sept. and Class. 2) of *nations*, denoting political subjection, John viii. 33. Acts vii. 7. Rom. ix. 12. Sept. and Class.; metaph. of 'those subject to the Mosaic law,' Gal. iv. 25.—II. of *voluntary service*, and that fig. *to obey*, Lu. xv. 29. Phil. ii. 22. Gal. v. 13. Rom. xii. 11, and Sept. In a moral sense, said of *obedience to God*, Matt. vi. 24. Lu. xvi. 13. Acts xx. 19. Rom. vii. 6. 1 Th. i. 9; or Christ, Rom. vii. 25. Sept.; or to false gods, Gal. iv. 8. Ex. xxiii. 33; also of *things*, *to be devoted to*, *indulge in*, Matt. vi. 24. Lu. xvi. 13, *μαμωνᾶ*. Rom. vi. 6, *ἁμαρτία*. Rom. vii. 25, *νόμῳ ἁμαρτίας*, and xvi. 18, *τῇ κοιλίᾳ*. Gal. iv. 9, *τοῖς στοιχείοις*. Tit. iii. 3, *ἐπιθυμίαις*. Jos. and Class.

Δούλη, ης, ἡ, (δοῦλος,) prop. *a female slave*, or maid-servant, Acts ii. 18. Sept. and Class.; but used, in the Oriental style, by a female addressing any one greatly superior in rank, instead of the pers. pron. ἐγώ, Lu. i. 38, 48, and Sept.

Δοῦλος, (δέωλος, fr. δέω, to bind,) I. prop. as an ADJ. *δοῦλος*, η, ου, *held in bondage, bound to serve*; foll. by dat. Rom. vi. 19, *παραστ. τὰ μέλη ὑμῶν δοῦλα τῇ δικ.* Wisd. xv. 7, and Class.—II. as a SUBST. (ἄνθρωπος understood,) *a slave or servant*, 1) prop. said of *involuntary ser-*

vice, as that of *a slave*, opp. to a free person, 1 Cor. vii. 21. Gal. iii. 28. Col. iii. 11. Rev. vi. 15; or even of *a servant*, opp. to a master, Matt. xiii. 27, sq. John iv. 51. Acts ii. 18. Eph. vi. 5. 1 Tim. vi. 1. 2) fig. said of *voluntary service, a servant*, implying obedience, fidelity, and devotedness, John xv. 15. Rom. vi. 16. 1 Cor. vii. 23. Gal. iv. 7. So used in modesty of ministers of the Word, *δοῦλος ὑμῶν*, Matt. xx. 27. Said of the faithful followers and devoted servants of God, either as *ambassadors* and legates from God, as Moses, Rev. xv. 3, (so Joshua i. 1. Joseph. Ant. v. 1, 13;) or as the prophets, Rev. x. 7. xi. 18, and Sept.; or simply as *worshippers* of God, Rev. ii. 20. vii. 3. xix. 5, al.—Used in the Oriental style, on addressing a person greatly superior, Lu. ii. 29. Acts iv. 29, and Sept. Said of the faithful followers of Christ, *δοῦλοι τοῦ Χριστοῦ*, Eph. vi. 6. 2 Tim. ii. 24; espec. of the apostles, &c. Rom. i. 1. Gal. i. 10. Col. iv. 12. Ja. i. 1. 2 Pet. i. 1. Jude 1. Rev. xxii. 3. Also used with refer. to *things*, to denote one who is addicted to (as we say, *enslaved to*), any action or practice, foll. by gen. *τῆς ἁμαρτίας*, John viii. 34. Rom. vi. 16, and *τῆς φθορᾶς*, 2 Pet. ii. 19. So ÆL. V. H. ii. 41, *τοῦ πίνειν δ.* and Eurip. Autol. frag. 3, *γνάθου ἡσσημένους*.—III. in the sense of MINISTER, said of the *officers* of an Oriental court, Matt. xviii. 23—32. xxii. 3—10, al. and Class.

Δουλόω, f. ὥσω, *to enslave*, trans. pass. perf. *δεδούλωμαι*, *to be a slave*, equiv. to *δουλεύω*. I. PROP. of the enforced service of a slave, *to make a slave* of any one, Acts vii. 6. 2 Pet. ii. 19. Sept. and Class. Metaph. *δεδούλωμαι*, *to be held bound*, or subject, 1 Cor. vii. 15; absol. *to be in bondage*, Gal. iv. 3, *ὁ ὑπὸ τὰ στοιχεῖα τοῦ κόσμου*.—II. FIG. of voluntary service, *to make devoted* to any one, and pass. *to become devoted*. 1) act. said of *persons*, 1 Cor. ix. 19, *πάσιν ἐμαυτὸν ἐδούλωσα*, 'I have devoted myself to the service of all.' Rom. vi. 22, *ὁ τῷ Θεῷ*. 2) pass. of *things*, as *ὁ τῇ δικαιοσύνῃ*, Rom. vi. 18. *οἶνῳ πολλῷ*, Tit. ii. 3. So *δουλεύειν οἶνῳ*, Liban. Ep. 319.

Δοχῇ, ἡς, ἡ, (δέχομαι,) prop. *reception or entertainment* of guests. Hence, *a banquet or feast*, Lu. v. 29. xiv. 13. Sept. and later Class.

Δράκων, οντος, ὁ, (ἐδρακον, 2 aor. of δέρω, with allusion to its piercing sight,) *a dragon*, or larger kind of serpent, Sept. and Class. In N. T. put symbol. for *ὁ Σατανᾶς*, Rev. xii. 3—17. xiii. 2, 4, 11. xvi. 13. xx. 2. Comp. Gen. iii. 1, sq.

Δράσσω, f. ξω, prop. *to grasp with the hand, take fast hold of*. Hence, *to seize, catch*, any person or thing. In N. T. fig.

1 Cor. iii. 19, δ. τοὺς σοφοὺς, taken from Job v. 13, where Sept. has καταλαμβάνων.

Δραχμή, ἡς, ἡ, (δράσσομαι,) an Attic silver coin, = 6 oboli, 6¼d.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τό, (δρέπω, to pluck off,) a sickle, or crooked knife, for reaping corn, or gathering grapes, Mk. iv. 29. Sept. and later Class.

Δρόμος, ου, ό, (δρέμω, to run,) prop. a running; also, the race run; and sometimes the race-course. In N. T. fig. course of life or action, Acts xiii. 25, πληροῦν τὸν δ. xxi. 24, τελειῶσαι δ. 2 Tim. iv. 7, τελειν δρ.

Δύναμαι, f. ήσομαι, depon. to be able, both in a physical and a moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and circumstances of the case, &c. Always foll. by an infin. expr. or impl., belonging to the same subject. I. foll. by an infin. expressed, either of the pres. as denoting continued action, Matt. vi. 24, οὐ δύνασθε δουλεύειν Θεῷ. vii. 18. Mk. ii. 7, et al.; or more commonly of the aorist, implying transient or momentary action, either past or present, Mk. i. 45. Lu. viii. 19, οὐκ ἠδύναντο συντυχεῖν αὐτῷ. Matt. iii. 9. Mk. vi. 5. Lu. v. 12, et al.; or of the perf. to express completed action in reference to the present time, Acts xxvi. 32, ἀπολέλυσθαι ἠδύνατο ὁ ἄνθρωπος, εἰ, &c.—II. with an infin. implied, suggested by the context, Matt. xvi. 3, οὐ δύνασθε sc. διακρίνειν. Mk. vi. 19. Lu. ix. 40, et al. Constr. with acc. τί depending on ποιεῖν impl., or as acc. of manner, Mk. ix. 22, εἴ τι δύνασαι. 2 Cor. xiii. 8, and Class.

Δύναμις, εως, ή, (δύναμαι,) prop. the being able, ability, power, corporeal & mental. I. said of INTRINSIC power, whether physical or moral, and 1) of the body, Heb. xi. 11, δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε. 1 Cor. xv. 43, τὸ σῶμα ἐγείρεται ἐν δυνάμει, for δυνατόν. 2) gener. Matt. xxv. 15, ἐκάστω κατὰ τὴν ἰδίαν δ. Acts vi. 8. 1 Cor. xv. 56. 2 Tim. i. 7, πνεῦμα δυνάμεως, vigour, courage, opp. to πνεῦμα δειλίας. Heb. i. 3, τὸ ῥῆμα τῆς δυν. αὐτοῦ, 'his powerful word.' vii. 16. xi. 34. Rev. i. 16. Sept. & Class. So in such phrases as κατὰ δύναμιν, 'according to one's power,' 2 Cor. viii. 3, and Class. ὑπὲρ δ. 'beyond one's power,' 2 Cor. i. 8, & Class. ἐν δυνάμει, with power, i. e. adv. mightily, Col. i. 11, 29. 2 Th. i. 11; and without ἐν, Acts iv. 33. Eph. iii. 16. 3) said of God, Christ, or the Holy Spirit, e. gr. ἡ δύναμις τοῦ Θεοῦ, meaning his Almighty energy, &c. gener. Matt. xxii. 29. Mk. xii. 24, et al. sæpe; joined with δόξα, it implies the majesty of God, Rev. xv. 3; and

hence, abstr. for concr. ἡ δύναμις, the 'omnipotence,' the Omnipotent, the Almighty, Matt. xxvi. 64. Mk. xiv. 62. Lu. xxii. 69, ἐκ δεξιῶν τῆς δυν. τοῦ Θεοῦ. Meton. said of a person or thing wherein the power of God is manifested, viz. the manifestation of the power of God, Acts viii. 10, οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ. Rom. i. 16. 1 Cor. i. 18, 24. Elsewhere the gen. Θεοῦ expresses the source, i. e. power imparted by God, 1 Cor. ii. 5. 2 Cor. vi. 7. xii. 9, ἡ δύναμις τοῦ Χριστοῦ: in the sense of omnipotent majesty, Matt. xxiv. 30. Lu. xxi. 27, μετὰ δυνάμεως καὶ δόξης. Mk. ix. 1. xiii. 26. 2 Th. i. 7, μετ' ἀγγέλων δυνάμεως αὐτοῦ. Also said of the Holy Spirit, ἡ δύναμις τοῦ Πνεύματος, the power imparted by the Spirit, Lu. iv. 14. Rom. xv. 13, 19; also of prophets and apostles, as inspired by the Holy Spirit, Lu. i. 17. xxiv. 49. Acts i. 8. 4) said of miraculous power, δύναμις σημείων καὶ τεράτων, the power of working miracles, imparted by the Holy Spirit, Rom. xv. 19. Acts x. 38. 1 Cor. ii. 4. 2 Th. ii. 9. By meton. of effect for cause, plur. δυνάμεις is put for miracles, Matt. vii. 22. xi. 20, and oft. and Sept. Hence, as abstr. for concr. a worker of miracles, 1 Cor. xii. 28, sq. δυνάμεις. 5) said of the essential power, true nature, efficacy, or reality of any thing, Phil. iii. 10, γινῶναι τὴν δύναμιν τῆς ἀναστ. αὐτοῦ. 2 Tim. iii. 5. So, as opp. to λόγος, speech merely, 1 Cor. iv. 19, sq. Metaph. said of language, the force, i. e. the meaning, of a word, 1 Cor. xiv. 11, τὴν δύναμιν τῆς φωνῆς. Dio Cass. lv. 3, δ. τοῦ ὀνόματος. So Latin potestas.—II. said of power as resulting from EXTRINSIC sources, viz. 1) power, authority, Lu. iv. 36. ix. 1. Acts iii. 12. 2 Pet. ii. 11. Rev. xiii. 2. xvii. 13, and Class. Said of omnipotent sovereignty, as due to God; e. gr. in ascriptions, Matt. vi. 13. Rev. iv. 11. v. 12. vii. 12. xi. 17. xii. 10. xix. 1. Meton. abstr. for concr. put for ὁ ἐν δυνάμει ὢν, Eph. i. 21. 1 Cor. xv. 24; plur. in Rom. viii. 38. 1 Pet. iii. 22. So Lat. potestates, and Eng. authorities. 2) in the sense of number, or quantity, Rev. iii. 8, μικρὰν ἔχειν δύναμιν: also by impl. a great quantity, abundance, Rev. xviii. 3, ἐκ τῆς δυνάμεως τοῦ στρήνουσ αὐτῆς. 3) of war-like power, like the Eng. force or forces, host, or army, Lu. x. 19, ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ. Sept. and lat. Class. By Heb. αἱ δυνάμεις τῶν οὐρανῶν, 'the hosts of heaven,' i. e. the sun, moon, and stars, Matt. xxiv. 29. Mk. xiii. 25. Lu. xxi. 26. Sept.

Δυναμόω, f. ὥσω, (δύναμις,) to strengthen, pass. Col. i. 11, ἐν πάσῃ δυνάμει δυναμούμενοι. Sept. and lat. Class.

Δυναστός, ου, ό, (δύναμαι,) one in great power, or influence. 1) a potentate,

prince, Lu. i. 52. 1 Tim. vi. 15; of God, the supreme Potentate, ὁ μόνος δυνάστης, called in 2 Macc. iii. 24, ὁ πάσης ἐξουσίας δ. 2) one invested with political power, espec. under a prince, a *minister of court*, Acts viii. 27, δ. Κανδάκης. Gen. i. 4, οἱ δυνάσται Φαραῶ, and Class.

Δυνατέω, f. ἦσω, (δυνατός,) prop. *to be able*, intrans. Rom. xiv. 4, in some MSS. Hence *to show oneself able*, 2 Cor. xiii. 3, δς οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν.

Δυνατός, ἡ, ὄν, adj. (δύναιμι,) prop. *able to do any thing*. Hence, *strong, powerful* I. GENER. and 1) of *things*, 2 Cor. x. 4, ὅπλα—δυνατὰ τῷ Θεῷ πρὸς, &c. So Xen. Œc. vii. 20, σῶμα δ. πρὸς τι. 2) of *persons*, ὁ δυνατός, the mighty; and, said of God, Lu. i. 49, the Almighty, Ps. xxiv. 8. Hence, δυνατός εἰμι, equiv. to δύναιμι, foll. by infin. both pres. Tit. i. 9. Heb. xi. 19; and aor. Lu. xiv. 31. Rom. iv. 21, et al. Metaph. δυνατός, *strong*, Rom. xv. 1, οἱ δυνατοί, scil. ἐν πίστει. So δυνατός εἶναι, without infin. 2 Cor. xii. 10. xiii. 9.—II. SPEC. in phrases, as δυνατός ἐν τινι, *able*, i. e. eminent in any thing, Lu. xxiv. 19, δ. ἐν ἔργῳ καὶ λόγῳ. Acts vii. 22, δ. ἐν λόγοις καὶ ἐν ἔργοις. Comp. Thuc. i. 139, λέγειν τε καὶ πράσσειν δ. Acts xviii. 24, δ. ἐν ταῖς γραφαῖς, ‘*eminent in Scrip. learning*.’—III. οἱ δυνατοί, *the powerful, the great*, said of persons in authority, 1 Cor. i. 26. Rev. vi. 15; of the Sanhedrim, Acts xxv. 5, and Class. espec. Thuc.—IV. neut. δυνατόν, *possible*, (lit. *able to be done*), in the phrase εἰ δυνατόν, absol. or with ἐστι, ‘*if possible*,’ Matt. xxiv. 24. xxvi. 39, et al. and Class. Foll. by dat. of pers. ‘*possible for, or with any one*,’ Mk. ix. 23. xiv. 36. Acts xx. 16, et al. and Class. Hence τὸ δυνατόν as subst. equiv. to δύναμις, Rom. ix. 22.

Δύνω, aor. 2. ἔδυν, (δύω, δῦμι, to immerse,) *to go down, sink*; said of the sun, Mk. i. 32. Lu. iv. 40. Sept. and Class.

Δύο, οἱ, αἱ, τὰ, *two*, indecl. in Attic writ. and N. T. except that the irregular and later δυσι occ. in Matt. vi. 24. xxii. 40. Lu. xii. 52, et al. Note—the phrases δύο ἢ τρεῖς, *some, a few*, Matt. xviii. 20. 1 Cor. xiv. 29. ἀνὰ δύο, κατὰ δύο, *in two (parts), δύο δύο, two and two*.

Δυσ-, an inseparable partic. importing, like the English *un-, in-, mis-*, 1) *contrariety*, or *adversity* of any kind; 2) *difficulty*, *pain*, &c.

Δυσβάστακτος, ου, ὁ, ἡ, adj. (δύς, difficult, and βαστάζω,) *hard to be borne*, φορτία δ. Matt. xxiii. 4. Lu. xi. 46. Sept. and Class.

Δυσεντερία, ας, ἡ, (δύς, bad, and

ἔντερον, intestine,) *dysentery*, plur. Acts xxviii. 8, and Class.

Δυσερμήνευτος, ου, ὁ, ἡ, adj. (δύς and ἐρμηνεύω,) prop. *difficult of explanation*, and by impl. *hard to be understood*, Heb. v. 11, and lat. Class.

Δύσκολος, ου, ὁ, ἡ, adj. (δύς, κόλον, food,) prop. ‘*difficult about one’s food*.’ Hence, gener. of persons, *hard to please, peevish*; and of things, *hard to be pleased with, disagreeable*, Xen. Mem. ii. 2, 2. In N. T. *hard to be accomplished, difficult*, Mk. x. 24. Joseph. and Class.

Δυσκόλως, adv. (δύσκολος,) *with difficulty, hardly*, Matt. xix. 23. Mk. x. 23. Lu. xviii. 24, and Class.

Δυσμή, ἡς, ἡ, (δύνω,) but more usually plur. δυσμαί, the going down of the sun. In N. T. by impl. *the West*, Matt. viii. 11, et al. Sept. and Class.

Δυσνόητος, ου, ὁ, ἡ, adj. (δύς, νοητός,) *hard to be understood*, 2 Pet. iii. 16, ἔστι δυσνόητά τινα. Diog. Laërt. ix. 13, δ. τε καὶ δυσεξήγητον.

Δυσφημέω, f. ἦσω, (δύς, φήμη,) prop. *to utter words of ill omen* against any one, Eurip. Hec. 183; and by impl. *maledicere*. In N. T. *to revile, defame*, 1 Cor. iv. 13, in some Edd. Sept. & Class.

Δυσφημία, ας, ἡ, (δυσφημέω,) prop. *ill-omened language*; also, *injurious language, malediction*; further, by impl. *reproach, calumny*, 2 Cor. vi. 8, and Class.

Δώδεκα, οἱ, αἱ, τὰ, indecl. *twelve*, Matt. ix. 20, et al. sæpe. So οἱ δώδεκα, *the Twelve*, i. e. apostles, Matt. xxvi. 14, 20, et al.

Δωδέκατος, η, ου, adj. *the twelfth*, Rev. xxi. 20.

Δωδεκάφυλον, ου, τὸ, (δώδεκα, φυλή,) a subst. formed, by ellipse of ἔθνος, from the adj. δωδεκάφυλος, ‘*consisting of twelve tribes*,’ found in Orac. Sibyll. iii, p. 365, Gall. and also Acts xxvi. 7, denoting, like τὸ Ἑλληνικόν in Thuc. *the whole Jewish nation*.

Δῶμα, ατος, τὸ, (δέμω,) prop. *a building, house*, as often in Homer; but gener. *a chamber or room*, Hom. Il. i. 600. In N. T. only in phr. ἐπὶ τοῦ δώματος, ‘*upon the house*,’ i. e. the house-top, which in the East is flat, Matt. xxiv. 17. Mk. xiii. 15. Lu. v. 19; or ἐπὶ τὸ δῶμα, Lu. xvii. 31. Acts x. 9. So Hdian vii. 12, 11, εἰς τὸ δῶμα. Matt. x. 27. Lu. xii. 3, ἐπὶ τῶν δωματίων, i. e. by impl. *publicly*. Comp. 2 Sam. xvi. 22.

Δωρεά, ας, ἡ, (δίδωμι,) *a gift*, John iv. 10. Acts viii. 20. xi. 17. Rom. v. 15. 2 Cor. ix. 15. Heb. vi. 4. Eph. iv. 7. Foll. by gen. of that in which the gift consists, Acts ii. 38. x. 45, ἡ δ. τοῦ ἀγ.

Πνεύματος. Rom. v. 17, τῆς δικαιοσύνης. Eph. iii. 7, τῆς χαρίτος τοῦ Θεοῦ. Sept. and Class.

Δωρεάν, adv. formed from accus. of δωρεά, by ellip. of κατὰ, gratuitously. In N. T. it denotes, 1) *freely, gratis*, without requital, Matt. x. 8. Rom. iii. 24. 2 Cor. xi. 7. 2 Th. iii. 8, et al. Sept. and Class. 2) *groundlessly, causelessly*, John xv. 25, ἐμίσησάν με ὁ. Gal. ii. 21, ἄρα Χρ. ὁ ἀπέθανε. Sept. in Ps. xxxv. 7. See Jos. Ant. xvi. 4, 2.

Δωρέω, or more usually Δωρέομαι, f. ἥσομαι, depon. mid. (δωρεά,) *to make a present of any thing*, trans. Mk. xv. 45, ἐδωρήσατο τὸ σῶμα τῷ Ἰ. 2 Pet. i. 3, πάντα δωρημένης, and 4, τὰ μέγιστα ἐπαγγέλματα δωρήηται.

Δώρημα, ατος, τὸ, (δωρέω,) lit. 'something given to any one,' a gift, Rom. v. 16. Ja. i. 17.

Δῶρον, ον, τὸ, a gift, Matt. ii. 11. Eph. ii. 8. Rev. xi. 10. Sept. and Class. Said of gifts dedicated to God, *an offering, sacrifice*, Matt. v. 23, sq. viii. 4. xxiii. 18, sq. Heb. v. 1. viii. 3, 4. ix. 9. xi. 4. See my Note on Heb. v. 1. In Matt. xv. 5. Mk. vii. 11, δῶρον, scil. ἐστι, the sense is, 'it is a gift to,' i. e. consecrated to, God. So also of money contributed to sacred uses in the Temple, Lu. xxi. 1, 4, ἐβαλον εἰς τὰ δῶρα τοῦ Θεοῦ. Sept. and Class.

Ε.

*Εα, an interj. expressive of *wonder* or *complaint*, Mk. i. 24. Lu. iv. 34. Sept. & Class.

Ἐάν, conjunct. (for εἰ ἂν,) *if*, contr. also into ἂν. It differs from εἰ, inasmuch as εἰ expresses a condition merely hypothetical, i. e. a *subjective* possibility; while ἔάν implies a condition which experience must determine, i. e. an *objective* possibility, and accordingly always refers to something future. Ἐάν is usually construed with the subjunct. in later writers; also with the indic. and very rarely in Class. with the optat. It is used in two ways: 1) alone; 2) in connexion with other particles. I. USED ALONE, and I. with the *subjunct.* and implying uncertainty, with the prospect of decision; 1) with the subj. *pres.* and in the apodosis foll. by indic. fut. Matt. vi. 22, sq. Lu. x. 6, et al. Sept. and Class. The future of the apodosis, or the whole of the apod. is sometimes to be supplied, John vi. 62, ἔάν οὖν θεωρήτε, &c. i. e. 'how much more will this offend you?' Acts xxvi. 5. 1 Cor. iv. 15. Instead of the fut. indic. is put the aor. subj. after οὐ μὴ, Acts xiii. 41,

ἔργον ᾧ οὐ μὴ πιστεύσητε, ἔάν τις ἐκδηγήται ὑμῖν. 2) foll. by imper. pres. John vii. 37. Rom. xii. 20, or aor. Matt. x. 13. Mk. ix. 43. 3) foll. by indic. pres. John viii. 16, et al. sæpe. 4) with the subj. aor. and in the apod. Also foll. by indic. fut. Matt. iv. 9, et al. sæpe. Sept. & Class. With the apodosis or the fut. implied, Mk. xi. 32, ἀλλ' ἔάν εἰπωμεν, Ἐξ ἀνθρώπων, i. e. 'ye know what will follow.' Fut. for imper. Matt. xxi. 3. 1 John v. 16; foll. by imper. pres. Matt. xviii. 17, or aor. Matt. xviii. 15, 17; foll. by indic. pres. Matt. xviii. 13, et al.; by aor. subj. 1 Cor. vii. 28. Ja. iv. 15. Sometimes with both subj. pres. and aor. in the same clause, 1 Cor. xiv. 23, 24. Ja. ii. 15. 1 John i. 6.—II. with the *indic.* but only in later Gr. writers. 1 John v. 15, ἔάν οἶδαμεν—οἶδαμεν ὅτι, &c.—III. used in respect to things certain as if they were uncertain, and hence equiv. to ὅταν with subj. John xii. 32, ἔάν ὑψωθῶ ἐκ τῆς γῆς. xiv. 3. 1 John iii. 2, and Sept.—IV. used instead of ἂν, in the N. T. and later Gr. writers, found in relative clauses and with rel. words, whereby they become more general, implying mere possibility, and so equiv. to our *ever, soever*, Lat. *cunque*, taking the subj. only; e. gr. ὅς ἔάν, *whosoever, whatsoever*, Matt. v. 19. vii. 9, et al. sæpe. ὅστις ἔάν, Col. iii. 23. ὅσος ἔάν, *whosoever, as many as*, Matt. xviii. 18. ὅπου ἔάν, *whosoever*, Matt. viii. 19. οὗ ἔάν, *whosoever*; ὡς ἔάν, *as if, as when*, Mk. iv. 26, et al. καθὼς ἔάν, *according to, whatsoever*.—II. IN CONNEXION WITH OTHER PARTICLES and with subj. only; where however, each usually retains its own power, e. gr. ἔάν δὲ καί, *but if also*, Matt. xviii. 17. 1 Cor. vii. 11, 28. 2 Tim. ii. 5. ἔάν μὴ, *if not*, i. e. *unless, except*, Matt. v. 20. xxvi. 42. Mk. iv. 22. x. 30. ἔάνπερ, *if indeed, if now*, Heb. iii. 6, 14. vi. 3, and Class. ἔάν τε, *if it be, be it that*, 2 Cor. x. 8. Rom. xiv. 8. Sept. and Class.

Ἐαυτοῦ, τῆς, τοῦ, refl. pron. third pers. *of oneself, of itself*, contr. αὐτοῦ, τῆς, τοῦ, I. prop. of the third pers. sing. and plur. Matt. viii. 22, et al. sæpiss.—II. as a *general reflexive* pron. standing also for the first and second persons, Rom. viii. 23. 1 Cor. xi. 31, et al. sæpe, and Class.—III. plur. *in a reciprocal sense*, for ἀλλήλων, e. gr. λέγοντες πρὸς ἑαυτοὺς, for ἀλλ. Mk. x. 26. John xii. 19, and Class.—IV. *with prepositions*, as ἀπ' ἑαυτοῦ, δι' ἑαυτοῦ, *by itself, in its own nature*, Rom. xiv. 14. ἐν ἑαυτῷ, *in himself*, Matt. xiii. 21. Mk. v. 30, et al. Sept. In the phrase γίνεσθαι or ἔρχεσθαι ἐν ἑαυτῷ, *to come to oneself, recover one's senses*, Acts xii. 11. ἐξ ἑαυτοῦ, *of or by oneself, alone*, 2 Cor. iii. 5. καθ' ἑαυτὸν, *by himself*,

Acts xxviii. 16. Ja. ii. 17. μεθ' *ἑαυτοῦ*, *along with*, Matt. xii. 45. παρ' *ἑαυτῶ*, *by himself*, 1 Cor. xvi. 2. πρὸς *ἑαυτὸν*, *to one's house, home*, Jo. xx. 10, and perhaps Lu. xxiv. 12.

Ἐάω, f. *άσω*, gener. *to let*, either *to let happen*, i. e. *to suffer*, or *to let be*, *let alone*. In N. T. I. prop. *to let happen*, permit, foll. by acc. and infin. Matt. xxiv. 43. Lu. iv. 41. Acts xiv. 16. xxvii. 32. xxviii. 4. 1 Cor. x. 13, et al. and Class.—II. *to let be*, or *alone*, foll. by acc. of pers. Acts v. 38, *ἑάσατε αὐτούς*. Sept. in Job vii. 19, and Class. as Thuc. viii. 63, 4; said of things, *to let alone*, and absol. *to desist*, Lu. xxii. 51, *ἑάτε ἕως τούτου*.—III. *to leave to*, *commit to*, 1) of pers. *to leave in charge*, Acts xxiii. 32, *ἑέσαντες τοὺς ἱππεῖς πορεύεσθαι*. So Jos. Ant. ii. 9, 4, *ἔϊσαν ἐπὶ τῷ Θεῷ σωτηρίαν αὐτοῦ*, or *leave behind*, suffer to remain, as Soph. Trach. 329. 2) of things, *to let go*, Acts xxvii. 40, *ἔϊων εἰς τὴν θάλασσαν*.

Ἐβδομήκοντα, οἱ, αἱ, τὰ, indecl. *seventy*, Acts vii. 14. xxiii. 23. xxvii. 37. Lu. x. 1. 17, οἱ *ἑβδ.* the *Seventy* disciples, sent out by Christ as teachers.

Ἐβδομηκοντάκις, adv. *seventy-times*, Matt. xviii. 22, *ἑβδ. ἑπτὰ*, a high certain, for an uncertain and unlimited number, as Gen. iv. 24.

Ἐβδομος, η, ου, ord. adj. *seventh*, John iv. 52. Heb. iv. 4, et al.

Ἐγγίζω, f. *ίσω*, (*ἐγγύς*), prop. act. *to bring near*, *cause to approach* to, Gen. xlviii. 10. Polyb. viii. 6, 7, *ἐγγ. τῇ γῇ τὰς ναῦς*, but gener. in neut. sense (like *βαδίζω* and *ἐλπιζω*), *to draw near*, *approach to*, foll. by dat. and sometimes *εἰς* or *ἐπὶ*, said both of persons, Matt. xxvi. 46. Mk. xiv. 42, et saepe al. or foll. by acc. with *εἰς* or *πρὸς*; and of things, Matt. iii. 2, *ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν*. iv. 17, et al. Also *ἐγγίζειν τῷ Θεῷ* in Sept. *to offer sacrifice*; but in N. T. *to approach to God*, in acts of worship, Heb. vii. 19. Ja. iv. 8. And, on the other hand, God is said *ἐγγίζειν τοῖς ἀνθρώποις*, *to draw near* to believers by the aids of the Holy Spirit, and grace given from on high.

Ἐγγράφω, (ἐν, γράφω), prop. *insculpere*, *to engrave*, Hdot. iv. 19; also, with allusion to the waxed writing-tablets of the ancients, *to write any thing in a letter*, or *to inscribe it in a list or written document*. In N. T. metaph. *to infix in the heart*, 2 Cor. iii. 2, 3, *ἐπιστολὴ ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν*. Jos. and Class.

Ἐγγυος, ου, ὁ, ἡ, prop. adj. (from *ἐγγύη*, *baile*), *yielding a pledge*, 2 Macc. x. 28. In N. T. subst. masc. ὁ *ἐγγυος*, a *surety*, metaph. Heb. vii. 22.

Ἐγγύς, adv. *near*, said both of place and time; but gener. the latter. In N. T. I. of *place* absol. John xix. 42; foll. by gen. John iii. 23. vi. 19, et al. Sept. and Class.; foll. by dat. Acts ix. 38. xxvii. 8. Fig. *near* for *aide*, Phil. iv. 5, ὁ Κύριος *ἐγγύς*; foll. by gen. Heb. vi. 8. viii. 13. Rom. x. 8. So οἱ *ἐγγύς*, scil. *ὄντες*, *those who are near*, i. e. the Jews as having the knowledge and worship of the true God, opp. to οἱ μακρὰν, the Gentiles, Eph. ii. 17. Is. lviii. 19. So *ἐγγύς γίνεσθαι*, *to become near* to God, i. e. by embracing the Gospel, Eph. ii. 13.—II. of *time*, *ἐγγύς τὸ θέρος*, Matt. xxiv. 32. Mk. xiii. 28. Lu. xxi. 30, et al. & Class.

Ἐγγύτερον, adv. compar. of *ἐγγύς*, *nearer*, said of time, Rom. xiii. 11.

Ἐγείρω, f. *ερῶ*, *to wake up*, *cause to arise*, *arouse*, I. prop. *to rouse from sleep*, with allusion to its recumbent posture, Matt. viii. 25. Acts xii. 7. Mk. iv. 27. Sept. and Class. Fig. *to rouse from sluggishness*, Rom. xiii. 11. So metaph. *from death*, of which sleep is the emblem. Thus *ἐγείρειν τοὺς νεκροὺς*, *to raise the dead*, Matt. x. 8. John v. 21. Acts xxvi. 8. 1 Cor. xv. 15. 2 Cor. i. 9. Also *ἐγ. ἐκ νεκρῶν*, John xii. 1, et al.—II. the idea of sleep being dropped, *TO CAUSE TO RISE UP*, and mid. *to raise oneself up*, *rise up*, 1) prop. of persons, as sitting, Acts iii. 7, reclining at table, John xiii. 4, &c. and so of sick persons, Matt. viii. 15. Mk. i. 31. Also, with the notion of convalescence, *to set up again*, *to heal*, Ja. v. 15. 2) by an Oriental pleonasm, prefixed to verbs of going, or going about anything, Matt. ii. 13, sq. *ἐγερεθῆς παράλαβε τὸ παιδίον*, ii. 20. John xi. 29, et al. 3) fig. of persons, mid. *to rise up against* as an adversary, Matt. xxiv. 7. Mk. xiii. 8. Lu. xxi. 10. Sept. Jos. Ant. viii. 7, 6; of things, *to raise up*, as out of a pit, Matt. xii. 11; also *to build*, lit. *raise a building*, John ii. 19, 20. Jos. Ant. iv. 6, 5. Hdot. viii. 1, 12, and ii. 12.—III. metaph. *to raise up*, *cause to arise* or *exist*, and mid. *to arise*, *appear*, Lu. i. 69. Acts xiii. 22. Matt. xi. 11, et al. *to cause to be born*, Matt. iii. 9. Lu. iii. 8.—IV. intrans. with *ἑαυτὸν*, &c. implied, *to awake*, *arise*, either prop. or fig. Eph. v. 14, (where see my note,) also *to rise from a recumbent posture*, Mk. ii. 9, 11. iii. 3. v. 41, et al.

Ἐγερσις, εως, ἡ, (*ἐγείρω*), prop. a *waking up from sleep*, but in N. T. from the dead, a *resurrection*, Matt. xxvii. 53.

Ἐγκάθετος, ου, ὁ, ἡ, prop. an adjunct. (from *ἐγκάθημαι*, *to sit in ambush*), *sitting in ambush*, *lying in wait*, Polyb. v. 70. Sept. Job xix. 12. xxxi. 9, but gener. as a subst. And so in N. T. Lu. xx. 20,

ἀπέστειλαν ἐγκαθέτους, 'suborned emissaries,' or spies. So Jos. Bell. ii. 5, and vi. 5, 2. Demosth. 1483, 2. Polyb. xiii. 5, 1.

Ἐγκαίνια, ἰών, τὰ, (ἐν, καινός,) prop. an imitation or handselling of any thing new. Sept. In N. T. the feast at the consecration of something new; and gener. the festival of dedication, John x. 22, ἐγένετο τὰ ἐγκαίνια.

Ἐγκαινίζω, f. ἴσω, (ἐν, καινίζω,) prop. to renew, 2 Chron. xv. 8, or initiate, Deut. xx. 5. In N. T. fig. to initiate, Heb. x. 20, ἐνεκαίνισεν ὁδὸν, i. e. καινήν ἐποίησε, for κατεσκεύασε, and ix. 18, to consecrate, and by impl. to sanction, ἐγκεκαίνισται, 'was consecrated or sanctioned' (of the first covenant). So 1 Sam. xi. 14, ἐγκαίνισεν τὴν βασιλείαν.

Ἐγκαλέω, f. ἴσω, (ἐν, καλέω,) prop. to call in or into, a forensic term, to call a person into a court of justice, to call upon him to answer to a charge. Hence, to accuse, or bring a charge against, foll. either by dat. of pers. Acts xix. 38. Jos. & Class. or by acc. of pers. or in pass. with gen. of thing, Acts xix. 40. xxiii. 29. xxvi. 7, or by κατὰ with gen. of pers. Rom. viii. 33.

Ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) to leave behind in any place or state, or gener. to leave. In N. T. 1) prop. Acts ii. 27, οὐκ ἐγκ. τὴν ψυχὴν μου εἰς ἄδου. Demosth. 1326, 25. 2) spec. in the sense to leave remaining, Rom. ix. 29, εἰ μὴ—ἐγκατέλιπε, and Class. 3) by impl. to leave unsuccoured, forsake, abandon, with acc. of pers. Matt. xxvii. 46. Mk. xv. 34. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. x. 25. xiii. 5. Sept. and Class.

Ἐγκατοικέω, f. ἴσω, (ἐν, κατοικέω,) to dwell, or reside among, 2 Pet. ii. 8. Sept. and Class.

Ἐγκεντρίζω, f. ἴσω, (ἐν, κεντρ.) to prick in, i. e. put spurs into. Also to insert, by making a puncture, (the notch made into the stick in grafting,) to engraft, as trees, Theophr. H. Pl. ii. 3. Marc. Ant. xi. 8. Geopon. x. 76. Athen. 653.

Ἐγκλημα, atos, τό, (ἐγκαλέω,) an accusation, Acts xxiii. 29. xxv. 16, & Class.

Ἐγκομβόομαι, f. ὤσομαι, (ἐν, κόμβος, a string, loop, &c. to tie up a garment; hence ἐγκόμβωμα, a kind of apron fastened with strings, Pollux iv. 119,) mid. to clothe oneself with an ἐγκόμβωμα. In N. T. gener. to put on, clothe oneself in; foll. by acc. of thing, metaph. 1 Pet. v. 5, τὴν ταπεινοφροσύνην ἐγκομβώσασθε.

Ἐγκοπή, ἡς, ἡ, (ἐγκόπτω,) an obstacle, hindrance, by which the means for effecting any thing are cut off, 1 Cor. ix. 12. Diod. Sic. i. 32.

Ἐγκόπτω, f. ψω, (ἐν, κόπτω,) prop. to cut in, indent. Hence, to cut a ditch,

and, by impl. to separate one plot of ground from another, and also to cut off any one's course, by digging trenches in his way: and metaph. to impede, hinder any one in what he is about, Rom. xv. 22, διὸ καὶ ἐνεκοπτόμην. Gal. v. 7, τίς ὑμᾶς ἐνέκοψε; 1 Thess. ii. 18, ἐνέκοψεν ἡμᾶς ὁ Σ. Farther, in the sense to retard, Acts xxiv. 4, μὴ ἐπὶ πλεῖόν σε ἐγκόπτω.

Ἐγκράτεια, as, ἡ, (ἐγκρατής,) self-controul, temperance, Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6, and Class.

Ἐγκρατεύομαι, f. εὔσομαι, dep. mid. lit. to be ἐγκρατής, i. e. ἐν κράτει, 'in the possession of power of any kind,' espec. self-controul. Hence, to be continent, abstinent, 1 Cor. vii. 9. ix. 25. Gen. xliii. 31. Not found in Class.

Ἐγκρατής, ἐός, ὁ, ἡ, adj. (for phrase ὁ ἐν κράτει τινὸς ὢν or ἐχων,) prop. one in possession of power over any thing, also having mastery over, foll. by gen. Class. oft. Hence, as in N. T., metaph. possessing self-command, having mastery over the passions and appetites, temperate, continent, abstinent, Tit. i. 8, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, a sense freq. in Class. but almost always foll. by gen. of thing or ἐαυτοῦ. This absol. use is very rare, but occ. in Xenoph. Mem. iv. 8, 11, where it is distinguished from εὐσεβίης and δίκαιος, also from σώφρων, iii. 9, 4. So also, but of continency of tongue, in Eclus. xxvi. 15, where γυνὴ αἰσχυνηρὰ is opp. to ἐγκρατής ψυχῇ, as in Xen. Symp. viii. 27, it is opp. to αἰδούμενος.

Ἐγκρῖνω, f. ἰνώ, (ἐν, κρίνω,) the opp. to ἐκκρίνω, lit. 'so to discriminate, as to admit in' or into a certain number. Hence, to reckon among, foll. by dat. 2 Cor. x. 12, οὐ γὰρ πολυῶμεν ἐγκρίναι ἢ συγκρίναι ἐαυτούς τισι τῶν ἐαυτοὺς συνιστανόντων: and so oft. in Class.

Ἐγκρύπτω, f. ὕψω, (ἐν, κρύπτω,) to hide any person in any place, or to hide any thing in another thing; as Diod. Sic. iii. 62. Hom. Od. v. 488. Hence, to mix one substance in another, to mix in, knead in, as leaven with flour, Matt. xiii. 33. Lu. xiii. 21, ἦν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρον σάτα τρία. So Sept. in Ezek. iv. 12, ἐγκρυφίαν κρίθινον φάγεσαι αὐτὰ, ἐν βολβίτοις κόπρου ἀνθρωπίνης ἐγκρύψεις αὐτά.

Ἐγκυος, ου, ἡ, adj. equiv. to ἐγκύμων, pregnant, Lu. ii. 5. Sept. and Class.

Ἐγχρῖω, f. ἴσω, (ἐν, χρίω,) to rub in, as Tob. xi. 8, τὴν χολὴν εἰς τοὺς ὀφθαλμοὺς ἐγχ. Jer. iv. 30, ἐὰν ἐγχρίσῃ στίβι τοὺς ὀφθαλμούς σου. So Rev. iii. 18, κολλούριον ἐγχρίσαι τοὺς ὀφθαλμούς: with ὀφθ. Philo, 589.

Ἐγὼ, pron. of first pers. I, plur. ἡμεῖς.

Sometimes used with emphasis, Matt. iii. 11, 14. v. 22. John iv. 26, et al. sæpe. Occasionally employed by St. Paul, when the speaker puts himself as the representative of all, or vice versâ, e. gr. ἐγὼ for ἡμεῖς, Rom. vii. 9—20, 24, 25. 1 Cor. x. 30. ἡμεῖς for ἐγὼ, 1 Cor. i. 2, 3. ii. 10. The genit. μου and ἡμῶν are often used instead of the possess, ἐμὸς, &c.

Ἐδαφίζω, f. ἴσω, (ἔδαφος,) to level with the ground, destroy, trans. Lu. xix. 44, ἐδαφιοῦσί σε (of Jerusalem). Sept. and Class.

Ἐδαφος, εος, τό, (ἔδος, seat,) the base, or bottom of any thing, on which it rests; e. gr. of a ship, Hom. Od. v. 249; of a room, the floor, Sept. In N. T. the ground, Acts xxii. 7, ἐπεσον εἰς τὸ ἔ. Sept. and Class.

Ἐδραῖος, αῖα, αῖον, adj. (ἔδρα, seat, for ἔδος,) prop. seated, sedentary, Xen. Lac. i. 3, but gener. metaph. stable, immovable, as said of things. In N. T. of persons, fixed, firm, stedfast, in mind and purpose, as a column on its base, 1 Cor. vii. 37, ἔστηκεν ἐδραῖος ἐν τῇ καρδίᾳ. xv. 58, ἐδραῖοι γίνεσθε. Col. i. 23, τεθεμελιωμένοι καὶ ἐδραῖοι τῇ πίστει. So Ignat. Epist. to Ephes. § 10, ἐδραῖον τῇ πίστει. Plato, p. 98, and so ἐδραῖως, Hdian. iii. 14, 10.

Ἐδραῖωμα, ατος, τό, (ἐδραῖω, from ἐδραῖος,) foundation, 1 Tim. iii. 15.

Ἐθελοθρησκεία, ας, ἡ, (ἔθελω, θρησκεία,) voluntary, or supererogatory worship, beyond what God requires, an affected worship, Col. ii. 23, ἐν ἔθ. καὶ ταπεινοφροσύνῃ. Comp. ἐθελοδικαιοσύνη.

Ἐθέλω, see Θέλω.

Ἐθίζω, f. ἴσω, (ἔθος,) of persons, to accustom, and pass. to be accustomed; of things, to be customary, Xen. Eq. vii. 7. Mem. iii. 14, 6. In N. T. τὸ εἰθισμένον, what is customary, a custom or rite, Lu. ii. 27.

Ἐθνάρχης, ου, ὁ, (ἔθνος, ἄρχω,) a ruler of a people, a prefect, 2 Cor. xi. 32. Jos. and lat. Gr. writ.

Ἐθνικός, ἡ, ὄν, adj. (ἔθνος,) in Class. prop. national, popular. In N. T. in the Jewish sense, gentile, heathen, not Jewish, Matt. vi. 7. xviii. 17.

Ἐθνικῶς, adv. (ἔθνικός,) in the manner of Gentiles, Gal. ii. 14.

Ἔθνος, εος, τό, (contr. fr. ἔθνος, fr. ἔθος, mos,) gener. a multitude, or people, implying intercommunity, or the being wonted to each other. In N. T. it is used, I. gener. for the people or inhabitants of a country, Acts viii. 9, τὸ ἔ. τῆς Σαμ. and xvii. 26, πᾶν ἔ. ἀνθρώπων. 1 Pet. ii. 9, al.—II. in the sense nation, as distinct from others, Matt. xx. 25. Mk. x. 42, et al.

—III. in the Jewish sense, τὰ ἔθνη, the Gentile nations, the Gentiles, i. e. non-Jews, Matt. iv. 15. x. 5. Mk. x. 33, et sæpe.

Ἔθος, εος, τό, (ἔθω,) a custom, usage, whether by law, or otherwise, Lu. i. 9. ii. 42. xxii. 39, et al. Apocr. and Class.

Ἔθω, occ. only in perf. 2. εἰθωα, with pres. signif. to be accustomed. Hence, pluperf. εἰώθειν, as imperf. Matt. xxvii. 15. Mk. x. 1, and Class. Partic. εἰωθός, Lu. iv. 16. Acts xvii. 2, κατὰ τὸ εἰωθός αὐτῷ. So in Numb. xxiv. 1.

Εἰ, a conditional conjunction, if, expressing a condition merely hypothetical, and separate from all experience; i. e. a mere subjective possibility, and accordingly differing from εἰάν. It is sometimes construed with the opt., but more usually with the subjunct. It has two leading uses, 1) as a conditional particle; 2) as an interrogative particle. I. as a CONDIT. PARTIC. used ALONE, without other particles, I. with the opt. implying that the thing in question is possible, but uncertain, though assumed as probable. In N. T. it is foll. only by the indic. in the apodosis, affirming something definite; e. gr. foll. by pres. 1 Pet. iii. 14, εἰ καὶ πάσχοιτε, 'even if, as it is probable, ye should suffer;' by perf. Acts xxiv. 19, οὓς ἔδει ἐπὶ σοῦ παρεῖναι, καὶ κατηγορεῖν, εἴ τι ἔχοντες πρὸς με, 'if they had had any thing to urge against me.' Elsewhere in parenth. Acts xxvii. 39, εἰ δύναιτο. 1 Pet. iii. 17, εἰ θέλοι. εἰ τύχῃ, it may be, perhaps, 1 Cor. xiv. 10.

—II. with the indic. implying possibility without the expression of uncertainty, a condition, or contingency, as to which there is no doubt, 1) with the indic. pres. and in the apod. foll. by pres. Matt. xix. 10, εἰ οὕτως ἐστὶν ἡ αἰτία—οὐ συμφέρει, &c. Acts v. 39. Rom. viii. 25. 1 Cor. ix. 17; by imper. Matt. iv. 3, εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ, &c. xix. 17. xxvii. 42. John vii. 4. 1 Cor. vii. 9. Class.; by indic. fut. Mk. xi. 26, εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει. Acts xix. 39. Rom. viii. 11. Heb. ix. 13, and Class.; by indic. aor. Matt. xii. 26, 28. Gal. ii. 21; by perf. 1 Cor. xv. 13, 16, εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. Rom. iv. 14. 1 Cor. xi. 17. Class. 2) with the indic. fut. and in the apodosis foll. either by pres. 1 Pet. ii. 21, or perf. as pres. Ja. ii. 11, or by fut. Matt. xxvi. 35. 3) with the indic. perfect, and in the apodosis by pres. Acts xxv. 11. 1 Cor. xv. 14, 17, 19. 2 Cor. v. 16, and Class.; or by imper. Acts xvi. 15; by fut. John xi. 12. Rom. vi. 5; by perf. 2 Cor. ii. 5. 4) with the indic. aorist, and in the apod. foll. by pres. Rom. iv. 2, εἰ Ἀ. ἐξ ἔργων ἐδικαίωθη, ἔχει καύχημα. xv. 27. 1 John iv.

11; by imper. John xviii. 23; by fut. John xiii. 32; by aor. Rom. v. 10. 5) with the indic. of the *historic tenses*, and in the apod. a similar tense with *ἂν*, expressing a previous condition on which depended a certain result, but implying that neither has taken place. Foll. by imperf. in the sense *would be, would do, &c.* after imperf. with *εἰ*, Lu. vii. 39, οὗτος εἰ ἦν προφ. ἐγίνωσκειν ἂν. John v. 46. ix. 41. xv. 19. 1 Cor. xi. 31; after aor. with *εἰ*, Heb. iv. 8. Gal. iii. 21; by aor. in the sense *would have been, would have done, &c.* after imperf. with *εἰ*, John xiv. 28, εἰ ἠγαπάτέ με, ἐχάρητε ἂν. xviii. 30. Acts xviii. 14; by pluperf. in the sense *would have been, &c.* after imperf. with *εἰ*, John xi. 21, εἰ ἦς ὥδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 1 John ii. 19, and Class. 6) with the indic. sometimes where the opt. would rather be expected, viz. where a thing is uncertain, though assumed as probable, Acts xx. 16, ἔσπευδε γάρ, εἰ δυνατόν ἦν αὐτῷ, γενέσθαι, &c. and Class. And even where there is no probability nor even assumed possibility, Mk. xiv. 35, εἰ δυνατόν ἐστι. Mk. xiv. 35, εἰ δυνατόν ἐστι, παρέλθῃ ἡ ὥρα. Matt. xxiv. 24. Mk. xiii. 22. 7) in the urbanity of Greek discourse, *εἰ* with the indic. is said of things not merely probable, but certain, and dependent on no condition. Thus after θαυμάζω and other similar verbs; where it is equiv. to ὅτι, Mk. xv. 44, ἐθαύμασεν εἰ ἥδη τέθνηκε. 1 John iii. 13, and Class. Acts xxvi. 8, τί ἄπιστον κρίνεται εἰ, &c. 2 Cor. xi. 15. Also as equiv. to ἐπεὶ, *since, inasmuch as*, both with indic. pres. Matt. vi. 30. John vii. 23, and aor. John xiii. 14, 32. Also in εἴ τις, εἴ τι, *if any one, &c.* used emphat. for ὅστις, and either with indic. pres. Lu. xiv. 26. Mk. ix. 35, &c. or indic. fut. 1 Cor. iii. 14, 15, or perf. 2 Cor. vii. 14. x. 7.—III. with the *subj.* rarely both in N. T. and early Greek writers, and only where an action, &c. depends upon something future, *if, if so be*, and with a neg. *unless, except*, Lu. ix. 13, εἰ μήτι πορ. ἡμεῖς ἀγοράσωμεν. 1 Cor. xiv. 5, ἐκτός εἰ μὴ διερμηνεύῃ. Phil. iii. 12. Rev. xi. 5.—II. as an INTERROGATIVE PARTICLE, *whether*, Lat. *an*, 1) prop. in an *indirect* question, after verbs implying question, doubt, &c. with the opt. and indic. With the opt. Acts xvii. 11, ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι τὰῦτα οὕτως. xxv. 20; also εἰ ἄραγε, Acts xvii. 27. With the *indic.* both pres. & fut. and aorist often. 2) in a *direct* question, *num, ne*; where it implies some doubt or uncertainty, though not to be expressed in Engl. Lu. xiii. 23, εἰπέ δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζ.; Lu. xxii. 49, εἰ πατάξομεν. Acts i. 6. So

Matt. xii. 10. xix. 3. Lu. xiv. 3. Acts vii. 1. xxi. 37. xxii. 25, and often in Sept. but not in Class. Greek.—III. IN CONNECTION WITH OTHER PARTICLES, where, however, each usually retains its power, as in εἰ ἄρα, εἴ γε, εἰ δέ, Matt. xii. 7, & oft. εἰ δέ μὴ, *but if not*, always standing elliptically, prop. only after an *affirmative* clause, of which it then expresses the contrary, John xiv. 2, 11. Rev. ii. 5, 16. Sept. and Class.; sometimes also after a *negative* clause, of which it then expresses the contrary, *if otherwise, else*, Mk. ii. 21, οὐδεὶς ἐπίβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δέ μὴ, αἶρει, &c. And so in Class. Εἰ καὶ, where καὶ either refers to the subsequent clause, *if also*, or to the condition expressed by *εἰ, if even*, i. e. *though, although*. So oft. in N. T. Εἰ μὴ, *if not*, i. e. *unless, except*; expressing a negative condition, supposition, &c. in which the μὴ refers to the whole clause; thus differing from εἰ οὐ, where the οὐ refers only to some particular word with which it expresses one idea, 1) before finite verbs with the indic. Matt. xxiv. 22, εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι. Mk. xiii. 20. John ix. 33, et al. 2) gener. and without a following finite verb, Matt. xi. 27, et al. sæpe. So ἐκτός εἰ μὴ, *unless, except*, 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19, εἰ μήτι, *unless, perhaps*, Lu. ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. Εἰ περ, *if indeed, if so be*, assuming the proposition as true, whether justly or not, Rom. viii. 9, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. 1 Cor. xv. 15. 1 Pet. ii. 3, and Class. Εἴ πως, *if by any means, if possibly*, with the opt. Acts xxvii. 12, or ind. fut. Rom. i. 10. xi. 14. Phil. iii. 11. εἴτε—εἴτε, *whether—or*, as including several particulars, either foll. by a verb, 1 Cor. xii. 26. 2 Cor. i. 6, and Class.; or without a verb, Rom. xii. 6—8. 1 Cor. iii. 22, et al.

Εἶδος, εὖς οὖς, τὸ, (obsol. εἶδω,) prop. *any thing seen*, but gener. *external appearance*. In N. T. 1) prop. *the form, figure*, or *appearance* of any thing, Lu. iii. 22, σωματικῷ εἶδει. ix. 29. John v. 37. 2 Cor. v. 7. Sept. and Class. 2) *fig. manner, kind, species*, 1 Th. v. 22, ἀπὸ παντὸς εἶδους πονηροῦ. Jer. xv. 3. Eccclus. xxv. 2. Jos. Ant. x. 3, 1, πᾶν εἶδος πονηρίας, and Class.

Εἶδω, *to see*, obsol. in pres. act. for which ὁράω was used. The tenses from εἶδω form two classes, one having the signification *to see*, the other *to know*. I. TO SEE, viz. aor. 2. εἶδον, opt. ἴδοιμι, subj. ἴδω, infin. ἰδεῖν, part. ἰδών, *I saw*, implying not the mere act of seeing, but the *perception* of some object, 1) *prop.* foll. by acc. of person or thing, Matt. ii. 2, εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. v. 1.

xxi. 19. Mk. ix. 9. xi. 13, 20. John i. 48, et al. sæpe. Sept. and Class. Foll. by acc. with partic. Matt. iii. 7, ἰδὼν δὲ πολλοὺς ἐρχομένους. viii. 24. xxiv. 15. Mk. vi. 33. By Hebr. with partic. of the same verb, by way of emphasis, ἰδὼν εἶδον, Acts vii. 34; also in various modifications of sense, as *to look upon, contemplate*, Matt. ix. 36. xxviii. 6, et al. sæpe; 'to see in order to know,' *to look at or into, to examine*, Mk. v. 14. vi. 38. xii. 15. Lu. viii. 35; *to see face to face, talk with*, Lu. viii. 20. ix. 9. John xii. 21. Acts xvi. 40. Rom. i. 11. 1 Cor. xvi. 7, al.; *to see, i. e. spy out, watch to see, observe*, Matt. xxvi. 58. xxvii. 49. Mk. xv. 36, and Class.; *to see, to live to see, witness*, Matt. xiii. 17. xxiv. 33. Mk. iii. 12. Lu. xvii. 22. 2) *fig. said of the mind, to perceive*, Matt. ix. 2, ἰδὼν τὴν πίστιν αὐτῶν. Lu. xvii. 15. John vii. 52. Rom. xi. 22, and often foll. by ὅτι. And so Sept. oft. 3) *by Hebr. to see, i. e. to experience, viz. either good, to enjoy, or evil, to suffer*, Lu. ii. 26, ἰδ. Σάνατον. Heb. xi. 5. Acts ii. 27, 31, διαφθοράν. Rev. xviii. 7, πένθος. 1 Pet. iii. 16, ἡμέρας ἀγ. John iii. 3, τὴν βασιλ. τοῦ Θεοῦ, 'to enjoy the privileges of the divine kingdom.'—II. *to know, perf. 2. σῶδα, subj. εἰδῶ, infin. εἰδέναι, partic. εἰδώς, pluperf. ᾔδειν. Οἶδα is strictly 'I have seen or perceived;'* hence it takes the present signif. *to know*, and the pluperf. becomes an imperf. 1) prop. and gener. *to be acquainted with*, foll. by acc. both of thing, as Matt. xxv. 13, & oft.; and of person, Matt. xxv. 12. Mk. i. 34. John vi. 42. Acts vii. 18, et al. 2) in the sense *to perceive, understand*, foll. by acc. of thing, Matt. xii. 25, τὰς ἐνθυμήσεις. Mk. xii. 15, ὑπόκρισιν αὐτῶν. Lu. xi. 17, διανοήματα, et al. 3) *to know how to do a thing, and by impl. to be able to do it, and to do it*, Matt. vii. 12. Lu. xii. 56. Phil. iv. 12. 1 Th. iv. 4. 1 Tim. iii. 5. Ja. iv. 17. 2 Pet. ii. 9. 4) by Hebraism, 'to know and approve,' *to love*. Hence, as said of men, *to care for*, 1 Thess. v. 12, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, as said of God, *to acknowledge and adore*. Gal. iv. 8. 1 Th. iv. 5. 2 Th. i. 8. Tit. i. 16. Heb. viii. 11, and Sept.

Εἰδωλεῖον, ου, τό, (εἶδωλον,) *an idol-temple*, 1 Cor. viii. 10. 1 Macc. i. 47. x. 83; of the same form with Ποσειδωνεῖον, ταμειεῖον, and many other substantives in εἶον, which are properly adjectives neuter with an ellip. of some subst. suitable to the occasion, as here ἱερόν.

Εἰδωλόθυτον, ου, τό, (εἶδωλον, θῦω,) *idol-service*, 'any thing sacrificed to idols,' i. e. in the N. T. *the flesh of victims offered to idols*, which remained over, and was eaten or sold, Acts xv. 29. xxi. 25.

1 Cor. viii. 1, sqq. where see my note, x. 19, 28. Rev. ii. 14, 20.

Εἰδωλολατρεία, as, ἡ, (εἶδωλον & λατρεία,) *idol-worship, idolatry*, 1) prop. and gener. as said of eating meats offered to idols, and other actions approaching to idolatry, Gal. v. 20. 1 Cor. x. 14. So in 1 Pet. iv. 3, it is said of the vices usually connected with idolatry, πεπορευμένους ἐν ἀθεμίτοις εἰδωλολατρείαις. 2) *fig. of covetousness*, Col. iii. 5.

Εἰδωλολάτρης, ου, ὁ, (εἶδωλον, λάτρης,) *lit. an idol-worshipper*, 1) prop. and gener. 1 Cor. v. 10. vi. 9. Rev. xxi. 8. xxii. 15; also said of one who partakes of meats offered to idols, 1 Cor. v. 11. x. 7. 2) *fig. of a covetous person*, Eph. v. 5.

Εἶδωλον, ου, τό, (εἶδος,) *prop. an image, in figure or representation, whether corporeal or mental, of some other thing, esp. the statues of men, particularly of the dead*, Hom. Od. xi. 476, βροτῶν εἶδωλα καμούντων. Xen. Mem. i. 4, 4. In N. T. *an idol, i. e. 1) an idol-image*, Acts vii. 41, Ἰσταν τῷ εἰδώλῳ. 1 Cor. xii. 2, πρὸς τὰ εἶδ. τὰ ἄφωνα. Rev. ix. 20. Sept. and later Class. 2) *by meton. an idol-god, a heathen deity*, 1 Cor. viii. 4, 7. x. 19, Sept. By impl. in plur. *idols, for idol-worship*, Rom. ii. 22. 2 Cor. vi. 16. 1 Th. i. 9. 1 John v. 21. Spec. *things offered to idols*, Acts xv. 20.

Εἰκῇ, adv. (εἰκαῖος, without order,) *prop. disorderly, confusedly*. Hence 1) by impl. *inconsiderately, rashly, causelessly*, Matt. v. 22, ὀργίζ. τινη εἰκῇ. Col. ii. 18, εἰκῇ φυσιοῦμενος. So Class. 2) *in vain, to no purpose*, Rom. xiii. 4, οὐ γὰρ εἰ. τὴν μάχαيران φορεῖ. 1 Cor. xv. 2, ἐκτός εἰ μὴ εἰ. ἐπιστεύσατε. Gal. iii. 4, ἐπάθ. εἰκῇ. iv. 11, μήπως εἰ. κεκοπίακα, and Class.

Εἴκοσι, οί, αἱ, τό, indecl. *twenty*, Lu. xiv. 31, et al.

Εἴκω, f. ξω, *to give way, to yield*, foll. by dat. of pers. Gal. ii. 5, οἷς οὐδὲ πρὸς ὥραν εἴχαμεν. Sept. & Class.

Εἴκω, obsol. form, whence perf. 2. ἔοικα, with pres. signif. *to be like*, foll. by dat. of pers. or thing, Ja. i. 6, ἔοικε κλύδωνι θαλάσσης, and 23, εἴ. ἀνδρὶ, &c. Sept., Jos., and Class.

Εἰκὼν, ὄνος, ἡ, (εἴκω,) I. *GENER. a likeness of any person or thing, and spec. an image or effigy of a man, &c. as a statue, picture, or coin*, Matt. xxii. 20. Mk. xii. 16. Lu. xx. 24. Rom. i. 23. Said of an *idol-image* (of some heathen deity) Rev. xiii. 14, sq. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 40. Sept. and Class. In the sense *representation or copy*, 1 Cor. xi. 7. 2 Cor. iv. 4. Col. i. 15. So Heb. x. 1, αὐτὴ ἡ εἰκὼν τῶν πραγμάτων, meaning 'the full and complete image of a thing,'

as opp. to *σκιά*, a shadowy and imperfect one. Wisd. ii. 23. vii. 26. Luc. Imag. 28.—II. *ABSTR. likeness* to any one, *resemblance*, Rom. viii. 29. 1 Cor. xv. 49. 2 Cor. iii. 18. Col. iii. 10. Sept.

Εἰλικρινεία, *as, ἡ*, (*εἰλικρινής*,) 1) prop. *clearness*, 'such a whiteness and purity as will bear the closest examination,' like that of an article inspected in the full light of the sun. 2) metaph. *purity, sincerity*. 1 Cor. v. 8, *ἐν ἀζύμοις*. 2 Cor. i. 12, *εἰλικρινεῖα Θεοῦ*. ii. 17, *ὡς ἐξ εἰλικρινείας*.

Εἰλικρινής, *εὖος, ὁ, ἡ*, adj. (*εἰλη*, the sunshine, and *κρίνω*, to examine, judge,) lit. 'found pure and white when examined in sunshine;' and hence by impl. metaph. *pure, sincere*, Phil. i. 10, *ἵνα ᾗτε εἰλικρινεῖς*. 2 Pet. iii. 1, *εἰλ. διάνοιαν*.

Εἰλίσσω, *f. ξω*, (for the Attic *ἐλίσσω*,) *to roll up*, as a scroll, Rev. vi. 14, and Class. Poet.

Εἶμι, *f. ἔσομαι*, has two uses: 1) as the usual verb of existence, *to be*; 2) as the logical copula, connecting the subject and the predicate. I. *as verb of existence*, *TO BE, EXIST, to have existence*, 1) prop. and gener. in the metaphysical sense, John i. 1, *ἐν ἀρχῇ ἦν ὁ Λόγος*. viii. 50, 58. Mk. xii. 32, et al.; of things, John xvii. 5. 2 Pet. iii. 5. Rev. iv. 11, and Class. Said of life, *to exist alive*, Matt. ii. 18. xxiii. 30. Jos. and Class.; *to exist, be found*, both of persons, Lu. iv. 25, *πολλὰι χῆραι ἦσαν*. Matt. xii. 11. John iii. 1, and Class. and things, *to exist*, Matt. vi. 30. xxii. 23, et al. sæpe. Said of time gener. Lu. xxiii. 44, *ἦν δὲ ὥσει ὥρα ἔκτῃ*. John i. 40. Acts ii. 15. 2 Tim. iv. 3. Mk. xi. 13, and Class.; of festivals, Mk. xv. 42. Acts xii. 3, and Class. 2) by impl. and from the adjuncts, *to come to be, come to, come to pass*: Matt. xxvii. 7, & oft. 3) *ἐστί* foll. by infin. *it is proper, licet*, Heb. ix. 5, *περὶ ᾧ οὐκ ἔστι νῦν λέγειν*, & Class. 4) partic. *ὦν, οὔσα, ὄν*, joined with noun or pron. it is used in short parenthetical clauses, to indicate an existent state or condition, character, &c. in the sense *being, as*, as Matt. vii. 11, *εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε*, &c. John iii. 4. iv. 9. ix. 25. Acts xvi. 21, et sæpe al. With the artic. *ὁ ὦν, τὰ ὄντα*, it denotes real and true existence, as in the phrase *ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, prop. name of God, Rev. i. 4. x. 17. xvi. 5. Comp. Wisd. xiii. 1, *οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα*. So *τὰ ὄντα* & *τὰ μὴ ὄντα*, prop. Rom. iv. 17. metaph. 1 Cor. i. 28, and Class.—II. as LOGICAL COPULA connecting the subject and predic. *TO BE*, where the pred. specifies who or what a person or thing *is*, in respect to nature, origin, office, condition, circumstances, &c. while the copula merely connects the pred. with the subject. The pred. may be made

by various parts of speech. 1) with an *adj.* Matt. ii. 6. xviii. 8, and Mk. i. 7, et al. sæpe. 2) with a *substant.* as pred. in the same case with the subject, both prop. Matt. iii. 4, 17. xv. 14. Mk. ii. 28, et al. sæpe; and fig. and meton. when the subst. of the pred. expresses not what the subj. *is*, but what it *is like*, or *is accounted to be*, or *signifies*; viz. by comparison, substitution, &c. or as cause and effect; so that *εἶναι* may be rendered *to be accounted, to be like, or to signify*, Matt. v. 13, sq. xii. 50, et al. sæpiss. 3) with a *pron.* as pred. in the same case with the subj. viz. *οὗτος*, Matt. x. 2, *τὰ ὀνόματά ἐστι ταῦτα*. John i. 19. xv. 12. xvii. 3, et al. So also *τις, τὶ* indef. or interrog. *ποῖος, ποταπὸς, ὅστις, ἐμὸς, σός*. Fig. as with nouns, the pred. often expresses not what the subj. *is*, but what it *is accounted to be*, or *signifies*, Matt. ix. 13. Mk. ix. 10, & oft. 4) with a *genit.* of a noun or pron. as pred. said of quality and character, Lu. ix. 55, et al.; of age, Mk. v. 42, et al.; of a *whole*, whereof the subject is part, Acts xxiii. 6; of possession, property, Matt. v. 3, and oft. Also metaph. of persons or things to whom the subject belongs, or on whom it is dependent, 2 Cor. iv. 7. 1 Cor. iii. 22, sq. et al. sæpe. 5) with the *dat.* of a noun or pron. as pred. *to be to any one*, implying *possession or property*, John xvii. 9, *ὅτι σοὶ εἰσι*. Lu. xii. 20, et al. 6) with a *partic.* of another verb as pred. either with or without the article; and then *εἶμι* often forms a periphrasis for a finite tense of the same verb, expressing, however, a continuance in or duration of the action, Lu. v. 1, *καὶ αὐτὸς ἦν ἐστῶς*. Matt. xxiv. 9. Mk. ii. 6, et sæpe al.; also *with* the art. when the partic. may be regarded as equiv. to a noun, Matt. iii. 3, *οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἡσαίου*. xiii. 19. Mk. vii. 15. John iv. 10. Acts ii. 16. Rom. iii. 11, et al. sæpe. 7) with an *adv.* as pred. e. gr. of quality or character, as *οὕτως*, John iii. 8, et al. *ταῦτα*, Lu. xi. 30, et al. *ὥς*, Rev. xxii. 12. *ὥσπερ*, Matt. vi. 5. *χωρὶς*, Heb. xii. 8. *ἐγγὺς*, Rom. x. 8. *ἐκεῖ*, Matt. xviii. 20. *μακρὰν*, Matt. xii. 34. *ποῦ*, Matt. ii. 2. *ὡδε*, Matt. xii. 6. *πόθεν*, Matt. xxi. 25. 8) with a *preposition* and its case as predicate, as *ἀπὸ*, John i. 45; *εἰς*, denoting direction, object, end, Lu. v. 17; *ἐκ*, with genitive implying *origin*, John i. 47, et al. Hence metaph. of a *person* on whom any thing is *dependent*, to whom he is *devoted* as a follower, John viii. 47, *ἐκ τοῦ Θεοῦ οὐκ ἐστὶ*. 1 John iii. 10. iv. 6. vi. 19. So of *things*, as *ἐκ τῆς ἀληθείας*, John xviii. 37. *ἐξ ἔργων*, Gal. iii. 10, and *ἐκ πίστεως*, ver. 12. Of a *whole* in relation to a *part*, 1 Cor. xii. 15, sq. et al. of the *material*, Rev. xxi. 21. *Ἐν* with

dat. implying a being *in* a place, thing, or person. Ἐπὶ foll. by gen. of place, *upon*, Lu. xvii. 31. John xx. 7. foll. by dat. of place, *upon, in, at*. Κατὰ foll. by gen. εἶναι κατὰ τινος, 'to be against any one,' Matt. xii. 30. Gal. v. 23. Μετὰ foll. by gen. εἶναι μετὰ τινος, 'to be present with, in company with any one,' Matt. xvii. 17, et al. or 'on the side of any one,' Matt. xii. 30, et al. Παρὰ foll. by gen. εἶναι παρὰ τινος, 'to be from any one,' i. e. 'sent by any one,' John vi. 46. vii. 29. Πρὸ foll. by gen. of place, *to be before*, Acts xiv. 13. metaph. of dignity, Col. i. 17. Πρὸς foll. by acc. of place, &c. εἶναι πρὸς τι, 'to be near to,' Lu. xxiv. 29. Mk. iv. 1. Σύν foll. by dat. εἶναι σύν τινι, *to be in company with any one*, Lu. xxiv. 44. Phil. i. 23. Col. ii. 5, et al. Ὑπὲρ foll. by gen. εἶναι ὑπὲρ τινος, *to be for any one, on his side*, Mk. ix. 40. ὑπὲρ τινα, *above any one*, fig. Lu. vi. 40. Ὑπὸ with acc. *to be under*, said of place, John i. 49. 1 Cor. x. 1; of person or thing, *to be subject to*, Rom. iii. 9. Gal. iii. 10. 1 Tim. vi. 1.

Εἵνεκα, see Ἐνεκα.

Εἰπὼν, inf. εἰπεῖν, I. GENER. *to say or speak*, with an acc. of the thing said, Matt. xxvi. 44, τὸν αὐτὸν λόγον εἰπὼν, Lu. xii. 3. John ii. 22. Acts i. 9, et al. Along with the accus. expr. or implied, are further constructions of the pers. to whom, the manner by which, &c. 1) foll. by dat. of pers. John xvi. 4. Lu. vii. 22. 2) by eis and acc. of pers. 'to speak against,' Lu. xii. 10. 3) by κατὰ and gen. of pers. Matt. v. 11. 4) by περὶ with gen. of pers. or thing, 'to speak of,' John vii. 39. x. 41. xi. 13. 5) by πρὸς and acc. of pers. or thing, 'to say to,' Lu. xi. 1, or with reference to, Mk. xii. 12. 6) by adv. or a prep. with its noun, implying manner, e. gr. ὁμοίως, Matt. xxvi. 35, et al. Metaph. by Hebr. εἰπεῖν ἐν καρδίᾳ, *to cogitate, think*, Matt. xxiv. 48. Lu. xii. 55. Rom. x. 6, and Sept. 7) by infin. with acc. Rom. iv. 6, or with εἶναι impl. John x. 35. 8) by ὅτι, Matt. v. 31, et al.—II. *as modified by the context*, where the sense often lies chiefly in the adjuncts, e. gr. 1) said before interrog. *to ask, inquire*, Matt. ix. 4. xi. 3, et al. 2) before replies, *to answer* to a question, whether direct, or indirect, Matt. xv. 34, et al. 3) of *narration*, teaching, &c. *to tell, declare*, Matt. viii. 4. xvi. 20, et al. sæpe. 4) of *predictions*, *to foretel*, Matt. xxviii. 6. Mk. xiv. 16, et al. espec. in the pass. 5) of what is said with authority, *to direct, command*, Matt. viii. 8. Mk. v. 43, et al. sæpe. Sept. Ex. xxxv. 1. Lev. ix. 6. Xen. Eph. ii. 5.

Εἰρηνεύω, f. εἴσω, (εἰρήνη,) *prop. to be at peace*, as opp. to war; but in N. T.

metaph. *to live in peace and harmony*, as opp. to discord, &c. absol. 2 Cor. xiii. 11, εἰρηνεύετε. 1 Th. v. 13, εἰρηνεύετε ἐν ἑαυτοῖς. Mk. ix. 50, εἰρηνεύετε ἐν ἀλλήλοις. Rom. xii. 18, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. Apoc. and Class.

Εἰρήνη, ης, ἡ, (εἴρω, *jungo*. See Eph. ii. 14—17, and so Liv. i. 1, 'Latinum pacem cum Ænea—junxisse,') 1) *prop. in a civil or political sense*, as the opposite to war or intestine broils, Lu. xiv. 32. Acts xii. 20. Rev. vi. 4, al. and Class. 2) *in a private sense*, as regards *individuals, peace and concord*, Matt. x. 34. Lu. xii. 51. Acts vii. 26. Rom. xiv. 19. Col. iii. 15. Heb. vii. 2. 3) *fig. peace of mind*, spiritual peace with God and our own conscience through Christ, arising from reconciliation with God, and a sense of the Divine favour, Rom. ii. 10. v. 1. xv. 13. John xiv. 27. Phil. iv. 7. Comp. Is. liii. 5. 4) *by impl. a state of peace, quietness, and security*, Lu. xi. 21, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ii. 29. John xvi. 33. Acts ix. 31. xxiv. 3. 1 Cor. xiv. 33. 1 Th. v. 3, and Sept. 5) *by Hebr. well-being or external prosperity of every kind*, Lu. i. 79, ὁδὸς εἰρήνης. ii. 14. xix. 42. Rom. ii. 10. Ja. iii. 18, et al. Hence it is used as a wish of welfare in *salutations*, either at *meeting* or *parting*; at *meeting*, Lu. xxiv. 36. John xx. 19. Lu. x. 5, εἰρήνη τῷ οἴκῳ τοῦτῳ: also in letters, Rom. i. 7. ii. 10, et al. εἰρήνη ὑμῖν: at *parting*, ὕπαγε εἰς εἰρήνην, Mk. v. 34, or πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, Lu. vii. 50, et al. So in the phrases μετ' εἰρήνης, Acts xv. 33. Heb. xi. 13, & ἐν εἰρήνῃ, 1 Cor. xvi. 11. See my note on Heb. xi. 31. There are, however, some passages where it is difficult to say whether the temporal or the spiritual sense of the word has place; and others where, though expositors adopt one or the other, *both* may have place. So Eph. vi. 15, τὸ εὐαγγέλιον τῆς εἰρήνης. 2 Thess. iii. 16, ὁ Κύριος τῆς εἰρήνης. So also the phrase ὁ Θεὸς τῆς εἰρήνης, Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Th. v. 23. Heb. xiii. 20. Comp. Is. ix. 6, ἀρχανεἰρήνης: also ἀρχεῖν τῆς εἰρήνης, Xen. Eph. p. 92. At Eph. ii. 14, αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, the sense is, 'he is the author of reconciliation of differences.' So Col. i. 20, εἰρηνοποιήσας πάντα εἰς αὐτὸν διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, (as in the phrase εἰρήνην ποιεῖσθαι: and so εἰρήνην διδόναι, John xiv. 27,) there is an allusion to the title of Christ, Is. ix. 6, 'Prince of peace,' i. e. the great Author of reconciliation with God, and thereby the Giver of peace of conscience, the Author of, and enjoiner to peace, 1 Cor. xiv. 33; the Author to believers of all peace both from

without and within, God being considered as in 'Christ reconciling the world unto himself,' and thereby becoming their *Peace*.

Εἰρηνικός, ἡ, οὐν, adj. (*εἰρήνη*), *peaceable, peaceful*, prop. relating to political peace, as opp. to war, Xen. *Æcon.* i. 17, *εἰρηνικαὶ ἐπίστημαι*. In N. T. 1) *pacific*, i. e. disposed to peace, Ja. iii. 17, and Sept. and Plato often. 2) from the Hebr. *salutary*, productive of happiness, Heb. xii. 11, *καρπὸς εἰρ.* at least according to the general interpretation. See, however, my note there, where I have shown that the sense is prob. *peace-bearing*; of course including the other sense.

Εἰρηνοποιέω, f. ἤσω, *to make peace*, equiv. to *εἰρήνην ποιεῖν*, Col. i. 20. Prov. x. 10. Stob. Phys. 984.

Εἰρηνοποιός, οὐ, ὁ, prop. *a pacificator*, one sent to treat of peace. In N. T. *one who studies to preserve or promote peace* among others, and consequently *with* others, Matt. v. 9.

Εἰς, a prep. governing the accus. with the primary idea of motion *into* any place or thing, and then of motion or direction *to, towards, unto, upon* any place, thing, or pers. I. of PLACE, *into, to, 1)* after verbs implying motion of any kind *into*, or also *to, towards, upon* any place or object; e. gr. verbs of coming or going, leading or following, sending, throwing, delivering over, &c. Matt. ii. 12, *ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν*. iv. 8. v. 1. vi. 6, et sæpiss. But a few peculiar usages may be noted. With an acc. of pers. but referring to the place where the person dwells or is, and implying *to, among, &c.* Lu. x. 36, *ἐμπεσὼν εἰς τοὺς ληστάς*. Acts xx. 29, *εἰσελεύσονται λυκοὶ εἰς ὑμᾶς*, and xxii. 21, et al. Said also of persons into whom demons have entered, Mk. ix. 25. Lu. viii. 30. 2) after verbs implying direction *upon* or *towards* any place or object, e. gr. verbs of hearing, calling, announcing, showing, &c. Matt. x. 27. Acts xi. 22, *ἀκούειν εἰς τὰ ὦτα*. Lu. vii. 1. Matt. xxii. 3. Mk. v. 14. xi. 8, et al.; espec. after verbs of *looking*, Acts i. 10, *ἀτενίζοντες εἰς τὸν οὐρανόν*. iii. 4. 3) metaph. of a state or condition into which any one comes, after verbs of motion or direction, Matt. xxv. 46, *ἀπελεύσονται εἰς κόλασιν αἰώνιον*. Mk. v. 26, *εἰς τὸ χεῖρον ἐλθούσα*, et al. sæpe. So ὕπαγε or πορεύου *εἰς εἰρήνην*. So in the construct. *prægnans* βαπτίζειν *εἰς τινα*, or *εἰς τὸ ὄνομα τινος*, 'to baptize into, or unto, the obligations incumbent on any one's disciple,' Matt. xxviii. 19. Acts viii. 16. Rom. vi. 3, 4, al.—II. of TIME, viz. 1) time *when*, implying a term or limit, *to, up to, until*, Acts iv. 3, *εἰς τὴν αὔριον, till the morrow,*

Matt. x. 22, *εἰς τέλος*. Phil. i. 10, *εἰς ἡμέραν Χριστοῦ*, 'against the day of Christ;' and ii. 16. 2 Pet. iii. 7. Acts xiii. 42. 1 Thess. iv. 15. 2 Thess. ii. 6. 2 Pet. ii. 4, al. 2) of time *how long*, marking duration, *for, &c.* Matt. xxi. 19, *εἰς τὸν αἰῶνα, for ever*. Mk. iii. 29. John viii. 35. Lu. i. 50, *εἰς γενεὰς γενεῶν*. xii. 19, *εἰς ἔτη πολλὰ*, et al.—III. TROPICALLY, as marking the object or point *to* or *towards* which any thing tends, aims, &c.: said 1) of a *result*, or effect, marking that to which any person or thing tends to, or becomes, Matt. xiii. 30, *δήσατε αὐτοὺς εἰς δέσμας*. xxvii. 51, *ἐσχίσθη εἰς δύο*, sc. *μέρη*. John xvii. 23. Acts ii. 20. Rev. xi. 6, et al. sæpe. 2) *λογίζομαι* (τινὰ, τί) *εἰς τι*, *to reckon or count for, or as* any thing, Acts xix. 27. Rom. ii. 26. ix. 8. Also, *λογίζομαι τινα εἰς τι*, *to reckon or impute to any one FOR, or as*, Rom. iv. 3, *εἰς δικαιοσύνην*. v. 5, 9, 22. Gal. iii. 6, al. So after verbs of *constituting, making, becoming, &c.* Acts xiii. 22, *ἡγείρεν αὐτοῖς τὸν Δαυῖδ εἰς βασιλέα*, and v. 27. *With εἶναι or γίνεσθαι, to be one*, Matt. xix. 5. Mk. x. 8. Lu. xiii. 19, and oft. 2) of *measure, degree, extent*, chiefly by periph. for an adv. Lu. xiii. 11, *εἰς τὸ παντελὲς, entirely*. 2 Cor. iv. 17, *εἰς ὑπερβολήν*. 2 Cor. x. 13, *εἰς τὰ ἄμετρα*, and xiii. 2, *εἰς τὸ πάλιν*, and vi. 1, *εἰς κενόν*. 3) of a *direction of mind*, as marking an object of desire, *towards, for, in behalf of*, Rom. i. 27. x. 1. Ju. 21, et al. sæpe; including the construction of *ἐλπίζω* and *πιστεύω* with *εἰς* implying *confidence in*; or of *aversion against*, as Matt. xviii. 6. 1 Cor. vi. 18, *ἀμαρτάνειν εἰς*. Lu. xii. 10, *ἐρεῖ λόγον εἰς τινα*. Mk. iii. 29, et al. and Class. 4) of an *intention, purpose, aim, end*, viz. *εἰς* final, either in the sense of *unto, or in order to, or for*, i. e. 'for the purpose or sake of,' Matt. viii. 4, et al. sæpe; or in the sense *to* or *for*, implying use, advantage, &c. and equiv. to the *dativus commodi* et *incommodi*, but more emphatic, Matt. x. 10. Mk. viii. 19, sq. Lu. ix. 13, et sæpiss. 5) gener. as marking the *object* of any reference, relation, or allusion, *into, unto, towards*, either prop. in the sense *conformably to, in accordance with*, Matt. x. 41, sq. xii. 41. Lu. xi. 32. Acts vii. 53, or gener. in the sense *as to, in respect to, as concerning*, Acts ii. 25. Lu. xii. 21. Rom. iv. 20. xiii. 14. xvi. 5. Heb. vii. 14, et al. sæpe. Note.—In composition *εἰς* denotes, 1) motion *into*, as *εἰσδέχομαι, εἴσεμι, εἰσέρχομαι, εἰσφέρω, &c.* 2) motion or direction *to, towards*, as *εἰσακούω*.

Εἷς, μία, ἓν, gen. ἐνός, μιᾶς, ἐνός, the first cardinal numeral, *one, 1) prop.* and

gener. e. gr. with a subst. Lu. xviii. 19, οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός, 1 Cor. ix. 24. Gal. iii. 20, al.; with a subst. Matt. vi. 27. John xi. 50; with a negat. equiv. to *not one, none*, Matt. v. 18. Rom. iii. 12. So οὐδὲ εἰς, more emphatic than οὐδεὶς, Matt. xxvii. 14. John i. 3. Acts iv. 32. Rom. iii. 10. 1 Cor. vi. 5, al. 2) *used distributively*, viz. εἰς—εἰς, *one—the other*, Matt. xx. 21. xxiv. 41, et al. εἰς ἕκαστος, *each, every one*, Acts ii. 6. xx. 31. Col. iv. 6, al. καθ' ἕνα, *one by one, singly*, for εἰς καθ' ἕνα. So ἐν καθ' ἕν, *one by one*, Rev. iv. 8. Hence the anomalous form εἰς καθ' εἰς, *one by one*, Mk. xiv. 19. John viii. 9, and ὁ δὲ καθ' εἰς, Rom. xii. 5. 3) *emphatic, one, i. e. one only, or even one*, Matt. v. 36. xxi. 24, et al. or 'one and the same,' Rom. iii. 30. 1 Cor. iii. 8. Gal. iii. 28. Phil. ii. 2. Heb. ii. 11. Rev. xvii. 13. 4) *indefn. some or any one, a certain*, equiv. to τις, Matt. viii. 19. xix. 16. Mk. xii. 42, μία χίρα. John vi. 9. Rom. ix. 10, et al. 5) *from the Hebr. as an ordinal, the first*, espec. of the first day of the week, Matt. xxviii. 1. Mk. xvi. 2, et al.

Εἰσάγω, f. ἄξω, *to lead or bring in or into*, trans. and foll. by εἰς with acc. of place. I. of *person*, Lu. xxii. 54, ε. αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως, and ii. 27. Acts ix. 8. xxi. 28, 29, 37. Also εἰσάγειν τινα εἰς τὴν οἰκουμένην, 'to introduce into the world,' implying the formal introduction of one vested with ample authority, to those whom he is to govern, Heb. i. 6. foll. by ὧδε, Lu. xiv. 21. Sept. and Class.—II. of *things*, Acts vii. 45, ἣν (σκηνὴν τοῦ μαρτυρίου) εἰσήγαγον οἱ πατέρες ἡμῶν. And so in the Class. espec. of the introduction of merchandise, as often in Plato, Xen., and Thuc.

Εἰσ ακούω, f. ούσομαι, 1) to perceive by the ear, *to hear*, as Hom. II. viii. 97. Thuc. iv. 34. v. 45. Soph. Trach. 351. 2) *to give ear to, hearken*, Thuc. v. 17; and by impl. *to give heed to, to hear favourably*, as petitions or prayers, Matt. vi. 7. Lu. i. 13. Acts x. 31. Heb. v. 7. Sept. but not Class. 3) *to give heed to, OBEY*, foll. by gen. of person, 1 Cor. xiv. 21, οὐδ' οὕτως εἰσακούσονται μου. Sept. Eccles. iii. 6. Thuc. i. 126. v. 45, and often in Class.

Εἰσδέχομαι, f. ξομαι, depon. mid. *to receive into*, i. e. into one's house, city, or country, or unto oneself, namely, in hospitality, or kindness and favour. The word often occurs in Sept., where God is said 'to gather and collect the exiles of Israel into their own land.' Hence in N. T. 2 Cor. vi. 17, we have, κἀγὼ εἰσδέξομαι ὑμᾶς, where a reception into communion is meant. See v. 16, and

Zech. x. 8. Hos. viii. 10; q. d. 'I will receive you into my especial communion and favour.'

Εἴσειμι, imperf. εἰσῆειν, *to go into, enter*, foll. by εἰς with acc. 1) of *place*, Acts iii. 3. xxi. 26. Heb. ix. 6. 2) by *πρὸς* with acc. of *pers.* Acts xxi. 18. Sept. and Class.

Εἰσέρχομαι, f. ελεύσομαι, *to go or come in, enter*; said I. of *PERSONS*, and 1) prop. foll. by εἰς with acc. of *place*, Matt. vi. 6. xxiv. 38, et al. sæpe; by εἰς with acc. of *pers.* Acts xvi. 40, εἰς τὴν Λυδῖαν, and xix. 30. xx. 29. Mk. ix. 25. Lu. viii. 30, et al.; also foll. by *παρὰ* with dat. of *pers.* Lu. xix. 7, and *πρὸς* with acc. of *pers.* Mk. xv. 43. Acts x. 3. xvii. 2. Rev. iii. 20; foll. by *ὑπὸ* with acc. of *place*, Matt. viii. 8. Hither may be referred the idiom, formed from the Hebrew, εἰσέρχομαι καὶ ἐξέρχομαι, *to go in and out*, to perform one's daily duties, Acts i. 21. Fig. John x. 9. So εἰσπορ. καὶ ἐκπορ. Acts ix. 28, and Sept. 2) *metaphorically*, followed by εἰς with acc. of *state or condition*, Matt. xviii. 8, εἰς τὴν ζῶην. Mk. ix. 47, εἰς τὴν βασιλείαν τοῦ Θεοῦ, et al. — II. of *THINGS*, *to enter in or into*, equiv. to εἰσφέρειν, espec. *food*, εἰς τὸ στόμα, Matt. xv. 11. Acts xi. 8; also metaph. Lu. ix. 46, εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς. Ja. v. 4. Heb. vi. 19.

Εἰσκαλέω, f. ἔσω, *to call in, invite into* a house, or to hospitality, Xen. Cyr. viii. 3, and oft. in Class. In N. T. mid. εἰσκαλέομαι, *to invite into one's own house*, Acts x. 23.

Εἴσοδος, ου, ἡ, (εἰς, ὁδός,) prop. *a way into any place, an entrance*, Hom. Od. x. 90, and in Thuc. ii. 9, *the act of entering*; but in N. T. *entrance, i. e. the power of entering, admission*. Foll. by εἰς with acc. of *place*, 2 Pet. i. 11, ἡ ε. εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου: by gen. Heb. x. 19, τὴν ε. τῶν ἁγίων: by *πρὸς* with acc. of *pers.* 1 Thess. i. 9, *coming to, approach*, ὁποῖαν ε. ἐσχομεν πρὸς ὑμᾶς, and ii. 1, τὴν ε. ἡμῶν εἰς ὑμᾶς. Absol. Acts xiii. 24.

Εἰσπηδάω, f. ἤσω, *to leap or rush into* a place, or upon a person. In N. T. ε. εἰς τὸν ὄχλον, 'to rush in among the people,' Acts xiv. 14, and absol. xvi. 29.

Εἰσπορεύομαι, f. εύσομαι, depon. *to go into, enter*, I. of *PERSONS*, foll. by εἰς with acc. of *place*, Mk. i. 21. vi. 56. xi. 2. Acts iii. 2; with εἰς underst. Lu. viii. 16. xi. 33. xix. 30, or *πρὸς* with acc. of *pers.* *to enter into* any one, i. e. into his house, xxviii. 30.—II. of *THINGS*, *to enter in or into*, as food, foll. by εἰς, Matt. xv. 17. Mk. vii. 15. Metaph. *to arise, enter into*

the mind, Mk. iv. 19.—III. from the Heb. *εἰσπ. καὶ ἐκπορ.* to go in and out, i. e. 'to perform the daily duties of life,' Acts ix. 28.

Εἰστρέχω, f. *θρέξω*, a. 2. *εἰσέδραμον*, to run into any place, as a house, Acts xii. 14, absol. but with *εἰς οἰκίαν* impl. in cont.

Εἰσφέρω, (f. *ἐξοίσω*, aor. 2. *εἰσήνεγκον*, aor. 1. *εἰσήνεγκα*,) to bear, or bring into, trans. and foll. by *εἰς* with acc. of place, 1 Tim. vi. 7, οὐδὲν εἰσηνέκαμεν *εἰς τὸν κόσμον*. Heb. xiii. 11; with *εἰς τὸν οἶκον* underst. Lu. v. 19, sq. Sept. and Class. Said of persons, foll. by *εἰς* with acc. of state or condition, to lead into, Matt. vi. 13, sq. Lu. xi. 4, ε. *εἰς πειρασμόν*. Those passages, indeed, are usually rendered, 'Suffer us not to be led;' but, as Mr. Rose remarks, 'the arguments for that version are rather of a metaphysical, than a philological nature.' Fig. *εἰσφέρειν τι εἰς τὰς ἀκοάς τινος*, 'to bring unto the ears of any one,' i. e. to announce to him, Acts xvii. 20. So Eur. Dan. 55, *εἰς ὧτα φέρειν*, and elsewhere in Class.

Εἴτα, an adverb, 1) of TIME, after that, then, Mk. viii. 25. Lu. viii. 12. John xiii. 5. xix. 27. xx. 27. Ja. i. 15, and Class. 2) of ORDER and succession, as *πρωτον, εἴτα*, 1 Tim. ii. 13. iii. 10. Mk. iv. 28. 1 Cor. xii. 28, and Class. 3) as a PARTIC. of continuation, then, so then, consequently, Heb. xii. 9, and Class.

Ἐκ, (before a vowel *Ἐξ*,) a prep. governing the genit. with the prim. signification out of, from, of, used of such objects as were before in another, but are now separated from it, either in respect of place, time, source, origin. I. of PLACE, which is the prim. and most frequent use, out of, from, 1) after verbs implying motion of any kind out of or from any place or object, e. gr. verbs of coming or going, sending, throwing, falling, gathering, or separating, removing, and such like, Mk. v. 2. vii. 5. John ii. 15. Lu. ii. 4, et al. sæpiss. With a gen. of pers. out of, i. e. from whose presence, number, &c. any person or thing proceeds, John viii. 42. Acts iii. 22, sq. xx. 20. 1 Cor. v. 13. Heb. v. 1. 1 John ii. 19, al. 2) after verbs implying direction, out of, or from any place, &c.; thus marking the terminus de quo, the point from which the direction issues or tends, Lu. v. 3, ἐδίδασκεν *ἐκ τοῦ πλοίου*. John xix. 23, *ἐκ τῶν ἄνωθεν ὕφαντός*. Mk. xi. 20, *συκὴν ἐξηραμμένην ἐκ ῥιζῶν*. Acts xxviii. 4, *κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ*, and Class. So, by Hebr. in the constr. *prægnans*, Rev. xviii. 20. xix. 2, *ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ*

χειρὸς αὐτῆς, 'God hath avenged, or taken vengeance, of or from her.' So in the constr. *prægn.* of a different sense, Rev. xv. 2, *τοὺς νικῶντας ἐκ τοῦ θηρίου*, &c.—As implying the direction in which any one is placed from or in respect to a person or thing, as *καθίσαι, ἰστάναι, or εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ εὐωνύμων*, Matt. xx. 21. xxii. 44. xxv. 33. xxvi. 64, et al. Sept. and Class. 3) metaph. of a state, condition, &c. out of which any one comes or tends, after verbs of motion, direction, &c. John x. 39, *ἐξηλθεν ἐκ τῆς χειρὸς αὐτῶν*. Rom. xiii. 11, *ἠγέρθη ἐκ νεκρῶν*. vi. 4. Acts xvii. 3, *ἀναστῆναι ἐκ νεκρῶν*. Rom. vi. 13, *ζῶντας ἐκ νεκρῶν*. Col. i. 18, *πρωτότοκος ἐκ νεκρῶν*, et al. sæpe.—II. of TIME, viz. as said of the beginning of a period of time, a point from which onward any thing takes place. So *ἐκ κοιλίας μητρὸς*, Matt. xix. 12. Lu. i. 15, al. et Sept. *ἐκ νεότητος*, Matt. xix. 20. *ἐκ χρόνων ἱκανῶν*, Lu. viii. 27. *ἐξ ἀρχῆς*, John vi. 64. *ἐκ γενετῆς*, ix. 1. *ἐκ τοῦ αἰῶνος*, ix. 32, and Class. Hence it may sometimes be rendered after, as Rom. i. 4, *ἐξ ἀναστάσεως νεκρῶν*. Rev. xvii. 11, *ἐκ τῶν ἑπτὰ ἔστι*, 'is after the seven,' i. e. as their successor. So, by Hebr., 2 Pet. ii. 8, *ἡμέραν ἐξ ἡμέρας*, lit. day from day, i. e. 'day after day.' With an adj. or pron. it sometimes forms an adv. of time, e. gr. *ἐξ αὐτῆς* scil. ὥρας, from this time, immediately, Mk. vi. 25, *ἐξ ἱκανοῦ*, of a long time, of old, Lu. xxiii. 8, *ἐκ τούτου* scil. χρόνου.—III. of the ORIGIN and source of any thing, i. e. the primary, direct, immediate source; in distinction from ἀπὸ, which represents the secondary, indirect, mediate origin. It is said, 1) of persons, viz. of the place, stock, family, condition, &c. out of which one is derived, or to which he belongs; place, Lu. viii. 27, *ἀνὴρ τις ἐκ τῆς πόλεως*. xxiii. 7. John i. 47, al.; family, Lu. i. 5, *ἱερεὺς τις ἐξ ἐφημερίας Ἀβιά*. ii. 4. Acts iv. 6. xiii. 21, et sæpe; condition or state, John viii. 41, *ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα*. Acts x. 45, et al. οἱ ἐκ περιτομῆς. 2) of the source, whether pers. or thing, out of or from which any thing proceeds, is derived, or to which it pertains, and that both gener. Mk. xi. 30, *ἐξ οὐρανοῦ*. Matt. xxi. 19, *μηκέτι ἐκ σοῦ καρπὸς γένηται*. Lu. i. 78, *ἀνατολὴ ἐξ ὕψους*, and oft.; and spec. as marking not only the source and origin, but also the character of any person or thing, as derived from that source, implying connexion, dependence, adherence, devotedness, likeness, &c. John vii. 17, *ἐκ τοῦ Θεοῦ*. viii. 47, et al. sæpe; also fig. of the source of character, quality, &c. implying adherence to, connexion with, &c. John xviii. 37,

πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John ii. 21. iii. 9, et al. Hence ἐκ with gen. forms a periphr. for an adv. or partic. as ὁ ἐκ πίστεως, Rom. iv. 16. Gal. iii. 7, 9. ὁ ἐκ νόμου, Rom. iv. 14. οἱ ἐξ ἐριθείας, ii. 8. ἡ ἐκ φύσεως ἀκροβυστία, 27. 3) of the *motive, ground, or occasion* whence any thing proceeds, the incidental cause of it, *from, out of*, i. e. by reason of, in consequence of, &c. John iv. 6, κεκοπιακὸς ἐκ τῆς ὁδοιπορίας. Ja. iv. 1. Rev. viii. 11. 2 Cor. xiii. 4. 1 Tim. vi. 4. Heb. vii. 12, et al. So δικαιοῦν ὁ δικαιοθῆναι ἐκ πίστεως, *out of, from, by, on account of, faith, and δικ. ἐκ τῶν ἐργων*. 4) of the *efficient* cause, agent, &c. that from which any action or thing is produced or effected, *from, by*, Rom. ix. 11. Gal. v. 8, ἐκ τοῦ καλοῦντος. 1 Cor. viii. 6. 2 Cor. i. 11. John xii. 49, and oft. 5) of the *manner* or mode in which any thing is done, Mk. xii. 30, ἀγαπᾶν ἐξ ὅλης τῆς καρδίας. So ἐκ ψυχῆς, &c. 6) of the *means, instrument, instrumental* cause, *from*, i. e. by means of, by, through, with, &c. Lu. xvi. 9, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, 'by means of.' John iii. 5, ἐξ ὕδατος. 1 Cor. ix. 14, ἐκ τοῦ εὐαγγελίου, and oft. Hence with verbs of filling, Matt. xxiii. 25. John xii. 3, and also of the *price* paid down, as a means of acquiring any thing, Matt. xx. 2, ἐκ δηναρίου. 7) of the *material*, viz. *of, out of, from*, Matt. xxvii. 29, στέφανον ἐξ ἀκανθῶν. John ii. 15, φρ. ἐκ σχοινίων. Rom. ix. 21. 1 Cor. xi. 8. Eph. v. 30. Heb. xi. 30. 8) of a *whole* in relation to a part, a whole from which a part is spoken of, i. e. *partitively*, 1 Cor. xii. 15, οὐκ ἔστιν ἐκ τοῦ σώματος. So after verbs of eating or drinking, 1 Cor. ix. 7. xi. 28. Lu. xxii. 16. John vi. 26, et al. Said of a class or number *out of* which any one is separated, *of which* he forms a part, &c. John i. 24, οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρ. Mk. xiv. 69. Lu. xxii. 3. Acts xxi. 8. 2 Tim. iii. 6. Phil. iv. 22, οἱ ἐκ τῆς Καισαρος οἰκίας. Finally, after a numeral or pron. as εἰς, Matt. x. 29. Mk. ix. 17, et al. sæpe.—N. B. in composition ἐκ implies, 1) *removal, out, from, off, away*, as ἐκβαίνω, ἐκβάλλω, ἐκφέρω. 2) *continuance*, as ἐκτείνω, ἐκτρέφω. 3) *completion*, as ἐκδιδάσκω. 4) *intensity*, as ἐκόντος, ἐξαπατάω, ἐκδιδάσκω.

"Εκαστος, η, ου, adj. (superl. from ἐκάς, separate,) *each, every one*, i. e. of any number separately. 1) *gener.* Matt. xvi. 27, ἀποδοῦσε ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Lu. vi. 44. John vii. 53, et al. This idea of separation, or *singling out*, is expressed yet more strongly by εἰς ἕκαστος, Acts xx. 31, νοουθετῶν ἕνα ἕκαστον. Eph. iv. 16. Rev. xxi. 21, al. 2) *distributively*, in constr. with plural

verbs, where it is in apposition with a plur. noun implied, Matt. xviii. 35, εἰάν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ, &c. John xvi. 32. Heb. viii. 11, al. So εἰς ἕκαστος, Acts ii. 6. In apposition with a plur. noun or pron. expressed, Lu. ii. 3, ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν, &c. Acts ii. 8. Eph. v. 33.

'Εκάστοτε, adv. (ἕκαστος,) *each time, always, continually*, 2 Pet. i. 15, and Class.

'Εκατὸν, οἱ, αἱ, τὰ, num. adj. *a hundred*, Matt. xviii. 12. John xix. 39, al. Adverb. *a hundred-fold*, Matt. xiii. 8. Mk. iv. 8, al.

'Εκατονταέτης, ου, ὁ, ἡ, adj. *a hundred years old*, Rom. iv. 19.

'Εκατονταπλασίων, ονος, ὁ, ἡ, adj. *a hundred-fold*, Lu. viii. 8, καρπὸν ἐ. Matt. xix. 29. Mk. x. 30. Sept. & Class.

'Εκατοντάρχης, ου, & —ος, ου, ὁ, (ἐκατὸν, ἄρχω,) *a centurion*, Matt. viii. 5, and oft. Sept. and Class.

'Εκβάλλω, f. βαλῶ, *to throw from or out of, to cast out*. I. *GENER.* and with the idea of *force* employed, Matt. xv. 17, εἰς ἀφεδρῶνα ἐκβάλλεται. Acts xxvii. 38. Matt. viii. 12. xxv. 30. Foll. by ἔξω with gen. of place, Matt. xxi. 39; sometimes *implied*, Lu. xx. 12. John ix. 34. xii. 31. In the sense of *to force, thrust out*, Mk. ix. 47, ἐ. τὸν ὀφθαλμόν. *to urge or drive out*, Mk. i. 12, τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. John x. 4, πρόβατα ἐκβάλῃ. Foll. by ἐκ with gen. of place, either expr. John ii. 15. 3 John 10. Lu. iv. 29, or impl. Lu. viii. 54. John vi. 37. xii. 31. Said of demons, *to cast out, expel*, Matt. vii. 22. Mk. vii. 26. xvi. 9, et al. Metaph. in the sense *to cast out*, i. e. with scorn and reproach, *reject as vile*, Lu. vi. 22, ὅταν ἐκβάλῃ τὸ ὄν. ὑμῶν ὡς πονηρόν. Thus it is used by Ælian and Demosth. of rejected actors, and so ἐκβλητὸς, *vile*.—II. *SPEC.* the idea of force being dropped, *to remove, draw forth*, Matt. vii. 4, ἐκβ. τὸ κάρφος ἀπὸ τοῦ ὀφθ. In Matt. xii. 35, ἐκβάλλει τὰ ἀγαθὰ, and Lu. x. 35, ἐκβαλὼν δύο δηνάρια, there is a *signif. prægnans*, i. e. two senses are blended in the compound verb; one suggested by the prep. the other expressed by the verb. In the former case the full sense is, 'draws forth and utters;' (so Pindar, Pyth. ii. 148, ἔπος ἐκβαλεῖν,) in the latter, 'having drawn forth and put down,' as we should say *disbursed*. On the sense in Matt. xii. 20, see my note there. In Rev. xi. 2, τὴν αὐλήν—ἐκβαλε ἔξω, 'put it out of your measurement,' do not include it in your measuring.

"Εκβασίς, εως, ἡ, (ἐκβαίνω,) *prop. a going out, egress*, Hom. Od. v. 410. In

N. T. fig. of egress from life, *exit, end*, Heb. xiii. 7, ἐ. τῆς ἀναστροφῆς. Wisd. ii. 17. Also metaph. *the issue of any thing*, i. e. *the result, event*, 1 Cor. x. 13, ποιήσει, σὺν τῷ πειρασμῷ, καὶ τὴν ἔκβασιν, 'will guide the issue or result,' as Wisd. viii. 8, ἐκβάσεις καιρῶν, or 'will cause or bring about a way out of the temptation.'

Ἐκβολή, ἡς, ἡ, (ἐκβάλλω,) *a casting out*, as of the lading of a ship, to lighten her, Acts xxvii. 18, ἐ. ἐπιποιῶντο, and Class.

Ἐκγαμίζω, f. ἴσω, lit. *to marry out*, i. e. *to give in marriage*, 1 Cor. vii. 38. Pass. Matt. xxii. 30. xxiv. 38. Lu. xvii. 27, *to become a wife*. The word only occurs elsewhere in the Greek Pandects.

Ἐκγαμίσκω, same as ἐκγαμίζω, pass. in Lu. xx. 34, sq. Aristot. Polit. p. 22.

Ἐκγονος, ου, ὁ, ἡ, adj. (ἐκγένεσθαι,) 2 perf. of ἐκγίνομαι,) prop. adj. *sprung from, born of*, as often in Plato. Hence subst. *a descendant of any kind*, whether son or grandson. In N. T. in neut. τὰ ἔκγονα, *descendants*, espec. *grandchildren*, 1 Tim. v. 4, τέκνα ἢ ἔκγονα. And so in Sept. and occas. Class.

Ἐκδανανάω, f. ἴσω, *to expend*, (lit. *spend out*,) *utterly consume*, and pass. *to be quite spent, utterly exhausted*, as said of the vital powers, 2 Cor. xii. 15, ἐκδανανῆσθαι ὑπὲρ, &c. Polyb. xxv. 8, 4. xxi. 8, 9. xvii. 11, 10. phys. as said of pecuniary resources.

Ἐκδέχομαι, f. ξομαι, prop. *to receive any thing from any person*. In N. T. inchoatively, *to be ready to receive from any quarter*, to receive by anticipation, *wait for, expect*, John v. 3, ἐκδ. τὴν τοῦ ὕδατος κίνησιν. Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. xi. 10. Ja. v. 7. absol. Heb. x. 13. 1 Pet. iii. 20, and Class.

Ἐκδηλος, ου, ὁ, ἡ, adj. (ἐκ, δῆλος,) *quite plain, conspicuous*, 2 Tim. iii. 9. 3 Macc. vi. 5. Hom. Il. v. 2. Pol. iii. 2, 6.

Ἐκδημέω, f. ἴσω, (ἐκδημος,) prop. and in Class. *to be absent from one's people or country*, by travelling abroad. In N. T. gener. *to be absent from any place or person*, 2 Cor. v. 6, 8, ἐκδ. ἐκ τοῦ σώμ.

Ἐκδίδωμι, f. ἐκδώσω, prop. *to give out any thing*, or *to give up any person*, espec. *to place out in marriage*, to give in marriage; also *to give out or let out any property*, Ælian V. H. xiv. 15. In N. T. mid. ἐκδίδομαι, *to let out for one's own benefit*, as ἀμπελώνα, Matt. xxi. 33, 41. Mk. xii. 1. Lu. xx. 9.

Ἐκδιηγέομαι, f. ἴσομαι, *to tell out, relate at large* any narration, Acts xiii. 41. xv. 3. Sept. Jos. Ant. xiii. 5, 7. Ecclus. xxxiii. 8.

Ἐκδικέω, f. ἴσω, (ἐκδικος,) gener. 'to execute right and justice.' 1) *to do justice to any one*, by maintaining his right, Lu. xviii. 3, 5. Sept. in Ps. xxxvii. 28. 1 Macc. vi. 22. xiii. 6. 2) *to avenge*, i. e. *to take personal satisfaction*, Rom. xii. 19, μὴ ἑαυτοὺς ἐκδ. So *to take vengeance on*, *to punish*, as τὸ αἷμα, i. e. *crime of bloodshed*, ἀπό τινος, Rev. vi. 10. xix. 2. So 2 Cor. x. 6, ἐκδ. πᾶσαν παρακοήν. So Sept. and later Class. and sometimes Engl. *avenge*.

Ἐκδίκησις, εως, ἡ, (ἐκδικέω,) gener. *the execution of right and justice*, viz. I. *avengement*, in the sense of maintaining any one's right. So ποιεῖν ἐκδ. equiv. to ἐκδικεῖν, *to maintain one's right, defend one's cause*, foll. by gen. of pers. for whom, Lu. xviii. 7, 8; by dat. of pers. against whom, Acts vii. 24, and Sept.—II. *vengeance, penal retribution*, Rom. xii. 19. Heb. x. 30, and Sept. In the sense of *vindictive justice, punishment*, Lu. xxi. 22, ἡμέραι ἐκδικήσεως. 2 Cor. vii. 11. 2 Th. i. 8. 1 Pet. ii. 14, and Sept.

Ἐκδικος, ου, ὁ, ἡ, (ἐκ, δίκη,) prop. adj. *executing right and justice*, Soph. Œd. Col. 920; in N. T. a subst. *retributor, avenger, punisher*, Rom. xiii. 4. 1 Th. iv. 6. Sept. and later Class.

Ἐκδιώκω, f. ξω, (ἐκ & διώκω,) *to drive out from a place, to chase off*, to cause to flee away, Sept. and Class. Hence in N. T. by impl. *to pursue with malignity, to persecute*, Lu. xi. 49. 1 Th. ii. 15; in the latter of which passages the simple idea of *persecution* is intended; in the former, as appears from a comparison with Matt. xxiii. 34, sq. the various forms thereof, both active and passive, espec. the being chased from place to place by acts of persevering enmity, are intimated.

Ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι,) *delivered up*, Acts ii. 23, τοῦτον ἔ. λαβόντες. So Jos. Ant. vi. 13, 9, ἐκδοτον λαβών. In the later Class. ἐκδοτον δοῦναι or λαμβ. signifies *to give up*, or *to receive*, any one to be treated at discretion. The earlier writers have ἐκδοτον ποιεῖν.

Ἐκδοχή, ἡς, ἡ, (ἐκδέχομαι,) *a waiting for, expectation*, Heb. x. 27.

Ἐκδύω, f. ὕσω, prim. intrans. *to go or come out of*, Hom. Od. xxii. 334, ἐκδύς μεγάρου. Eur. Iph. Taur. 602, ἐκδ. κακῶν. Hence trans. *to cause to come out of*, as in the putting off of armour or clothes, *to unclothe*, Matt. xxvii. 31, and Mk. xv. 20, ἐξεδυσαν αὐτὸν τὴν πορφύραν, 'stripped him as to his clothes.' Hom. Od. xiv. 341. Æschyl. Ag. 1342. With the acc. of person only, Matt. xxvii. 28. Lu. x. 30, and Sept. Mid. ἐκδύομαι, *to put off one's clothes*, 2 Cor. v. 4, οὐ θέλο-

μεν ἐκδύσασθαι, scil. τὸ σκῆνος, meaning the mortal body. So serpents are said ἐκδύειν τὸ γῆρας, when they have cast off their old skin. See Virg. *Æn.* ii. 473.

Ἐκεῖ, adv. of place. 1) of place where, *there, in that place*, Matt. ii. 13. v. 24. vi. 21. xii. 45, et al. By Hebr. joined with ὅπου, as ὅπου ἐκεῖ, *where*, Mk. vi. 55. Rev. xii. 6, 14, and Sept. 2) by attraction, of place whither, *thither, to that place*, after verbs of motion, instead of ἐκεῖσε, Matt. ii. 22. Mk. vi. 33, et al. Sept. and Class.

Ἐκεῖθεν, adv. *thence, from that place*, Matt. iv. 21, προβάς ἐκεῖθεν, and v. 26. ix. 9, et al. So οἱ ἐκεῖθεν, *those from thence*, 'those who belong there,' as Eurip. *Hec.* 719. Sept. and Class.

Ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ, lit. 'that one there,' plur. 'those there,') equiv. to our emphatic *he, she, or it*. When put in antithesis, it usually refers to the person or thing more remote or absent, or otherwise to the next preceding, which it thus renders more definite and emphatic. I. *in antithesis*, and referring to the more remote subject, e. gr. with οὗτος, Lu. xviii. 14. Ja. iv. 15; or gener. Matt. xiii. 11. Mk. xvi. 20, et al. sæpe, and Class.—II. *without antithesis*, referring to the pers. or thing immediately preceding, or just mentioned, 1) gener. Matt. xvii. 27. Acts iii. 13. Mk. iii. 21, and oft. and Class. 2) *emphatic*, like the Engl. *that*, Mk. vii. 15. John i. 18. v. 11. ix. 37. x. 1. xii. 48, et al. and in the case of persons well known or celebrated.

Ἐκεῖσε, adv. (ἐκεῖ,) prop. *thither, to that place*. In N. T. by attraction, for ἐκεῖ, *there*, Acts xxi. 3. xxii. 5. Sept. & later writers.

Ἐκζητέω, f. ἦσω, prop. *to seek out*, in order to find, any thing or person lost. Sept. and Class. In N. T. 1) *to inquire diligently, scrutinize*, 1 Pet. i. 10, ἐκζ. περί τινος, parallel with ἐξερευνάω, Sept. 2) *to seek after* any thing, i. e. *endeavour to gain*, Heb. xii. 17, μετὰ δακρύων ἐ. αὐτήν, and Sept. By Hebr. *to require, demand*, e. gr. ἐκζ. τὸ αἷμά τινος ἀπὸ τινος, 'to avenge or punish the crime of any one's blood,' Lu. xi. 50, sq.; and Sept. in Ezek. iii. 18, 20. 2 Sam. iv. 11. Gen. ix. 5. 3) from the Hebr. ἐκζητεῖν τὸν Θεόν, *to seek out God*, i. e. 'to seek to know his will, with a full determination to follow and obey it,' Acts xv. 17. Rom. iii. 11. Heb. xi. 6, and Sept. often.

Ἐκθαμβέω, f. ἦσω, (ἐκθαμβος,) gener. *to utterly amaze, quite astonish*, Job xxxiii. 7, Aq. Ecclus. xxx. 9. In N. T. pass. *to be greatly astonished*, whether from admiration, Mk. ix. 15, or terror,

Mk. xvi. 5, sq. or perturbation, Mk. xiv. 33.

Ἐκθαμβος, ου, ὁ, ἡ, adj. (ἐκ, θάμβος,) *quite astonished*, Acts iii. 11. Polyb. xx. 10, 9, and Sept.

Ἐκθετος, ου, ὁ, ἡ, adj. (ἐκτίθημι,) prop. *put away, cast aside*; but used espec. of an infant, in the sense *exposed* or *abandoned*. So Acts vii. 19, ποιεῖν ἐκθετα τὰ βρέφη. The verb ἐκτίθημι is freq. in the Class. in this sense.

Ἐκκαθαίρω, f. αρῶ, *to purge out, cleanse thoroughly*, prop. as furniture or utensils, Xen. *Anab.* i. 2, 16. Deut. xxvi. 13. In N. T. metaph. with acc. of pers. ἐκκ. ἐαυτὸν ἀπὸ τινος, 2 Tim. ii. 21. Plato *Euth.* p. 3, ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθειρόντας. Xen. *Conv.* 1, 4, ἀνδράσιν ἐκκεκαθαρμένους τὰς ψυχὰς. With acc. of thing, *to cleanse out*, i. e. *put away*, 1 Cor. v. 7, ἐ. τὴν παλαιὰν ζύμην. Dinarch. c. Aristog. p. 67, ἐκκ. τὴν δημοδοκίαν.

Ἐκκαίω, f. καύσω, *to cause to burn, or flame out, to kindle*, Hdut. iv. 134, and Sept. In N. T. pass. or mid. *to burn or flame out*, metaph. ἐν ὀρέξει, Rom. i. 27; of passion oft. in Sept. and Class.

Ἐκκακέω, f. ἦσω, (ἐκ, κακός,) prop. *to give way, despond, lose courage* under danger, as a soldier who abandons his post; but in N. T. gener. *to despond, lose courage* under trials and difficulties, Eph. iii. 13, αἰτούμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν. 2 Cor. iv. 1, 16, and also *to give way under labours*, and gener. *to be remiss or careless* in the discharge of any duty, Lu. xviii. 1, πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν. Gal. vi. 9, τὸ δὲ καλὸν ποιούντες μὴ ἐκκακώμεν. 2 Thess. iii. 13. Polyb. iv. 19, 10.

Ἐκκεντέω, f. ἦσω, (ἐκ intens. & κεντέω,) prop. *to quite pierce* the surface of any body, *to transfix*, John xix. 37, ὅψονται εἰς ὃν ἐξεκέντησαν. Rev. i. 7, and Sept. and later Gr. writers. The earlier writers use the simple κεντέω.

Ἐκκλάω, f. άσω, *to break off*, as a branch, Rom. xi. 17, 19, 20, ἐξεκλάσθησαν. Lev. i. 17. Plato *Pol.* x. 611, D.

Ἐκκλείω, f. είσω, prop. *to shut any one out*, as of a house, or a city. In N. T. fig. *to exclude* from intercourse with any one; foll. by acc. Gal. iv. 17, ἐκκλείσθαι ὑμᾶς θείλουσι. Pass. *to be excluded, have no place*, Rom. iii. 27, ἐξεκλείσθη ἡ καύχησις.

Ἐκκλησία, ας, ἡ, (ἐκκλητος, fr. ἐκκαλέω,) *a convocation*. This word is used in N. T. in two ways: I. IN THE CLASSICAL SENSE, and 1) *of an assembly of the people*, either lawfully called out by the civil magistrate, Acts xix. 39, & Class. writers, or of a

tumultuary assembly, not legal, Acts xix. 32, 40. 2) in the Jewish sense, a *congregation*, or assembly of the people, as often in Sept.; espec. for public worship in a synagogue, Matt. xviii. 17, or gener. of the whole people, Acts vii. 38, *γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ*. Heb. ii. 12. 1 Macc. ii. 56. iv. 59. Eccles. xiii. 20.—II. IN THE CHRISTIAN SENSE, an *assembly* or society of faithful Christian persons, called out of the world at large by the word of God, and given, out of the world, by God unto Christ, (see John xvii. 6 & 14,) that they may be sanctified through the truth of God, 'whose word is truth,' John xvii. 17.—I. *the universal and visible Church*, militant here on earth, i. e. the whole society of Christians dispersed throughout the world, Matt. xvi. 18. 1 Cor. vi. 4. x. 32. xi. 22. xii. 28. Col. i. 18, 24. Eph. i. 22. v. 23, 25, 27.—II. *the universal Church triumphant* and glorified, Eph. v. 27. Comp. Heb. xii. 23.—III. *a particular Church*, though composed of several congregations, as the Church in Jerusalem, Antioch, Corinth, Galatia, Thessalonica, &c. Acts viii. 1. xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 18, et al.—IV. *a particular or single congregation* of Christians, or those believers who were wont to assemble in any particular house for Divine worship, Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2, and in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Th. ii. 14. Gal. i. 2.—V. *the place* where such congregation is assembled, Acts xi. 26. 1 Cor. xi. 18, 22.

Ἐκκλῖνω, f. ἴνω, prop. *to bend* any thing *out* of the straight course, trans. and also *to bend* from any course, Mal. ii. 8, *ἐξεκλινάτε ἐκ τῆς ὁδοῦ*. In N. T. metaph. of *turning aside* and *swerving* from the straight road of piety and virtue, Rom. iii. 12, πάντες ἐξεκλιναν. So Sept. Numb. xxii. 23. Job xxxiv. 27. Also of turning aside from by *avoiding* any person or thing, *to shun*, Rom. xvi. 17, ἐκκλ. ἀπ' αὐτῶν. 1 Pet. iii. 11, ἐκκλινάτω ἀπὸ κακοῦ. So Ps. xxxviii. 27, ἐκκλινον ἀπὸ κακοῦ, and Prov. iii. 7.

Ἐκκολυμβάω, f. ἴσω, *to swim* out or off, as from a sinking vessel to land, Acts xxvii. 42. Dion. Hal. iv. 24, ἐκκ. εἰς τὴν γῆν. Thuc. iv. 25, ἀποκολ. absol. as here.

Ἐκκομίζω, f. ἴσω, *to carry out* or forth, as a dead body for burial, Lu. vii. 12, and oft. in Class.

Ἐκκόπτω, f. ψω, 1) prop. *to cut off*, as a branch, Rom. xi. 24, et al., or a limb, Matt. v. 30, τὴν δεξιάν. xviii. 8. Also, *to cut down*, as said of a tree, Matt. iii. 10. vii. 19. Lu. iii. 9. xiii. 7, 9, and Class.

2) metaph. *to cut off* an occasion, by removing it, 2 Cor. xi. 12. So Hierocl. εἰς ἀφορμὰς: also *to hinder*, render ineffectual, 1 Pet. iii. 7, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Ἐκκρέμαμαι, mid. form intrans. of ἐκκρεμάννυμι, prop. *to hang from*, by *clinging hold* of any thing, (as Lucian, t. ii. 513, ἐκκρεμαννύμενοι τῶν πηδαλίων,) or person, as Thuc. vii. 75, τῶν ξυσκηνῶν ἐκκρεμαννύμενοι. But it is often used fig. of that on which we *depend*, as *hope*, &c. Also said of those who listen attentively to a person speaking, and are said *to hang* on him, i. e. on his lips. (So Pope, 'And wond'ring senates hung on all he spoke,') and Virg. Æn. iv. 79, pendetque iterum narrantis ab ore. So Lu. xix. 48, ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων.

Ἐκλαλέω, f. ἴσω, *to speak out*, disclose, trans. with dat. of pers. Acts xxiii. 22, μηδενὶ ἐκλαλῆσαι, and Class.

Ἐκλάμπω, f. ψω, *to shine out* or forth, *to be resplendent*, Matt. xiii. 43, ἐκλάμπουσιν ὡς ὁ ἥλιος, in allusion to Dan. xii. 3. The word occurs in the Class.

Ἐκλανθάνω, f. λήσω, *to make* to quite forget, Hom. II. ii. 600. In N. T. mid. ἐκλανθάνομαι, lit. *to lose out of* (ἐκ) mind, *to forget*, Heb. xii. 5, ἐκλέλησθε, 'have forgotten.' Jos. and Class.

Ἐκλέγω, f. λέξω, prop. *to lay out*, i. e. *put aside* certain persons or things out of a larger number proposed or offered, *to choose out*, whether for others or oneself, Joseph. Bell. ii. 8, 6. Xen. Hist. i. 6, 13. Plato 536, C. 458, C. et al. In N. T. only mid. ἐκλέγομαι, *to choose out* FOR ONESELF, and gener. *to choose* or *select* any thing or person, I. GENER. and 1) of things, Lu. x. 42, τὴν ἀγαθὴν μερίδα ἐξελέξατο. xiv. 7. 1 Cor. i. 27, sq. Sept. and Class. 2) of persons, foll. by acc. simply, John vi. 70. xv. 16. Acts i. 2, 24. vi. 5. xv. 22, 25, et al. Ja. ii. 5. Sept. and Class. Foll. by ἐκ with gen. John xv. 19, or ἀπὸ with gen. Lu. vi. 13.—II. SPEC. and by impl. *to choose out* for special privileges, &c. with the accessory idea of favour or love, Mk. xiii. 20. John xiii. 18. Acts xiii. 17. Eph. i. 4, and Sept.

Ἐκλείπω, f. ψω, prop. & in Class. *to leave out* or omit any person or thing from any number; also *to leave off* any action or practice; but in N. T. and sometimes in Class. intrans. *to leave off*, *cease*, or *fail*, as said of any commenced action, or course of action, Lu. xxii. 32, ἡ πίστις, 'to fail.' Heb. i. 12, ἔτη, 'to fail.' Sept. & Class. By impl. 'to cease to live,' i. e. *to die*, Lu. xvi. 9. Joseph. Bell. iv. 1, 9. Apollod. iii. 4, 3, and Sept. In the Class. βίον or τὸ ζῆν is generally added; yet in Plato it often occurs without addition.

Ἐκλεκτός, ἡ, ὄν, adj. (ἐκλέγεσθαι,) *chosen, elect*; 1) of things, *select, choice, excellent*, 1 Pet. ii. 4, 6, λίθος ἑ. 2) of persons, *chosen, distinguished*, 1 Pet. ii. 9, γένος ἑ. 1 Tim. v. 21, τῶν ἐ. ἀγγέλων. See my note. 3) by impl. *chosen*, with the accessory idea of favour, love, &c. *beloved*, Lu. xxiii. 35, ὁ Χριστὸς ὁ τοῦ Θεοῦ ἑ. Rom. xvi. 13. Sept. in Is. xlii. 1. Ps. cv. 6. 1 Chron. xvi. 13. Hence the expression οἱ ἐκλεκτοὶ, *the elect*, 'those chosen by God unto salvation, or to peculiar privileges and blessings, as members of the kingdom of heaven; and accordingly those enjoying his favour, and leading a holy life in communion with Him;' 'true and faithful Christians.' Comp. Rev. xvii. 14, οἱ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ, where there is an allusion to *chosen men* picked out for soldiers, as oft. in Sept.; e. gr. Judg. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2, et al. So Clemens, 1 Cor. § 2, 'Ye contended day and night for the whole brotherhood,' εἰς τὸ σώζεσθαι μετ' ἐλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ. And in the Martyrdom of Polycarp, § 16, we have τῶν ἐκλεκτῶν opp. to τῶν ἀπίστων, 'the unbelieving heathen.' In this sense οἱ ἐκλεκτοὶ τοῦ Θεοῦ occurs in Matt. xxiv. 31. Mk. xiii. 27. Lu. xviii. 7. Rom. viii. 33. Col. iii. 12. Tit. i. 1, and without Θεοῦ, Matt. xx. 16. xxii. 14. xxiv. 22, 24. Mk. xiii. 20, 22. 2 Tim. ii. 10.

Ἐκλογή, ἡς, ἡ, (ἐκλέγω,) *election, selection*, I. gener. Acts ix. 15, σκεῦος ἐκλογῆς, i. e. a chosen vessel, Class.—II. spec. in the sense *election*, i. e. the benevolent purpose of God, whereby any are chosen unto salvation, so that they are led to embrace and persevere in the Gospel, to the enjoyments of its privileges and blessings both here and hereafter, Rom. xi. 5, κατ' ἐκλογὴν χάριτος, (where see my note,) 1 Thess. i. 4. 2 Pet. i. 10. By meton. of abstract for concrete, equiv. to οἱ ἐκλεκτοὶ, Rom. xi. 7.—III. by impl. *free choice, free will*, Rom. ix. 11, ἡ κατ' ἐκλογὴν πρόθεσις, i. e. 'the free spontaneous purpose of God,' uninfluenced by external motives, Joseph. Bell. ii. 8, 14, ἐπ' ἀνθρώπων ἐκλογὴ τό τε καλὸν καὶ τὸ κακὸν προκεῖται. Psalt. Salom. ix. 7, τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν.

Ἐκλύω, f. ὕσω, prop. and trans. to *loosen* or *disengage* from any thing which binds or holds fast, either *animals* (as horses, Hom. Od. iv. 35,) or *men*, as Xenoph.; also metaph. to *set free* from any thing that shackles the mind, as *captivity*, or *adversity*, (see Gray's Ode to Adversity,) also to quite *loosen* the strength, (lit. that which stringeth up a man,) Polyb. xvi. 6, 12. Diod. Sic. xiii. 77, et al.

See Foëssii Œcon. Hippocr. In N. T. pass. ἐκλύομαι, to be wearied out, utterly exhausted, as said of the body, Matt. ix. 36; to be weary, Gal. vi. 9, μὴ ἐκλυόμενοι, with allusion to reapers, *tired out*, and so Sept. Also as said of the mind, to faint, despond, Heb. xii. 3, ψυχᾶς ὑμῶν ἐκλυόμενοι, and Class.

Ἐκμάσσω, f. ξω, to wipe out, or off, wipe dry, Lu. vii. 38, 44. John xi. 2. xii. 3. xiii. 5, and later Class. The earlier ones have ἐξομόργνυμι.

Ἐκμυκτηρίζω, f. ἴσω, (ἐκ, μυκτῆρ,) lit. to turn up the nose at, to utterly deride, scoff at, Lu. xvi. 14. xxiii. 35. Sept.

Ἐκνεύω, f. εὔσω, to bend the head aside (ἐκ) or away, to avoid a blow. Hence, to turn aside out of the way. So Plut. t. ii. p. 577, B, ἐκνεύσας τῆς ὁδοῦ. Hence in N. T. to turn aside or away, John v. 13, ἐξένευσεν, ὄχλου ὅτος ἐν τῷ τόπῳ, at least, as most Expōsitors understand; but the best interpreters are, with reason, agreed that the word is to be derived from ἐκνέω, to swim off or away, as in Thuc. ii. 90, though that term also, like the Latin *enatare*, signifies fig. to glide off unobservedly, a sense far more agreeable to the context.

Ἐκνήφω, f. ψω, prop. to become sober from (ἐκ) being drunken, as often in later Class. In N. T. metaph. to awaken or rouse up, i. e. from a state of ignorance and mental delusion, by returning, through sincere repentance, to a right mind, 1 Cor. xv. 34, ἐκνήψατε δικαίως. So also, in the same spiritual sense, Joel i. 5, ἐκνήψατε οἱ μεθύοντες, and Ps. lxxviii. 65. Sept.

Ἐκούσιος, ον, ὁ, ἡ, adj. (ἐκὼν,) *will-ing, voluntary*, Philem. 14, κατὰ ἐκούσιον, adv. phrase for the adv. ἐκούσιως, Nehem. xv. 3. Xen. Mem. ii. 1, 18.

Ἐκουσίως, adv. (ἐκούσιος,) *willingly, voluntarily*, Heb. x. 26. 1 Pet. v. 2. Sept. and Class.

Ἐκπαλαι, adv. of old, long since, 2 Pet. ii. 3. iii. 5, and later Class.

Ἐκπειράζω, f. ἄσω, lit. to try out, put to the utmost test by temptation, Matt. iv. 7. Lu. iv. 12. x. 25. 1 Cor. x. 9. Sept.

Ἐκπέμπω, f. ψω, to send out or forth, Acts xiii. 4. xvii. 10. Sept. & Class.

Ἐκπετάννυμι, f. ἄσω, to spread out, stretch forth the hands, as in supplication, Rom. x. 21. Sept. and later Class.

Ἐκπηδάω, f. ἥσω, to leap, rush forth, intrans. Acts xiv. 14, ἐξεπήδησαν εἰς τὸν ὄχλον, in many MSS., Versions, and later Edd. for text. recept. εἰσεπ. See my note there.

Ἐκπίπτω, f. πεσοῦμαι, to fall from,

i. e. out of or off, intrans. I. PROP. as said of things which *fall from* or *out of* their place, as the stars from heaven, Mk. xiii. 25, and Class.; chains from off a prisoner, Acts xii. 7; or as said of a boat *falling from* a ship down into the sea, Acts xxvii. 32; of flowers *falling away*, Ja. i. 11. l Pet. i. 24; said of a ship, to *fall* (i. e. be driven) out of its course; usually foll. by εἰς with acc. of place, *to be driven upon*, Acts xxvii. 17, φοβ. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι. So Diod. Sic. ii. 60, τὸ πλοῖον αἰὶν—ἐκπεσεῖν εἰς ἄμους, and elsewhere in Class. Also fig. foll. by gen. *to fall from* any state or condition, by abandoning one's part or interest in it, Gal. v. 4, ἐκπ. τῆς χάριτος, *fall away from*, namely, by apostasy. See Lu. viii. 13. And so 2 Pet. iii. 17, ἐκπ. τοῦ ἰδίου στηριγμοῦ. Rev. ii. 5, πῶθεν ἐκπέπτωκας.—II. METAPH. *to fall to the ground*, *fail*, *become ineffectual*, Rom. ix. 6, ὁ λόγος τοῦ Θεοῦ. And so Pind. Pyth. vi. 37, χαμαιπετὲς ἔπος, and Plut. vi. 140, λόγος ὑπηνέμιος ἐκπίπτων. Plato p. 13, D, ὁ λόγος ἡμῖν ἐκπεσὼν οἰχήσεται.

Ἐκπλέω, f. εὔσωμαι, *to sail from* or *out of* a port, foll. by εἰς with acc. of place, Acts xv. 39. xviii. 18; by ἀπὸ with gen. of place, xx. 6. Class.

Ἐκπληρώω, f. ὦσω, prop. *to fill out* or *up*, i. e. fully complete any number or measure. In N. T. metaph. *to fulfil*, as a promise, Acts xiii. 32. Polyb. i. 67, l.

Ἐκπλήρωσις, εως, ἡ, prop. as in Class. *a fulfilling* or *completing* of any thing. In N. T. said of time, *fulfilment*, Acts xxi. 26, διαγγέλλων τὴν ἐκπ. τῶν ἡμερῶν τ. ἀ. 'announcing the fulfilment, or full observance, of the days of purification,' i. e. that he was about to fully keep them. So ἐκπληρώω in Diod. Sic. ii. 57.

Ἐκπλήσσω, f. ξω, prop. *to strike off*, i. e. to strike off any one by a blow, as in Theophr. ap. Steph. Thes.; but elsewhere only in a fig. sense, *to strike* any one *out of* his self-possession, by exciting terror, astonishment, admiration. So Thuc. ii. 87, φόβος γὰρ μνήμην ἐκπλήσσει. The word sometimes occurs in the act. but gener. in the pass. *to be*, as we say *struck with* astonishment and admiration. And so often in N. T. either absol. or foll. by ἐπὶ with dat. Matt. xix. 25. Mk. x. 26, and oft.

Ἐκπνέω, f. εὔσω, prop. *to breathe out* or *forth*, *emit the breath*, ψυχὴν being underst. which is *expressed* in Eurip. Orest. 1163; but it gener. signifies *to breathe out* the last breath, *to expire*, Mk. xv. 37, 39. Lu. xxiii. 46, and often in Class.

Ἐκπορεύομαι, f. εὔσωμαι, *to go out*

of, *to go* or *come forth*, and used in N. T. I. of PERSONS, foll. by ἐκ or ἀπὸ with gen. of *place whence*, Mk. x. 46. xiii. 1, or παρὰ with gen. of *pers. from whom*, John xv. 26; also foll. by εἰς, ἐπὶ, or πρὸς with acc. of *place whither*, Mk. x. 17. John v. 29, et al. and Class. So in the phrase εἰσπορεύομαι καὶ ἐκπομ. meaning 'to perform one's daily duty.'—II. of THINGS, *to go forth*, *proceed out of*, foll. by ἐκ or ἀπὸ with gen. of *pers. or thing*, as Matt. xv. 11, 18. Mk. vii. 20, sq. et al.; by εἰς with acc. of *place whither*, Lu. iv. 37. Mk. vii. 19.

Ἐκπορνέω, f. εὔσω, *to practise fornication*, *be given up to lewdness*, Jude 7. Sept.

Ἐκπτύω, f. ὕσω, prop. *to spit out of the mouth*, as Hom. Od. v. 322, στόματος δ' ἐξέπτυσεν ἀλμὴν Πικρὴν: but in N. T. metaph. *to reject with disgust* or *scorn*, *respuere*, Gal. iv. 14, τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξέπτυσάτε.

Ἐκριζώω, f. ὦσω, *to uproot*, as trees, Lu. xvii. 6. Jude 12, or plants, Matt. xiii. 29. xv. 13, and Sept.

Ἐκστασις, εως, ἡ, (ἐξίστημι,) prop. *a removal of any thing out of any former place* or *situation* to another, (so Plut. ix. 727, 728,) but in N. T. (and almost always in Class.) it is used I. metaph. of *mental state*, *removal*, i. e. from an ordinary to an extraordinary one, prop. *the ecstasy* of mental alienation, as in Hippocr., Plut. vi. 136, and Artemid. ii. 37, but gener. in a milder sense of the excited state of mind arising from any *strong emotion*, whether *wonder*, Mk. v. 42. Lu. v. 26. Acts iii. 10, or *terror*, Mk. xvi. 8. Sept. & Class.—II. A TRANCE, or a state in which the soul is unconscious of present objects, being carried out of itself, and rapt into visions of distant or future things; a state wherein is revealed something in a peculiar manner, as to the prophets or apostles, Acts x. 10. xi. 5. xxii. 17. Comp. 2 Cor. xii. 2, sq. Ez. i. 1.

Ἐκστρέφω, f. ψω, prop. *to turn any thing inside out*, as an old garment. See Aristoph. Plut. 721. Also metaph. *to totally change any thing*, as one's conduct, and gener. by impl. for the better; (so Aristoph. Nub. 88, ἐκστρεψον τοὺς σαρτοῦ τρόπους,) but sometimes for the worse. Hence *to utterly pervert*, and in pass. Tit. iii. 11, εἰδὼς ὅτι ἐξέστραπται, *to be utterly perverted* or *turned out of the right course*, Deut. xxxii. 20. So adv. ἐξέστραμμένως, 'more eorum quæ ἐξέστραπται, inversa sunt,' H. Steph. and ἐκστρόφη τοῦ λόγου, 'the destruction of reason,' Plut. x. 422, 5.

Ἐκταράσσω, f. ξω, 1) prop. *to stir up any liquid from the bottom*, as water in a pool. See John v. 4, 7. 2) fig. *to per-*

turb, greatly agitate, as said of persons, Acts xvi. 20, *ἐ. τὴν πόλιν*. So Andoc. de Myst. *τὴν πόλιν ὄλην ἐκταράσας*. Plut. Coriol. *τὸν δῆμον ἐκταράσσειν τοῖς δημαγωγοῖς*.

Ἐκτείνω, *f. ἐνῶ, to stretch out*, as any member of the body, espec. the hand. So often in N. T. both gener. and partic. for healing or aiding, and sometimes simply in the way of entreaty, John xxi. 18; or to point out any object, Matt. xii. 49. In Lu. xxi. 53, *οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ*, it signif. *to lay hands upon*, for apprehension, as sometimes in Sept., and so in 1 Macc. xii. 39, 42. It is equiv. to *ἐπιβάλλειν τὰς χεῖρας* at Acts xii. 1. Also of an anchor, *to let go, to stretch out*, Acts xxvii. 30.

Ἐκτελέω, *f. ἐσω, to finish off, complete*, Lu. xiv. 29, sq. *μὴ ἰσχύοντος ἐκτελέσαι*, scil. *τὸν πύργον*.

Ἐκτένεια, *as, ἡ, (ἐκτείνω,)* 1) prop. *extension*, Hdian. vii. 2, 8. 2) fig. *intensity, assiduity*, Acts xxvi. 7, *ἐν ἐκτ.* which is adv. phrase for adv. *ἐκτενῶς, intently, assiduously*, 2 Macc. xiv. 38. Phal. Ep. 68.

Ἐκτενής, *έος, ό, ἡ, adj. (ἐκτείνω,)* 1) prop. of things *stretched out, extended*, as a rope at full tension; or gener. *lengthened*. 2) fig. of persons, *intent upon, attentive to, diligent in*. So Anom. ap. Suid. *συναγωνιστής ἐ.* and later Gr. writers, as Polyb. and Hdian. In N. T. as said of things, actions and dispositions, *persevering, earnest, fervent*, Acts xii. 5, *προσευχῇ ἐκτ.* 1 Pet. iv. 8, *ἀγ. ἐ.* Lu. xx. 44, *ἐκτενέστερον*, said of prayer.

Ἐκτενῶς, *adv. (ἐκτενής,)* *assiduously, perseveringly, earnestly*, 1 Pet. i. 22, *ἀγαπήσατε ἐ.* Sept. and later Gr. writers.

Ἐκτίθημι, *f. ἐκθήσω, I. act. exponere, to place out, or put forth*, 1) as said of an infant, *to expose*, that it may perish, Acts vii. 21, *ἐκτεθέντα δὲ αὐτὸν*, and so later Class.—II. mid. *ἐκτίθεμαι, to set forth, declare*, Acts xi. 4, *expound, instruct in*, Acts xviii. 26, *ἐ. τὴν τοῦ Θεοῦ ὁδόν*. Sept. Jos. Ant. ii. 13, 2. i. 12, 7, *πάντα τὸν λόγον ἐκθήσομαι*, and later Class.

Ἐκτινάσσω, *f. ἔσω, to shake out or off* of any thing, as dust from one's shoes, Matt. x. 14. Acts xiii. 51, or one's clothes, Mk. vi. 11. Acts xviii. 6.

Ἐκτος, *η, ον, ordin. numer. (ἕξ,)* the sixth, as said of the sixth hour of the day, i. e. according to the Jewish reckoning, noon, Matt. xx. 5, and oft. also Sept. and Class.

Ἐκτός, *adv. (ἐκ,)* *out of, without*, as opposed to *within*, Hom. Od. xv. 11. Eurip. Iph. Aul. 1117, *χώραί ἐ.* In N. T. it is used, I. PROP. of *place*, with the art.

τὸ ἐκτός, the outside of any thing, Matt. xxiii. 26, *τὸ ἐ. αὐτῶν*. So *τὰ ἐκτός* occurs in the Class.; but not *τὸ ἐκτός*. As a prep. with gen. *out of*, 2 Cor. xii. 2, 3, *ἐ. τοῦ σώματος*, and metaph. 1 Cor. vi. 18, *πᾶν ἀμάρτημα ἐκτός τοῦ σώματος ἐστιν*, i. e. 'does as it were not pertain to the body, is, strictly speaking, not physical.'—II. FIG. *without*, i. e. except, besides, as prep. with gen. Acts xxvi. 22, *οὐδὲν ἐκτός λέγων ὦν*, &c. 1 Cor. xv. 27. Sept. and Class. By pleonasm prefixed to *εἰ μὴ*, as *ἐκτός εἰ μὴ, without, unless, except*, 1 Cor. xiv. 5, *ἐκτός εἰ μὴ διερμηνεύη*. xv. 2. 1 Tim. v. 19, and sometimes in Lucian and Plutarch.

Ἐκτρέπω, *f. ψω, to turn any thing or person out of a course, &c.* So Thuc. v. 65, *τὸ ὕδωρ ἐξέτρεπε*: also in mid. *ἐκτρέπομαι, to turn oneself away from any way or course, to turn aside from it*, gener. foll. by *τῆς ὁδοῦ*, or *ἐξω τῆς ὁδοῦ*, but sometimes absol., as in Xen. Anab. iv. 5, 15. Hence in N. T. mid. metaph. *to turn away from*, I. from the right course, as said of those who abandon truth and virtue, and embrace error and vice, 1 Tim. i. 6, *ἐξετράπησαν εἰς ματαιολογίαν*. So Polyb. vi. 4, 9, *ἐκτρέπεσθαι εἰς ὀλιγαρχίαν*. Foll. by *ἐπὶ*, 2 Tim. iv. 4, *ἐ. ἐπὶ τοὺς μύθους*: by *ὁπίσω*, 1 Tim. v. 15. Absol. in Heb. xii. 13, *ἵνα μὴ τὸ χωλὸν ἐκτραπῇ*, where see my note.—II. foll. by acc. of pers. or thing, *to turn away from, avoid*, 1 Tim. vi. 20, *ἐ. τὰς βεβήλους κενοφωσίας*, and Class.

Ἐκτρέφω, *f. ἐκθρέψω, to nourish from infancy to maturity, bring up to maturity*; prop. said of the nurture of children, as in Class. and Sept.; but also including the *educating* of them, espec. by instruction in letters, Eph. vi. 4, *ἐκτρέφετε αὐτὰ ἐν παιδείᾳ, &c.* Pol. i. 65, 7, *ἐ. ἐν παιδείαις καὶ νόμοις*. In Eph. v. 29, *ἐκτ. καὶ θάλπει τὴν ἑαυτοῦ σάρκα*, it denotes gener. *nourishing and cherishing*. Comp. Ja. ii. 16. So also, but fig., Plut. vi. 116, 12, *ἐκτρέφειν καὶ αὔξειν*.

Ἐκτρωμα, *ατος, τό, (ἐκτιπρώσκω, to cause or to suffer abortion; lit. to exceedingly pierce or wound; with allusion to the physical effect of abortion,)* prop. *an abortion*, a child born prematurely. Occ. only in the later writers and the Sept. The Attic writers use *ἀμβλωμα*. Occ. in N. T. fig. 1 Cor. xv. 8. And so in Ignat. Epist. ad Rom. and Simeon Styl. Ep. ad Basil.

Ἐκφέρω, *f. ἐξοίσω, aor. 1. ἐξήνεγκα, to bear or carry out, to bring forth*, 1) prop. *to bring out of a place*, Lu. xv. 22, *ἐ. τὴν πολλήν*. Acts v. 15, *ἐ. τοὺς ἀσθενεῖς, 'the sick out of their houses.'* 1 Tim. vi. 7, *οὐδὲ ἐξενεγκεῖν τι οὐνά-*

μεθα, 'take away out of it.' Sept. and Class.; to carry forth, as a dead body for burial, Acts v. 6, 9, 10, and Class. 2) said of the earth, to bring forth, yield, Heb. vi. 8, ἐ. ἀκάνθας. Sept. and Class., and so Latin *efferre*.

'Εκφεύγω, f. ξομαι, to flee out of a place, 1) intrans. Acts xix. 16, ἐ. ἐκ τοῦ οἴκου, absol. xvi. 27. 2) trans. to flee from, escape; foll. by acc. of thing, Lu. xxi. 36, ἐ. ταῦτα πάντα, 'all these evils.' Rom. ii. 3, ἐ. τὸ κρίμα τοῦ Θεοῦ. 2 Macc. vii. 35, κρίσιν: with acc. impl. 1 Thess. v. 3, οὐ μὴ ἐκφύγωσιν. Heb. ii. 3, πῶς ἡμεῖς ἐκφευξόμεθα; Sept. and Class. In 2 Cor. xi. 33, ἐ. τὰς χεῖράς τινος, the sense is, to escape out of any one's power, as Susann. 22. 2 Macc. vi. 26. It is, however, not Hellenistic, since it occurs in Hom. Il. vi. 57, μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον, χεῖράς δ' ἡμετέρας.

'Εκφοβέω, f. ἴσω, to frighten any one out of his senses, i. e. to exceedingly terrify, 2 Cor. x. 9. Sept. and Class.

'Εκφοβος, ου, ὁ, ἡ, adj. frightened out of his senses, greatly terrified, Mk. ix. 6. Heb. xii. 21. Deut. ix. 19.

'Εκφύω, f. ὕσω, prop. to engender, generate, produce; also to put forth, as a branch does leaves, Matt. xxiv. 32. Mk. xiii. 28, ὅταν ὁ κλάδος—τὰ φύλλα ἐκφύῃ, subj. pres. others read ἐκφυῇ, subj. of ἐξεφύνη, a later form of aor. 2. for ἐξέφυν. Jos. Ant. ii. 3, 5, στάχνας ἐκφύντας.

'Εκχέω and 'Εκχύνω, f. ἐκχεύσω, to pour out, I. PROP. Matt. ix. 17. Mk. ii. 22, ὁ οἶνος ἐκχεῖται, 'is spilled,' Lu. v. 37. John ii. 15, ἐξέχεε τὸ κέσμα, 'scattered upon the ground.' So of ashes and dust, Lev. iv. 12. xiv. 41. Acts i. 18, ἐξεχύθη τὰ σπλάγχνα αὐτοῦ. Comp. 2 Sam. xx. 10, ἐξεχύθη ἡ κοιλία αὐτοῦ. Note the phrase αἷμα ἐκχέω, to shed blood, to kill, Acts xxii. 20. Rom. iii. 15. Rev. xvi. 6, et al. and often in Sept. By meton. of the container for the contents, ἐκχ. τὰς φιάλας, Rev. xvi. 1, seqq.—II. METAPH. to pour out, give largely, foll. by ἐν, Rom. v. 5, ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις ὑμῶν: by ἐπὶ with acc. of pers., as Πνεῦμα, Acts ii. 17, 18. x. 45. Tit. iii. 6, and Sept.—III. FIG. in pass. or mid. to be poured out, as in Engl. to pour forth, i. e. to rush tumultuously, Hom. Od. viii. 515. Plut. iii. 761, ἐ. εἰς τὴν ὁδόν. In N. T. and later writers, it is used metaph. of an impulse or passion for any thing, to rush into, give oneself up to, Jude II, ἐ. τῇ πλάνῃ τοῦ Β. So Test. xii. Patr. p. 520, πορνεία, ἐν ᾗ ἐξεχύθη ἐγώ, where the dat. is for accus. and εἰς, Plut. Ant. 21, εἰς ἀκόλαστον βίον ἐκκεχυμένος.

'Εκχωρέω, f. ἴσω, to depart out of a place, flee away, Lu. xxi. 21. Sept. and Class.

'Εκψύχω, f. ξω, prop. to breathe out, and gener. the breath of life, to expire, Acts v. 5, 10. xii. 23, for Classic. ἀποψύχω.

'Εκών, οὔσα, ὄν, adj. primarily a partic. of the old verb ἔκω, (whence the later one ἤκω, to come,) as our now obsolete adj., but formerly a partic. coming, i. e. forward, ready to come, willing, voluntary, Rom. viii. 20. 1 Cor. ix. 17. Sept. and Class.

'Ελαία, as, ἡ, an olive-tree, as often in N. T. in the expression τὸ ὅρος τῶν ἐλαιῶν, Matt. xxi. 1, and oft. In Rom. xi. 17, 24. Rev. xi. 4, it is used symbol. and in Ja. iii. 12, it stands for the fruit, an olive, and so occurs in Class.

'Ελαιον, ου, τὸ, (ἐλαία,) olive-oil. In Judæa it was of various qualities, and put to various uses, as for lamps, Matt. xxv. 3, 4, 8; for embrocating wounds, or anointing the sick, Mk. vi. 13. Lu. x. 34. Ja. v. 14; also mixed with spices, for anointing the head or body, Lu. vii. 46. In Heb. i. 9, ἔλαιον ἀγαλλιᾶσεως denotes the unction of the Spirit, anciently typified by oil; by which unction Jesus was appointed to the offices of prophet, priest, and king, 2 Kings ix. 6. 1 Sam. x. 1. See Glass, Phil. Sacr. p. 416 and 1109.

'Ελαιών, ὠνος, ὁ, prop. an olive-yard, but in Acts i. 12, the name of the Mount of Olives.

'Ελάσσων, ονος, ὁ, ἡ, adj. prop. a compar. of ἐλαχὺς, 'little,' but, in use, a compar. of μικρὸς, in the sense less, both prop. smaller, and fig. i. e. worse in quality, as wine, John ii. 10, or inferior in age, younger, Rom. ix. 12, (as Gen. xxv. 23,) or dignity, Heb. vii. 7. Hdan. v. 1, 14. Neut. adv. less than, 1 Tim. v. 9. Diod. Sic. i. 32.

'Ελαττωνέω, f. ἴσω, (ἐλάττων,) prop. to make less, diminish, trans. as in Sept. and later Gr. writers. In N. T. intrans. to be less, in respect of quantity, i. e. to fall short, 2 Cor. viii. 15, ὁ τὸ ὀλίγον, οὐκ ἠλαττώνησε.

'Ελαττώω, f. ὦσω, (ἐλάττων,) to lessen, or diminish, prop. in size, and fig. in dignity; to make lower than, Heb. ii. 7, 9. Sept. and later Gr. writers. Pass. or mid. to become less, or lower in dignity, John iii. 30. Sept. and Class.

'Ελαύνω, f. ἐλάσω, perf. ἐλήλακα, to impel, urge forward. In N. T. used, 1) prop. of ships impelled by oars, to row, Mk. vi. 48. John vi. 19. Sept. and Class. or clouds driven about by winds, Ja. iii. 4.

2 Pet. ii. 17. Jos. Ant. v. 5, 3, τὸν ὑετὸν ἡλανεν ἀνεμος. 2) *metaph.* of a person urged forward or impelled by resistless force, as demoniacal influence, Lu. viii. 29, ἡλαύνετο ὑπὸ τοῦ δαίμονος. The nearest approach to which is that Class. idiom by which persons under the influence of maniacal feelings, or unbridled passions, are said ἐλαύνεσθαι τὴν ψυχὴν, or τὴν γνώμην.

Ἐλαφρία, ας, ἡ, (ἐλαφρός,) *prop.* lightness as to weight. In N. T. *metaph.* of mind, levity, inconstancy, 2 Cor. i. 17, and later Gr. writers, as Plut. vi. 239, 14, where the flatterer is called ἐλαφρός, as compared with a true friend.

Ἐλαφρός, ἁ, ὄν, *adj.* 1) *prop.* light, easy to bear, Matt. xi. 30, φορτίον ἐλαφρόν, and Class. 2) *metaph.* easy to be endured, 2 Cor. iv. 17, τὸ ἐλαφρόν τῆς θλίψεως ἡμῶν, 'our light affliction.' So Plato, 934, Α. δίκην ἐλαφροτέραν.

Ἐλάχιστος, η, ον, *adj.* (*prop.* superl. of the old word ἐλαχός, 'little,' but used as superl. of μικρός), least, whether in magnitude, Ja. iii. 4; number and quantity, Lu. xvi. 10. xix. 17; rank or dignity, Matt. ii. 6. v. 19. xxv. 40, 45. 1 Cor. xv. 9; or importance, Matt. v. 19, ἐντολαὶ ἐλ. Lu. xii. 26. 1 Cor. iv. 3. vi. 2. Sept. and Class.

Ἐλαχιστότερος, η, ον, *adj.* (*comp.* from ἐλάχιστος,) far less, far inferior, Eph. iii. 8. Such double comparatives occur only in lat. Gr.

Ἐλεγξις, εως, ἡ, (ἐλέγχω,) conviction, 2 Pet. ii. 16, ἔλεγξιν ἔχειν, equiv. to ἐλέγχεσθαι.

Ἐλεγχος, ον, ὁ, (ἐλέγχω,) *prop.* convincing argument, proof. In N. T. conviction, meaning a certain persuasion of any thing, Heb. xi. 1. Also refutation, or confutation, as of gainsayers, 2 Tim. iii. 16. Sept. Longin. frag. iii. 11, and often in Plato.

Ἐλέγχω, f. ξω, originally to put to shame, to disgrace; but afterwards, and in N. T., to convict any one of error, prove him to be wrong, and thus put him to shame, I. *PROP.* to convict, show to be wrong, John viii. 9, ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι: foll. by περὶ, John viii. 46. xvi. 8. 1 Cor. xiv. 24. Ja. ii. 9. Sept. and later Class. Hence, to convince of error, confute, Tit. i. 9, 13. ii. 15. Sept. and Class.—II. *BY IMPLIC.* to reprove, admonish, Lu. iii. 19, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ ἧρ. Matt. xviii. 15. 1 Tim. v. 20. 2 Tim. iv. 2. Sept. and later Class. Hence, from the Heb., in the sense to reprove by chastisement, to chastise in a moral sense, Rev. iii. 19, ἐλέγχω καὶ παιδεύω, and Sept.—III. by *impl.*, said of things hidden,

to detect, make manifest, John iii. 20. Eph. v. 11, 13, and later Class., as Pol., Hdian. and Ἐλιαν, cited by the Commentators. I add Artemid. i. 154, τὰ κρυπτὰ ἐλέγγει.

Ἐλεεινός, ἡ, ὄν, *adj.* (ἐλεος,) *prop.* moving pity, as Hom., Plato, and other earlier writers. And such may be the sense in 1 Cor. xv. 19, ἐλεεινότεροι πάντων ἀνθρώπων, and Rev. iii. 17, ταλαίπωρος καὶ ἐλ. though some of the best expositors make it wretched, miserable.

Ἐλέεω, f. ἥσω, (ἐλεος,) to commiserate, have compassion on, trans., and pass. to be pitied, to obtain mercy; implying, as Tittm. shows, not merely a fellow feeling for the miseries of others, (οἰκτιρμός,) but also an active desire of removing them. In N. T. it is used, I. *gener.* Matt. v. 7. xv. 22. xvii. 15. xviii. 33, et al. sæpe. Sept. and Class. II. *spec.* 3) in the sense to have mercy on, to pardon, to spare, and in pass. to obtain mercy, to be pardoned or spared, 1 Tim. i. 13, 16, and Sept. 2) by *impl.* and from the Hebr., to be propitious towards, to bestow kindness on, Rom. ix. 15, 16, 18, ἐλεήσω ὃν ἂν ἐλεῶ. Hence, 3) by *impl.* as said of the mercy of God through Christ, to bestow salvation on, and in pass. to obtain salvation by, Rom. xi. 30, ἡλεήθητε, and 31, ἐλεηθῶσι. 1 Cor. vii. 25, ὡς ἡλεημένος ὑπὸ Κυρίου. 2 Cor. iv. 1, καθὼς ἡλεήθημεν. 1 Pet. ii. 10, οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

Ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) *prop.* compassion, mercy, as in Sept. and Class.; but in N. T. by *meton.* of effect for cause, and joined with ποιεῖν or διδόναι, alms, money given to the poor, Matt. vi. 2—4. Lu. xi. 41, et al. Sept. in Dan. iv. 27. Eccles. iii. 14. xii. 3, οὐκ ἔστιν ἀγαθὸν τῷ ἐλεημοσύνην μὴ χαρίζομένῳ. Diog. Laërt. v. 17, πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

Ἐλεήμων, ονος, ὁ, ἡ, *adj.* (ἐλεος,) compassionate, merciful, i. e. actively so, Matt. v. 7. Sept. and Class.

Ἐλεος, ου, ὁ, compassion, mercy, i. e. active pity, Matt. xxiii. 23. Tit. iii. 5. Heb. iv. 16, and Class. From the Hebr., goodness in general, espec. pity, Matt. ix. 13. xii. 7. Besides this masc. there is a neut. form,

Ἐλεος, έους, τό, (found only in the Sept., N. T., and Eccles. writers,) mercy, compassion, i. e. active piety, I. *gener.* Lu. i. 50, 78. Rom. ix. 23. xv. 9. Eph. ii. 4. 1 Pet. i. 3. Ja. iii. 17. Sept. oft. Note the phrases ποιεῖν ἐλεος μετὰ τινος, by Hebr. to show mercy to, Lu. i. 72. x. 37. Ja. ii. 13, and often in Sept. μνησθῆναι ἐλέους, Lu. i. 54, 'to give a fresh proof of

mercy.' Also said of mercy, as shown in the remission of deserved punishment, Ja. ii. 13.—II. *spec.* said of the mercy of God through Christ, meaning *salvation*, in the evangelical sense, i. e. both from sin and from misery, the punishment of sin, Jude 21, τὸ ἔλεος τοῦ Κυρίου. Rom. xi. 31. So *espec.* in benedictions, including the idea of *mercies* and *blessings* of every kind, e. gr. 2 Tim. i. 16, 18, δὴ ἔλεος ὁ Κύριος, et al.

Ἐλευθερία, ας, ἡ, (ἐλεύθερος,) *liberty*, i. e. *freedom from restraint* of any kind, either gener. or *spec.* 'the power of doing or of forbearing any particular action,' 1 Cor. x. 29, ἵνατί γὰρ ἡ ἐλ. μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; Diog. Laërt. vii. 121. This may be either *external* or *internal*. I. **EXTERNAL**, i. e. *freedom*, opp. to *slavery*, either as regards individuals, (comp. Lev. xix. 22. xxv. 10. Ecclus. vii. 21,) or the public at large, *political freedom*, exemption from tyranny, or inordinate government, 1 Macc. xiv. 26, and Class. Again, in the N. T. only, as regards the law of God, as contained in religion and the worship of God, *freedom from the curse of the moral*, or *the servitude of the ceremonial law*, Gal. ii. 4. v. 1, 13. 2 Cor. iii. 17, ἐκεῖ ἔλευθερία, i. e. *freedom or release from the yoke of external ordinances in general*, 1 Pet. ii. 16. 2 Pet. ii. 19. Simply *freedom*, or *deliverance*, from all temporalevils, misery, sin, and death, Rom. viii. 21.—II. **INTERNAL**, 'deliverance from the dominion of corrupt appetites and sinful passions,' Ja. i. 25. ii. 12, where see my notes, and Xen. Mem. iv. 5, 2.

Ἐλεύθερος, ἔρα, ον, adj. (from ἐλεύθω, equiv. to ἔρχομαι,) prop. *unrestrained*, 'the being able to go where one will.' Hence, *free*, 'at liberty to do what one will.' I. in a **CIVIL** or political sense, and 1) *free by birth*, 1 Cor. xii. 13. Gal. iii. 28. iv. 22, 23, 30, 31. Eph. vi. 8. Col. iii. 11. Rev. vi. 15, et al. Fig. said of the heavenly Jerusalem, Gal. iv. 26. Sept. and Class. 2) *freed by law*, manumission, John viii. 33. 1 Cor. vii. 21. 3) *free by law*, i. e. 'exempt from obligation by law,' Matt. xvii. 26. Rom. vii. 3. 1 Cor. vii. 39. Sept. and Class. Also *free*, either from external obligation in general, so as to act as one pleases, 1 Cor. ix. 1, 19, and Class., or from internal, in respect to the exercise of piety, 1 Pet. ii. 16. Also metaph. *free from the slavery of sin*, John viii. 36. So, free from passions, Arrian Epict. iii. 24. iv. 1.—II. **GENER.** *free from*, *destitute of*, Rom. vi. 20, ἐλεύθεροι τῇ δικαιοσύνῃ, 'destitute as to righteousness,' i. e. without righteousness. So Denham cited by Johnson Dict. in v.

Free, 'Who fears not to do ill, yet fears the name, And, free from conscience, is a slave to fame.'

Ἐλευθερώ, f. ὦσω, (ἐλεύθερος,) prop. and gener. *to set free or at liberty*, either from slavery, or any political obligation, Class. In N. T. metaph. *to make free*, either from the power and penalty of sin, John viii. 32, ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Rom. vi. 18, 22, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας: or from the yoke of the Mosaic law, Gal. v. 1, or its condemnatory power, Rom. viii. 2; or from a state of calamity and death, Rom. viii. 21. Comp. 2 Macc. i. 27. ii. 22.

Ἐλευσις, εως, ἡ, (ἐλεύθω,) *a coming*, or *going*. In N. T. the *coming*, *advent*, of the Messiah into the world, Acts vii. 52.

Ἐλεφάντινος, η, ον, adj. *made of ivory*, ἐλέφας, lit. elephant's tusk, Rev. xviii. 12. Sept. and Class.

Ἐλίσσω, f. ξω, (ἐλιξ, εἰλέω,) prop. *to whirl round*, *to roll*; also *to roll or wind any thing up*. Hence, *to roll or fold up a garment*, in order to be laid away, and fig. of the heavens, Heb. i. 12, ὥσει περιβόλαιον ἐλίζεις αὐτούς, 'thou shalt make them vanish, destroy them.' So Is. xxxiv. 4, ἐλιγίσηται ὁ οὐρανὸς ὡς βιβλίον, 'as a roll of a book.'

Ἐλκος, εος ουσ, τὸ, (ἐλκω,) prim. and prop. *a wound*, but in N. T. and later writers *an ulcer or sore*, Lu. xvi. 21. Rev. xvi. 2, 11.

Ἐλκώω, f. ὦσω, (ἐλκος,) *to ulcerate*; and pass. *to be full of ulcers*, Lu. xvi. 20, and Class.

Ἐλκω, f. ἐλκύσω, (from ἐλκύω,) *to draw or drag any thing or person*; 1) of things, *to draw or drag a net*, John xxi. 6, 11; *draw a sword*, John xviii. 10. Sept. and Class. 2) of persons, *to drag, force away*, either to go before a magistrate, Acts xvi. 19; or from one place to another, Acts xxi. 30, and Class.; or metaph. said of the compulsion of strong moral inducements to embrace the Gospel, John vi. 44. xii. 32, i. e. by the evidence of its truth in miracles: yet far more is meant; for God not only inclines the *understanding* to acknowledge the truth of the Gospel by the miraculous evidences of the Messiahship of Jesus, but he inclines the *will* to embrace and obey the Gospel, by the supply of all fit moral motives to obedience, in the rewards and punishments of the next life; enforced, too, on the soul by the secret and powerful, though not irresistible, influences of the Holy Spirit. See more in my note on John vi. 37.

Ἐλλην, ηνος, ὁ, *a Greek*, I. prop. οἱ Ἕλλ. as opp. to οἱ βάρβαροι, meaning

'those *not Greeks*,' Rom. i. 14, (where by *οἱ σοφοί* are meant the polished Greeks,) and Acts xviii. 17, & Class.—II. as opp. to *οἱ Ἰουδαῖοι*, it denotes *the Greeks* in the widest sense, i. e. 'all those who used the Greek language and customs,' whether in Greece and Asia Minor, or in the other countries. And as this was the then prevailing language, the name *Greek* was often used to designate all those who were *not Jews*, and thus became equiv. to *Gentiles*, John vii. 35. Acts xvi. 1, 3. xix. 10, 17. xx. 21. xxi. 28. Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. i. 22, 23, 24. x. 32. xii. 13. Gal. ii. 3. iii. 28. Col. iii. 11, also in Acts xi. 20, in later edd. f. *Ἑλληνιστὰς* in text. rec. Is. ix. 11. 1 Macc. viii. 18. 2 Macc. iv. 36. Joseph. Ant. xii. 5, 1.—III. as said of a Gentile convert to Judaism, a *Greek proselyte*, John xii. 20. Acts xiv. 1. xvii. 4. xviii. 4.

Ἑλληνικός, ἡ, ὄν, adj. *Grecian*, Lu. xxiii. 38. Rev. ix. 11. Sept. Jos. & Class.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. *Ἑλλην*), a *female Greek Gentile*, Mk. vii. 26. Acts xvii. 12.

Ἑλληνιστής, οὗ, ὁ, (*ἑλληνίζω*, to speak Greek, Thuc. ii. 68,) an *Hellenist*, meaning a Jew by birth or religion, but who speaks Greek; used chiefly of foreign Jews and Jewish proselytes, whether converted to Christianity or not, Acts vi. 1. ix. 29. xi. 20, in text. rec. where later edd. have *Ἑλληνας*. See more in my note on the passage.

Ἑλληνιστί, adv. (*ἑλληνίζω*), *Græcè*, in the *Greek language*, John xix. 20. Acts xxi. 37, and Class.

ἑλλογέω, f. ἡσώ, (*ἐν*, λόγος,) 1) *prop.* and *lit.* to reckon in, i. e. to enter or put any thing to any one's account, as a debt, Philem. 18, *τοῦτο ἔμοι ἐλλογέει*. 2) *metaph.* said of sin, to impute, Rom. v. 13, *ἀμαρτία οὐκ ἐλλογέεται*, i. e. 'is not entered to our account,' laid to our charge.

ἑλπίζω, f. ἴσω, (*ἐλπίς*), to hope for, expect, trans. and absol. I. *prop.* & *absol.* Lu. vi. 34. Acts xxvi. 7. Rom. xv. 24. 1 Cor. xvi. 7. 2 Cor. viii. 5. Phil. ii. 19, 23, & oft.; foll. by acc. of thing, to hope for, Rom. viii. 24. 1 Cor. xiii. 7, and pass. *τὰ ἐλπιζόμενα*, Heb. xi. 1. Class.—II. in the oblique constr. and foll. by dat. of pers. or thing, with or without *ἐν* or *ἐπὶ*, or its equiv. an acc. of pers. with *εἰς* or *ἐπὶ*, to hope in, or confide on, any one, Matt. xii. 21. John v. 45. Rom. xv. 12. 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17. 1 Pet. i. 13. iii. 5. Sept.

ἑλπίς, ἰδος, ἡ, in Class. wr., espec. the Attic ones, simply *expectation*, whether of good or evil; though more freq. the former,

and always so in Homer and Pindar. In N. T. only the former, namely, an *expectation* of some good, on which the mind dwells with pleasure, inasmuch as hope is the desire of some good, with the expectation of attaining it. *Christian* hope is a firm expectation of all promised blessings, as far as they may be for God's glory and our own good, but espec. eternal salvation in heaven; a hope founded on the mighty power, unchangeable truth, and abundant mercy of God, which is from everlasting to everlasting, and the grace, blood, righteousness, and intercession of Christ; and attested by the earnest of the Holy Spirit in our hearts. In N. T. it is used I. GENER. Rom. viii. 24. 2 Cor. x. 15. Phil. i. 20; with gen. of the thing hoped for, Acts xvi. 19. xxiii. 6. xxvi. 6, sq. xxvii. 20; or of the person hoping, Acts xxviii. 20. 2 Cor. i. 7. Sept. and Class. By meton. said of the object of hope, Rom. viii. 24, *ἐλπίς δὲ βλαπ. οὐκ ἔστιν ἐλπίς*. Sept. Job vi. 8. Callim. Ep. 20. Note the phrases *ἐπ' ἐλπίδι*, in hope, Acts ii. 26. Rom. iv. 18. viii. 20. 1 Cor. ix. 10, and *παρ' ἐλπίδα*, beyond or against hope, Rom. iv. 18.—II. SPEC. as said of the Christian's hope, i. e. the hope of salvation through Christ, namely, of eternal happiness in heaven, Rom. v. 2, *ἐπ' ἐλπί. τῆς δόξης τοῦ Θεοῦ*. v. 4, sq. xii. 12. xv. 4. 13. 1 Cor. xiii. 13. 2 Cor. iii. 12. Eph. i. 18. ii. 12. iv. 4. 1 Th. iv. 13. v. 8. 2 Th. ii. 16. Tit. i. 2. iii. 7. Heb. iii. 6. vi. 11. x. 23. 1 Pet. i. 3. iii. 15. By meton. of the object of this hope, salvation, Col. i. 5. Gal. v. 5, *ἐκ πίστεως ἐλπίδα δικ.* i. e. 'the hope, or salvation, resulting from justification by faith.' Tit. ii. 13. Heb. vi. 18. vii. 19; meton. also of the source, ground, and author of this hope, i. e. CHRIST, Col. i. 27. 1 Tim. i. 1; gener. 1 Th. ii. 19.—III. of a hope reposed in or upon any one, i. e. trust or confidence, foll. by *εἰς*, Acts xxiv. 15, *ἐλπίδα ἔχων εἰς τὸν Θεόν*. 1 Pet. i. 21; foll. by *ἐπί τινι*, 1 John iii. 3.

ἑμαυτοῦ, ἧς, οὗ, reflex. pron. of 1. pers. found only in gen. dat. and acc. sing. of myself, to myself, myself, Lu. vii. 7. John v. 31, et al. sæpe. Sometimes for the simple *ἐμοῦ*, Matt. viii. 9. Lu. vii. 8, et al.

ἑμβαίνω, f. βήσομαι, (*ἐν*, βαίνω,) to go in, enter into, John v. 4, ἔ. scil. *εἰς τὸ ὕδωρ*: also to step into, mount a carriage, or ascend or embark on board a ship, *εἰς τὸ πλοῖον*, Matt. viii. 23. ix. 1. xiii. 2, et al. So in N. T. oft. and Class.

ἑμβάλλω, f. βαλῶ, (*ἐν*, βάλλω,) to cast in, i. e. to cast any thing or person into any place. So Lu. xii. 5, *ἐμβαλεῖν εἰς τὴν γέενναν*. Sept. and Class.

Ἐμβάπτω, f. ψω, (ἐν, βάπτω,) *to dip* any substance into any liquid, John xiii. 26, ἐ. τὸ ψωμίον, i. e. into the liquid in the dish. And so Matt. xxvi. 23, ὁ ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mk. xiv. 20.

Ἐμβατεύω, f. εὔσω, prop. *to set foot on* or *upon* any thing, *to enter into* a place for any purpose, whether good or evil. Foll. by an acc. of place with or without a prep. of motion, or its equiv. a dat. without prep.; but it is sometimes used metaph. in the sense *to go into*, *enter upon*, *investigate* any matter, with the adjunct idea of care, diligence, and study. So Philo p. 225, ἐπιπλέον ἐμβατεύοντες αὐταῖς, sc. ἐπιστήμας. 2 Macc. ii. 31, τὸ ἐμβατεύειν, καὶ πολυπραγμονεῖν κατὰ μέρος. Xen. Symp. iv. 27, of searching for any thing in a book. But the above may also imply a notion of busy, prying, and intrusive curiosity; as in Aristid. de Socr. p. 240, ἐμβατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα, 'busily prying into.' And so in Col. ii. 18, ἃ μὴ εἴωρακεν ἐμβατεύων, where see my note.

Ἐμβιβάζω, f. άσω, (ἐν, βιβάζω,) *to cause to go* or *enter into* any place, espec. a higher one, to mount any one on horseback, or into a chariot; but gener. *to embark* or *put on* ship-board, Acts xxvii. 6, ἐ. ἡμᾶς εἰς αὐτὸ, scil. τὸ πλοῖον, & oft. in Class.

Ἐμβλέπω, f. ψω, (ἐν, βλέπω,) gener. *to look* any person *in the face*, or *fix the eyes* stedfastly upon, *look attentively* at any object. The proper constr. of the word is a dat. of pers. or an acc. of thing preceded by εἰς. The former constr. is found in Matt. xix. 26. Mk. x. 21. xiv. 67. Lu. xx. 17. xxii. 61. John i. 36, 43, & Class.; the latter, in Matt. vi. 26, ἐ. εἰς τὰ πετ. τοῦ οὐρ. Acts i. 11, ἐ. εἰς τὸν οὐρ. 'to look at mentally, consider,' Sept. Also by impl. *dispicere*, *to discern*, *see clearly*, trans. Mk. viii. 25. absol. Acts xxii. 11.

Ἐμβριμάομαι, f. ἥσομαι, depon. mid. (ἐν, βριμάομαι,) in Class. *to feel* and *express indignation* at any one, foll. by dat. In N. T. the word occurs I. in the sense *to murmur against*, *censure* any one, Mk. xiv. 5.—II. by impl. *to admonish sternly*, *charge strictly*, from indignation at previous disobedience, *to order under a threat*, Matt. ix. 30, ἐνεβριμήσατο αὐτοῖς. Mk. i. 43.—III. by Hebr. used of great perturbation of mind, *to be greatly agitated*, foll. by dat. of manner, John xi. 33, ἐνεβρ. τῷ πνεύματι, parallel with ἐτάραξεν ἑαυτὸν just after, 'he was greatly troubled in his spirit.'

Ἐμέω, f. έσω, prop. *to spew out*, *eject* from the stomach, foll. by acc. and fig. *to reject with loathing*, Rev. iii. 16, μὲλλω σε ἐμέσαι. Sept. Lev. xviii. 28, Symm. ἐξήμεσεν, 'ejected with abhorrence.'

Ἐμμαίνομαι, f. μανῶμαι, (ἐμμα- νῆς,) *to be mad* or *infuriate* at or against any person, Acts xxvi. 11, ἐμμαίνομενος αὐτοῖς. Jos. Ant. xvii. 6, 5, ἐμμαινόμενον πᾶσι τοῦ βασιλέως ὁμοίως.

Ἐμμένω, f. ενῶ, in Class. prop. *to remain in* any place; or metaph. *to continue in* any action or practice; *to abide by* any engagement, keep any faith, or to observe any oath, implied therein. In N. T. only metaph. 'to continue, persevere in any thing directed to be done,' Gal. iii. 10, πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγρ. Heb. viii. 9, ἐ. ἐν τῇ διαθήκῃ μου. Acts xiv. 22, ἐ. τῇ πίστει. And so Sept. Deut. xxvii. 26, and oft. in Class.

Ἐμός, ἡ, ὄν, possess. adj. of the first pers. *my*, *mine*. I. prop. *subjectively*, or actively, as marking *possession* or property, Matt. xviii. 20. John iii. 29. iv. 34. Rom. x. 1, et al. sæpe. Implying *power* or *office*, οὐκ ἔστιν ἐμόν δοῦναι, 'is not mine to give,' Matt. xx. 23. Mk. x. 40. Said of things which proceed from any one, as the source, agent, &c. Mk. viii. 38, τοὺς ἐμούς λόγους. Lu. ix. 26. John vi. 38, et al. sæpe.—II. *objectively* or passively, said of what is *appointed* or *destined* for a person, as ὁ καιρὸς ὁ ἐμός, John vii. 6, 8. ἡ ἡμέρα ἡ ἐμή, John viii. 56. ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, 2 Tim. iv. 6; or what is done to, or in respect to, a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, 'in memory of me,' Lu. xxii. 19. 1 Cor. xi. 24, sq. ἡ ἀγάπη ἡ ἐμή, 'love to me,' John xv. 9; also in Class.

Ἐμπαιγμονή, ἡς, ἡ, (ἐμπαίζω, il-ludo,) *scoffing at*, *derision*, in later Edd. at 2 Pet. iii. 3, ἐν ἐμπαιγμονῇ ἐμπαῖκται, intens. for *shameless scoffers*.

Ἐμπαιγμός, οὔ, ὁ, (ἐμπαίζω,) *scoffing at*, *derision*, Heb. xi. 36. Sept. and Alexand. writers.

Ἐμπαίζω, f. αἰζω, 1) prop. *to sport at* or *with*, *to jest*, *scoff* at any one; foll. by dat. Matt. xxvii. 29. Mk. x. 34, et al. also absol. Matt. xx. 19, et al. Sept. and later Class. 2) like the Latin *illudere*, by impl. *to delude*, *deceive*, Matt. ii. 16, ἐνεπαίχθη ὑπὸ τῶν μάγων.

Ἐμπαῖκτης, ου, ὁ, (ἐμπαίζω,) properly *a jester* or *mock*, and by impl. *a deceiver* or *impostor*, said in N. T. of false prophets and teachers, 2 Pet. iii. 3. Jude 18.

Ἐμπεριπατέω, f. ἥσω, prop. *to walk about in* a place, Job i. 7. ii. 2. Wisd. xix. 21. In N. T. fig. *to live among*, *to be habitually conversant with* a people, 2 Cor. vi. 16.

Ἐμπίπλημι, f. ἐμπλήσω, in Class. *to fill in*, *fill up*, *make full*. Sept. and Class. In N. T. either prop. *to fill*, or fully satiate, *with food*, John vi. 12, ὥς

δὲ ἐνεπλήσθησαν. Sept. and Class.; or fig. to satiate one's desires with any good, Lu. i. 53. vi. 25. Acts xiv. 17, and Sept.; also metaph. pass. to be filled with any person, i. e. 'to have one's desire of his society gratified,' Rom. xv. 24, ἐὰν ὑμῶν ἐμπλησθῶ. So Susann. 32, ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς, and Ælian, of the peacock, εἰς ἐμπλησθῆναι τῆς Σεᾶς (the sight of her) τὸν παρεστῶτα.

Ἐμπίπτω, f. πεσοῦμαι, (ἐν, πίπτω,) foll. by εἰς, 1) with acc. of place, to fall into, Matt. xii. 11, εἰς βόθυνον. Lu. xiv. 5, εἰς φρέαρ. Sept. and Class. 2) of pers. to fall in with, or among, Lu. x. 36, εἰς τοὺς ληστάς. Arrian Epict. iii. 13, 3, ὅταν εἰς ληστάς ἐμπέσωμεν. 3) metaph. to fall into any state or condition, 1 Tim. iii. 6, εἰς κρίμα. ver. 7, εἰς ὀνειδισμόν, and vi. 9. Sept. & Class. Note the phrase ἐμπ. εἰς χεῖρας Θεοῦ, i. e. into his power, for punishment, Heb. x. 31. Comp. 2 Sam. xxiv. 14. 1 Chron. xxi. 13. Ecclus. ii. 18.

Ἐμπλέκω, f. ζῶ, (ἐν, πλέκω,) prop. and in Class. to interlace, braid in, interweave, Ælian V. H. xiii. 1, ἐνεπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις. In N. T. metaph. to entangle, or involve in, mid. to entangle oneself in affairs, &c. 2 Tim. ii. 4. 2 Pet. ii. 20. Arrian Ep. iii. 22. Plutarch ii. 787, and so *implicari negotiis* in Lat. wr.

Ἐμπλοκή, ἡς, ἡ, (ἐμπλέκω,) a braiding or plaiting of the hair, by way of ornament, 1 Pet. iii. 3. See my note.

Ἐμπνέω, f. εὐσω, (ἐν, πνέω,) prop. to inhale breath by the nostrils, and by impl. to exhale it, to breathe; and as breathing with vehemence implies the emotion of strong passion, so πνέω is used in the sense to be full of, intrans. with a gen. and sometimes acc. of subst. denoting the kind of passion or emotion, espec. love, as Ach. Tat. ii. p. 65, ἔρωτος πνεῖ, or anger, as Aristæn. Epist. i. 5, πνέων θυμοῦ. Eurip. Rhes. 786, θυμὸν πν. Hom. Π. ii. 536, μένεα πνείοντες. Schol. θυμὸν πν.; and not only with passions, but the result of passions, in certain actions or vices, as Aristoph. Eq. 435, κακίας πνεῖ. Theocr. Idyll. xxii. 82, φόνον ἀλλάλοισιν πνείοντες. So Acts ix. 1, ἐμπνέων ἀπειλῆς καὶ φόνου.

Ἐμπορεύομαι, f. εὐσομαι, depon. mid. prop. and in early Class. to travel about in any country; in N. T. and later writers, to travel about as a merchant or trader, to trade or traffic, 1) gener. and absol. Ja. iv. 13, ἐμπορευσάμεθα καὶ κερδήσωμεν. Sept. and Class. 2) foll. by acc. to traffic in, make a gain by, 2 Pet. ii. 3, ὑμᾶς ἐμπορεύονται, i. e. 'will deceive you for their own gain.' Elsewhere only

with acc. of thing, Themist. p. 298, ἐμπορεύεσθαι φιλοσοφίαν.

Ἐμπορία, as, ἡ, prop. a journey for traffic, Arr. Epict. iii. 24, 80, but usually trade, traffic, as Matt. xxii. 5. Sept. & Class.

Ἐμπορίον, ου, τό, an emporium, or mart for the sale of goods, John ii. 16, οἶκον ἐμπορίου, a market-house. Sept. and Class.

Ἐμπορος, ου, ὁ, (ἐν, πόρος,) lit. and prim. a passenger from one place to another by sea, who pays fare, Hom. Odys. ii. 319. xxiv. 299; or a traveller gener. Soph. Œd. Col. 25, 303. Usually, however, a travelling merchant, one who trades to foreign countries by sea and land, importing and exporting the commodities of each. Thus from the Hebr. נָסַח, corresponding to ἔμπορος in the Sept. comes the verb נָסַח, to go about. Hence it is distinguished from the κάπηλος, who purchased his wares of the ἔμπορος, and sold them by retail. So the word often occurs in the Class. and also in Matt. xiii. 45, and Rev. xviii. 3, 11, 15, 23.

Ἐμπρήθω, f. ἤσω, prop. to put fire in, set fire to, and by impl. to burn up, destroy by fire, Matt. xxii. 7, ε. τὴν πόλιν. Sept. and Class.

Ἐμπροσθεν, adv. & prep. before. I. as ADVERB OF PLACE, after verbs of motion forwards, Lu. xix. 28; or before an implied person, xix. 4, and Class. So τὰ ἔ. things before, Phil. iii. 14, and Class.; of the body before, in front, Rev. iv. 6, and Sept. and Class.—II. as PREPOS. with gen. used 1) of place, before, with gen. of pers. after verbs of motion, &c. Matt. vi. 2, xi. 10. Lu. vii. 27. John iii. 28, x. 4. Sept. and Class.; or gener. before, in presence of, Matt. v. 16. vi. 1. x. 32, & oft. In Matt. xxiii. 13, κλείετε τὴν βασιλ. τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων, lit. 'ye shut the door, &c. in the face of.' Hence, and from Heb. ἐμπ. τοῦ Θεοῦ, 'in the sight of God, God being witness,' i. e. knowing and approving, 1 Th. i. 3. iii. 9, 13. So Matt. xi. 26. Lu. x. 21. 2) of time, before, foll. by gen. of pers. John i. 15, 27, 30. Sept. and Herodot. vii. 144.

Ἐμπτύω, f. ὕσω, to spit in, on, or at, foll. by εἰς, as εἰς τὸ πρόσωπον, Matt. xxvi. 67; gener. xxvii. 30. Sept. & Plut. vi. 715, 14, ἐμπτύειν τινὶ εἰς τὸ πρόσωπον: foll. by dat. (equiv. to acc. and εἰς.) Mk. x. 34. xiv. 65. xv. 19. Lu. xviii. 32, and later Class.

Ἐμφανής, ἐός, ὁ, ἡ, adj. (fr. ἐμφαίνεσθαι, to appear, as in a mirror, Xen. Conv. vii. 4; or in the sight of any persons,) prop. appearing in; or gener. apparent; and ἐμφανὴς γίνεσθαι, equiv. to

ἐμφανίζεσθαι, *to appear, be seen, openly*, Acts x. 40, and Class. Also metaph. ἐμφ. γίν. *to become manifest, or known*, &c. Rom. x. 20. Exod. ii. 14. Pol. xx. 15, 7.

Ἐμφανίζω, f. ἴσω, (ἐμφανής,) *to make apparent, cause to be seen plainly, show clearly, trans. and pass. to appear clearly, be seen openly*, 1) prop. Matt. xxvii. 53. Heb. ix. 24, where see my note. 2) fig. *to make known, shew*, foll. by acc. of thing and dat. of person, or its equiv. acc. with πρὸς, Acts xxiii. 15, 22; by ὅτι, Heb. xi. 14. Sept. and Class. In a forensic sense, with dat. and κατὰ with gen. *to shew up, inform against, accuse*, Acts xxiv. 1, ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τ. Π. lit. 'have appeared before the governor to give information against Paul;' and xxv. 2, 15, and Joseph. Of a person, ἐμφανίζειν ἐαυτὸν τινι, *to manifest oneself to any one, 'to let oneself be intimately known to;'* of God, John xiv. 21, sq. Ex. xxxiii. 13. Joseph. Ant. i. 13, i.

Ἐμφόβος, ου, ὁ, ἡ, adj. for phrase ἐν φόβῳ, usually, and always in N. T. accompanied by γίνεσθαι, Lu. xxiv. 5, 37. Acts x. 4. xxii. 9. xxiv. 29. Rev. xi. 13. In the Class. as Soph. Œd. Col. 39. Theophr. Char. xxv. 1, it is used simply for φοβερός: and so in 1 Macc. xiii. 2.

Ἐμφυσάω, f. ἥσω, (ἐν, φυσάω,) prop. *to breathe in or into*, as in blowing up a bladder, or playing on a wind instrument; also, *to breathe on*, 'to pour forth the breath on,' John xx. 22, ἐνεφύσησεν αὐτοῖς. So 1 Kings xvii. 21, ἐνεφύσησε τῷ παιδαρίῳ τρίς. Job iv. 21, ἐνεφύσησεν αὐτοῖς, καὶ ἐξηράνθησαν.

Ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω,) prop. *inborn*, (lit. implanted by nature,) Wisd. xii. 10. Pol. ix. 11, 2. Xen. Mem. iii. 7, 5; but in N. T. *implanted, engrafted*, Jas. i. 21, τὸν ἔμφυτον λόγον, where the Gentile is represented under the figure of a shoot implanted or engrafted on the original stock, as elsewhere by a seedling sown. Comp. Barnab. Epist. ix. ἡ ἔμφ. δωρεὰ τῆς διδασχῆς τοῦ Θεοῦ.

Ἐν, prep. governing the dat. with the prim. idea of *rest* in any place, or thing; as also *on, at, or by* any thing. It is used I. of PLACE, and employed of every thing that is conceived as being, remaining, or taking place, within some definite space or limits, *in, on, at, by*, &c. 1) prop. *in, within*, Matt. viii. 6. Lu. xi. 1. xxii. 55. Acts ii. 46, et al. sæpe and Class.; with the names of countries, cities, towns, or places, gen. Lu. ii. 43, ἐν Ἱερουσ. Matt. ii. 1, ἐν Βηθλεὲμ, et al. Matt. xiii. 1, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. Lu. xvi. 23, ἐν τῷ ἄῳ. Matt. vi. 10, et al. ἐν τῷ οὐρανῷ. So also ἐν τῇ γῇ, 'on earth,' ἐν

τῇ θαλάσῃ, ἐν τῷ κόσμῳ, &c. Also used of the body or any of its members, Rom. vi. 12, et al. Likewise in phrases, as ἐν γαστρὶ ἔχειν, Matt. i. 18. ἐν τῇ κοιλίᾳ, Lu. i. 44; and fig. ἐν τῇ καρδίᾳ, Matt. v. 28, et al. ἐν τῷ στόματι, 1 Pet. ii. 22. 2) said of elevated objects, *in*, i. e. *on, upon*, as ἐν τῷ ὄρει, Lu. viii. 32. John iv. 20. Heb. viii. 5, et al. and Class. ἐν αὐτῇ, *on it*, (a fig-tree,) Mk. xi. 13. ἐν τῷ θρόνῳ, Rev. iii. 21. So also ἐν τῇ γῇ, ἐν τῇ θαλάσῃ, &c. 3) in a somewhat wider sense, implying simply contact, or close proximity, i. e. *at, on, by, near, with*, e. gr. ἐν δεξιᾷ πῖνος, Heb. i. 3, et al. ἐν ταῖς γωνίαις τῶν πλατειῶν, Matt. vi. 5. ἐν τῷ οὐρανῷ, 'in or on the sky,' Acts ii. 19. ἐν τῷ Σιλωάμ, Lu. xiii. 4. ἐν τῇ ἀμπέλῳ, 'attached to the vine,' John xv. 4. Fig. with dat. of pers. and said of those with whom any one is in near connexion, intimate union of mind and heart, espec. of the union of Christians by faith with Christ, as a branch is united with the stock or trunk of a tree, John xv. 2, 4, 5, et al. sæpe. So οἱ νεκροὶ ἐν Χριστῷ, 'those who have died in union by faith with Christ,' 1 Cor. xv. 18. 1 Thess. iv. 16. Rev. xiv. 13. Hence οἱ ἐν Χρ. equiv. to οἱ Χριστιανοί. Also gener. 'in connexion with Christ,' by the profession of the Christian faith, Rom. xii. 5. Gal. iii. 28. v. 6. vi. 15, et al.; and *vice versâ* of the union of Christ with Christians, in consequence of their faith in him, John vi. 56. xiv. 20. xv. 4, 5; also of a like union with God, and *vice versâ*, 1 Thess. i. 1. 1 John ii. 24. iii. 6, 24. iv. 13, 15, 16, et al.; of the Holy Spirit with Christians, John xiv. 17. Rom. viii. 9, 11. 1 Cor. iii. 16. vi. 19. 1 Pet. i. 11, et al.; of those *in, with*, in whom (i. e. in whose person or character) any thing exists or is done, i. e. in their conduct, John xviii. 38. xix. 4, 6. Acts xxiv. 20. xxv. 5. 1 Cor. iv. 2. 1 John ii. 10. So gener. of any power or influence from God, the Holy Spirit, &c. Matt. xiv. 2, αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. John i. 4. xiv. 13 & 30, ἐν ἐμοὶ οὐκ ἔχει οὐδέν, &c.: of those *in or with* whom (i. e. in whose mind, soul, or heart) any thing exists or takes place, as *virtues, vices, faculties*, &c. John i. 48. iv. 14, et al. 4) of a NUMBER, or multitude, as indicating PLACE, *in, among, with*, Matt. ii. 6, ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰ. xi. 11, et al. sæpiss. 5) of persons, by impl. *before, in the presence of*, Mk. viii. 38, ὃς γὰρ ἂν ἐπαισχυθῇ με ἐν τῇ γενεᾷ ταύτῃ. Lu. i. 25. Acts vi. 8. xxiv. 21, et al. Hence metaph. *in the sight or judgment of any one*, he being judge, Lu. xvi. 15, τὸ ἐν ἀνθρώποις ὑψηλόν. 1 Cor. xiv. 11. So ἐν ὀφθαλμοῖς ἡμῶν, Matt. xxi. 42. Mk. xii. 11. 6) said of that by which

any one is surrounded, *in* which he is enveloped, &c. *in*, *with*, Matt. xvi. 27, *ἔρχεσθαι ἐν τῇ δόξῃ*, xxv. 31. *ἐν νεφέλῃ*, Lu. xxi. 27. *ἐν φλογὶ πυρός*, Acts vii. 30; of clothing, &c. Matt. xi. 8, *ἐν μαλακοῖς ἱματίοις*, &c. So *ἐν σαρκί*, *clothed with flesh*, 1 John iv. 2. *ζῆν ἐν σαρκί*, Gal. ii. 20, et al. Hence of that *with* which any one is furnished, which he carries with him, &c. 1 Cor. iv. 21, *ἐν ῥάβδῳ ἔλθω*. Heb. ix. 25. Metaph. Lu. i. 17, *ἐν πνεύματι καὶ δυνάμει*. Rom. xv. 29. Eph. vi. 2. Sept.—II. of TIME, 1) of time *when*, i. e. a definite point or period, *in*, *during*, *on*, at which any thing takes place, Matt. ii. 1, *ἐν ἡμέραις Ἡρώδου*. iii. 1, et al. sæpiss. 2) of time *how long*, i. e. a space, or period, within which any thing takes place, *in*, *within*, as *ἐν τρισὶν ἡμέραις*, Matt. xxvii. 40. Mk. xv. 20, et al. Sept. and Class.—III. METAPH. of the state, condition, or manner, in which one is, moves, or acts; or of the occasion, means, *on*, *in*, *by*, *through*, which one is affected, moved, acted upon, &c. 1) of the state, condition, or circumstances, *in* which a person or thing is, and that whether *external* or *internal*, as a state of mind and feeling, *ἐν ἐκστάσει*, *ἐν χαρᾷ*, *ἐν ἀσθενείᾳ καὶ ἐν φόβῳ*, *ἐν ἀποκαλύψει*, *ἐν ἀφροσύνῃ*, &c. In this usage *ἐν* with its dat. is often equiv. to an adj. or an adv. 2) of the business, employment, or action, *in* which any one is engaged, Matt. xxi. 22, *ἐν προσευχῇ*. Mk. iv. 2, *ἐν τῇ διδαχῇ αὐτοῦ*, ‘as he taught.’ Lu. xxiv. 35. xvi. 10. John viii. 3. Acts vi. 1. xxiv. 16. Rom. i. 9. xiv. 18. xv. 58. 1 Cor. xv. 1. 2 Cor. iv. 2. Col. i. 10. 1 Tim. iv. 15, et al. sæpe. So with dat. of person, i. e. ‘in the work or cause of any one,’ Rom. xvi. 12, *ἥτις πολλὰ ἐκοπίασεν ἐν Κ.* Rom. vi. 3. 1 Cor. iv. 17. Eph. vi. 21, et al. Also imply. *in the power of* any one, Acts iv. 12, *οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία*. v. 4. So *ἐν πνεύματι*, ‘under the influence of the Spirit,’ in a state of inspiration, Matt. xxii. 43. Mk. xii. 36. Lu. ii. 27. iv. 1. ix. 1, et al. Also of *demoniacs*, *ἐν πνεύματι ἀκαθάρτῳ*, Mk. i. 23. v. 2. 3) of the manner or mode, i. e. the state or circumstances, external or internal, *by* which any action is accompanied, *in* reference to which it is performed, whether of manner gener. whereby an action is done, or of a rule, law, or standard, *in*, *by*, *according to*, as Matt. vii. 2, *ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε*. Lu. i. 8. Phil. i. 8. 1 Thess. iv. 15. 1 Tim. i. 18. Heb. iv. 11, et al. sæpe: in the sense *as to*, *in respect to*, Lu. i. 7, 18, *προβεβηκέναι ἐν ἡμέραις*. Gal. iv. 20, *ὅτι ἀποροῦμαι ἐν ὑμῖν*. Eph. ii. 11. Tit. i. 13. Ja. ii. 10. iii. 2; also after words signifying *plenty*, or *want*, Rom. xv. 13, *περισσεύειν ἐν τῇ ἐλπίδι*. Eph. ii. 4,

πλούσιος ἐν ἐλλεί, et al. 4) of the ground, occasion, *in* or *on* which any thing rests, exists, or takes place, and that both of a person or thing in or on which any thing rests, (1 Cor. ii. 5. 2 Cor. iv. 10. Gal. vi. 17, et sæpiss.) and espec. of the motive, in consequence of which any action is performed, *in*, *on*, *at*, *by*, Matt. vi. 7. Acts vii. 29. 1 Cor. xi. 2. 2 Cor. vi. 12. 1 Pet. iv. 16. Also of the ground, or occasion, of an emotion of mind after words expressing joy, wonder, hope, confidence, &c. Lu. i. 21, *ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν*. Lu. x. 20. Acts vii. 41. Rom. ii. 23. Eph. iii. 13, et al. 5) of the means whereby any thing takes place, *in*, i. e. by means of, with dat. both of person, by whose aid or intervention any thing is done, Matt. ix. 34. Acts iv. 9. xvii. 28. 1 Cor. xv. 22, et al.; or of things, used of such means as imply that the object affected is actually *in* and *among* them, Matt. viii. 32, *ἀπέθανον ἐν τοῖς ὕδασι*, ‘in and by the waters.’ 1 Cor. iii. 13, *ἐν πυρὶ ἀποκαλύπτεται*. Rev. xiv. 10, et al. From the Hebr. as said of price or exchange, Rev. v. 9. In composition *ἐν* imports, 1. a being or resting *in*, as *ἐνεμι*, *ἐμμένω*: 2. *into*, with verbs of motion, as *ἐμβαίνω*: 3. *conformity*, &c. as *ἐνδικος*, *ἐννομος*: 4. *participation*, as *ἐνοχος*.

Ἐναγκαλίζομαι, f. ἴσομαι, (ἐν, ἀγκάλῃ,) to take into one's arms, Matt. ix. 36. x. 16. Sept. and Class.

Ἐνάλιος, ου, ὁ, ἡ, adj. (ἐν, ἄλς,) *belonging to the sea*, Ja. iii. 7, *ἐρπετῶν καὶ ἐναλίων*, sc. ζώων.

Ἐναντι, adv. prop. *over against*, and hence *in the presence of*, *before*, Lu. i. 8, and Sept.

Ἐναντίον, adv. (neut. of adj. ἐναντίος,) prop. *over against*; hence, *before*, *in the presence of*, foll. by gen. of pers. Mk. ii. 12. Acts viii. 32. Sept. and Class. From the Hebr. *in the sight of*, Acts vii. 10, *ἔδωκεν αὐτῷ χάριν*—ἐ. Φαραὼ, *with him*. Lu. xxiv. 19, *δυνατὸς ἐ. τοῦ Θεοῦ*, i. e. ‘God being judge,’ Sept. Gen. xxi. 11, et al.

Ἐναντίος, α, ου, adj. (ἀντίος for ἀντί,) *over against*, *opposite to*. 1) prop. of persons and things, Hom. II. ix. 190, οἱ—ἐναντίος ἦστο. So ἐξ ἐναντίας as adv. with gen. *over against*, Mk. xv. 39. Of a wind, adverse, contrary, Matt. xiv. 24. Acts xxvii. 4. 2) metaph. of persons, adverse, hostile, Acts xxviii. 17. 1 Thess. ii. 15. Sept. and Class. So ὁ ἐξ ἐναντίας equiv. to ὁ ἐναντίος, *an enemy*, Tit. ii. 8.

Ἐνάρχομαι, f. ἄρχομαι, (ἀρχομαι,) lit. to make a beginning *in*, i. e. to begin,

absol. Gal. iii. 3; foll. by acc. Phil. i. 6. Sept. and Class.

*Ενδεής, εἶος οὖς, ὁ, ἡ, adj. (ἐνδέω,) *in want, indigent, destitute*, Acts iv. 34. Sept. and Class.

*Ενδειγμα, ατος, τὸ, (ἐνδείκνυμι,) *indication, token, proof*, 2 Th. i. 5, & Class.

*Ενδείκνυμι, f. εἴζω, prop. *to point out*, as it were with the finger, any person or thing exposed to view, see Polyb. iii. 54, 3, showing what it is in itself; also, to show any thing to be in a place, by withdrawing what hides it from view; and also fig. *to show any quality to be inherent in any person or thing*, and thus to *disclose its nature and properties*. So Plato, p. 278, D. ἐνδείκνυται τὴν αὐτὴν ὁμοιότητα καὶ φύσιν ἐν ἀμφοτέροις οὖσαν. But in N. T. and mostly in Class. the middle form is alone found, ἐνδείκνυμαι, 1) *to show forth*, or manifest publicly, prop. any thing relating to or depending upon oneself, but often on others, Rom. ii. 15, ἐνδ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. ix. 17, τὴν δυνάμιν μου. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10, πίστιν ἐνδ. iii. 2. Heb. vi. 10, sq. Sept. and Class. 2) by impl. *to manifest oneself* to any one, by evincing certain qualities to them. So Thuc. iv. 126. Diod. Sic. vol. x. 171, Bip. μεγάλην ὕβριν τῇ πρεσβείᾳ ἐνεδείξατο. And hence, like *præstare* and *exhibere* in Latin, it comes to mean *patrare, facere*, as said of things evil, 2 Tim. iv. 14, πολλά μοι κακὰ ἐνεδείξατο. So Sept. Gen. i. 15, 17, κακὰ ἃ ἐνεδείξαμεθα εἰς αὐτόν.

*Ενδειξίς, εως, ἡ, (ἐνδείκνυμι,) prop. *a pointing out* of any object, Polyb. iii. 38, 5; in N. T. fig. 1) *manifestation, declaration*, Rom. iii. 25, sq. εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ. Philo, t. i. p. 9, 50. 2) *indication, plain proof, token*, equiv. to ἐνδειγμα, 2 Cor. viii. 24, τὸν ἐνδ. τῆς ἀγάπης ὑμῶν. Phil. i. 28, ἔ. ἀπωλείας.

*Ενδεκα, οἱ, αἱ, τὰ, card. num. *eleven*; in N. T. only of the eleven apostles, Matt. xxviii. 16. Mk. xvi. 14, et al.

*Ενδέκατος, η, ον, ordin. *eleventh*, Matt. xx. 6, 9. Rev. xxi. 20.

*Ενδέχομαι, f. ἔσομαι, prop. *to take or receive in*, i. e. among any persons or things, *to admit*, Thuc. iii. 31. In N. T. occ. only in the impers. form, ἐνδέχεται, lit. 'admissible, or occurrible,' Lu. xiii. 33, and οὐκ ἐνδ. equiv. *to ἀνένδεκτόν ἐστι*, xvii. 1, 'it can scarcely happen,' Thuc. i. 121. Demosth. οὐκ ἐνδ. &c.

*Ενδημέω, f. ἥσω, (ἐνδημος,) prop. *to be among one's own people, to be at home*, as opp. to ἐκδ. or ἀποδ. Jos. Ant.

iii. 11, 3. Theod. Hist. E. iv. καὶ ἐνδημοῦντι καὶ ἐκδημοῦντι συνῆν. In N. T. fig. *to be resident in any place*, with any person, 2 Cor. v. 6, ἐνδ. ἐν τῷ σώματι, *to live*; and v. 8, ἐνδ. πρὸς τὸν Κύριον, *to dwell, be with*. Comp. Phil. i. 23, σὺν Χριστῷ εἶναι.

*Ενδιδύσκω, (equiv. to ἐνδύω or ἐνδύνω,) *to clothe any one in a garment*, and mid. *to clothe oneself therewith, to wear*; foll. by acc. Lu. viii. 27, ἱμάτιον οὐκ ἐ. and xvi. 19, ἐνεδ. πορφύραν. Sept. and Judith ix. 1.

*Ενδικος, ου, ὁ, ἡ, adj. lit. 'agreeable to right and justice,' ὁ ἐν δίκῃ ὢν, 'right and just.' Anon. ap. Suid. ἐνδικος ἦν βασιλεὺς, opp. to ἐκδικος, Soph. Aj. 1282. Anthol. Gr. i. 216, τὰ μῆνδικα. In N. T. applied only to *punishments*, Rom. iii. 8, ὢν τὸ κρίμα ἐνδ. ἐστι. Heb. ii. 2, ἐνδ. μισθοποδοσίαν. Comp. Pollux, ἐνδικος κόλασις; and Epigr. Λαοδίκη λαοῖς ἐνδिका τινυνμένη.

*Ενδόμησις, εως, ἡ, (ἐνδομέω,) prop. *something built in, an interior structure*, as opp. to an exterior one. In N. T. said of a *structure* gener. Rev. xxi. 18, ἡ ἐνδόμησις τοῦ τείχους, at least according to the interpretation of Commentators. The term, however, signifies, not *structure*, but *superstructure*, as built upon another that forms the foundation. So Jos. Ant. xv. 9, 6, speaking of the mole, or superstructure, built in forming the artificial harbour of Cæsarea, says, ἡ δὲ ἐνδόμησις ὅσην ἐνεβάλετο κατὰ τῆς θαλάττης. This ἐνδόμησις, indeed, was the superstructure raised on a lower structure, which formed the *foundation* of the lofty and vast walls of the edifice, and was indeed *the wall itself*, as is here implied. So Herodot. i. 179, describing the mode of building the city wall of Babylon, says, that 'after digging the ditch, they made bricks of the earth thrown up, and burnt them in furnaces, and laying three courses of brickwork, ἔδειμαν πρῶτα μὲν τῆς τάφρου τὰ χεῖλα,' &c. The term ἐνδόμησις is well adapted to express the above sense, since ἐνδέμω and ἐνδείμασθαι are terms used of the building of walls themselves; and the ἐν has reference to the *ditch* on the bank of which the wall was erected. See Thuc. iv. 90, 2.

*Ενδοξάζω, f. ἄσω, (ἐνδοξος,) *to glorify*, lit. 'to cause to be in glory or honour,' occ. in pass. or mid. 2 Thess. i. 10, 12, where observe the formula ἐνδοξασθῆναι ἐν τινι: signifying, 'to get glory from another's good or evil,' so that one may be praised as its author; but here denoting, 'that God may gain glory by the eternal happiness to which he will raise

believers.' Comp. Exod. xiv. 4. Ezek. xxviii. 22.

Ἐνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα,) prop. for ἐν δόξῃ ὦν, and used, I. of PERSONS *honoured*, 1 Cor. iv. 10. Sept. and Class. —II. of THINGS, e. gr. deeds, τὰ ἐνδοξα, *glorious, memorable*, Lu. xiii. 17. Sept. also of apparel, *splendid*, Lu. vii. 25. Sept. and Class. Fig. ἐκκλησία ἔ. Eph. v. 27, of 'the Church adorned in pure and splendid raiment,' a bride. Comp. v. 25, and Rev. xix. 7, 8. xxi. 9, sq.

Ἐνδυμα, ατος, τὸ, prop. *clothing*, Matt. vi. 25, 28. xxviii. 3. Lu. xii. 23. Sept. and later Class. Said of the outer garment, *a cloak* of camel's hair, such as the ancient prophets wore, in contempt of earthly grandeur, Matt. iii. 4. Also *a robe*, such as was presented at feasts to guests, (see Gen. xlv. 22. Judg. xiv. 12. 2 Kings v. 5, 22,) Matt. xxii. 11, sq. metaph. Matt. vii. 15, ἐν ἐνδύμασι προβάτων.

Ἐνδυναμώω, f. ὥσω, prop. *to invigorate*, impart strength to, trans. and pass. or mid. *to acquire strength, become strong*. Said prop. of the body, Heb. xi. 34, and fig. of the mind and soul, Acts ix. 22. Rom. iv. 20. Eph. vi. 10. Phil. iv. 13. 1 Tim. i. 12. 2 Tim. ii. 1. iv. 17, and Sept.

Ἐνδύνω, or Ἐνδύω, f. ὥσω, (δύω, to go in, or into; also to cause to go into, to envelope,) I. *to go in, or into*, 2 Tim. iii. 6, ἔ. εἰς τὰς οἰκίας. Hdot. ii. 121, 2, ἐνδύντος scil. ἐς τὸ οἰκημα.—II. *to put on*, lit. to cause to go into, *to clothe or dress*, trans. and foll. by double acc. of pers. and thing, pass. or mid. *to be clothed, or to clothe oneself*, 1) prop. Matt. vi. 25, τί ἐνδύσησθε. xxii. 11. xxvii. 31, and oft. and Sept. and Class. Said of armour, &c. Rom. xiii. 12. Eph. vi. 11, 14. 1 Thess. v. 8. Sept. and Class. 2) metaph. both of the soul, as clothed with the body, 2 Cor. v. 3, εἶγε καὶ ἐνδυσάμενοι: and also of a *person*, as 'clothed,' i. e. endowed, with any power or quality, &c. Lu. xxiv. 49. 1 Cor. xv. 53, sq. ἐνδ. σπλάγχνα οἰκτιρμοῦ, Col. iii. 12, and Sept. Also of one who *assumes* a new character, ἔ. τὸν καινὸν ἄνθρωπον, Eph. iv. 24. Col. iii. 10. ἐνδ. τὸν Κύρ. 'to be endowed with a spirit like his,' Rom. xiii. 14. Gal. iii. 27, and Class.

Ἐνδυσις, εως, ἡ, (ἐνδύω,) *a putting on, or wearing of clothes*, 1 Pet. iii. 3.

Ἐνέδρα, ας, ἡ, (ἐν, ἔδρα,) *a lying-in-wait*, prop. in war, *an ambuscade*, Sept. and Class. In N. T. *a lying-in-wait* to kill any one, Acts xxv. 3. 1 Macc. i. 36.

Ἐνεδρεύω, f. εὔσω, (ἐνέδρα,) prop. *to lie in ambuscade*, Sept. and Class.; in

N. T. *to lie-in-wait to kill any one*, Acts xxiii. 21; also by impl. *to lie in wait for*, or in order to ensnare any one in his words, Lu. xi. 54. Sept. and Class.

Ἐνεδρουν, ου, τὸ, equiv. to ἐνέδρα, Acts xxiii. 16, in later Edd. for the vulg. ἐνέδρα.

Ἐνειλέω, f. ἦσω, *to roll up in, or wrap up in*; foll. by acc. and dat. Mk. xv. 46, ἐνείλησε, scil. αὐτόν, τῇ σινδόνι: said by Lexicographers not to be elsewhere so applied, but it occurs in Artem. i. 13, οἱ ἀποθνήσκοντες ἐσχισμένοις ἐνείλουνται ῥακέσιν. Ἐνελίσσω occurs in Plato, p. 220, B. ἐνελιγμένον τοὺς πόδας εἰς πῖλους.

Ἐνειμι, prop. *to be in any place, and fig. to be in or with*, in the same place with, any person, Xen. Mem. i. 2, 28. In N. T. it occ. in the impers. form ἔνεστι, or contr. ἔνι, 'there is *with or among*,' Gal. iii. 28, οὐκ ἔνι scil. ἐν ὑμῖν. Col. iii. 11, ὅπου οὐκ ἔνι. Ja. i. 17, παρ' ᾧ οὐκ ἔνι. Thus τὰ ἐνόντα, prop. *things within*, 'what is within any thing,' as a vessel, 1 Macc. v. 5, and Class. In N. T. Lu. xi. 41, fig. τὰ ἐνόντα δότε ἐλεημοσύνην, q. d. 'Give that within the cup as alms.'

Ἐνεκα or Ἐνεκεν, prep. governing the genit. *for, on account of, because of, by reason of*, Matt. v. 10. x. 18, and oft. In 2 Cor. vii. 12, it occurs with artic. and infn. ἐνεκεν τοῦ φανερωθῆναι.

Ἐνέργεια, ας, ἡ, (ἐνεργής,) prop. *energy, efficacy, lit. the being at work*, Eph. i. 19, κατὰ τὴν ἐνέργειαν τοῦ κράτους. iii. 7. iv. 16. Col. i. 29; espec. as exhibited in miracles, Phil. iii. 21. Col. ii. 12, or false and pretended miracles, 2 Thess. ii. 9; also, by meton. put for the *works themselves*, 2 Thess. ii. 11, ἐνέργειαν πλάνης.

Ἐνεργέω, f. ἦσω, (ἐνεργής,) *to be effective or operative*. It occurs in N. T. in two uses, I. INTRANS. as said of things, *to be active, or effective, to work*, Matt. xiv. 2. Mk. vi. 14, αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, 'the power of miracles works in him,' i. e. miracles are wrought by him, Eph. i. 20. ii. 2. Phil. ii. 13, τὸ ἐνεργεῖν: with dat. of person, Gal. ii. 8, ὁ ἐνεργήσας Πέτρῳ, i. e. 'effected in the case of Peter.' So Prov. xxxi. 12, γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθὰ, and Class.—II. TRANS. foll. by acc. of thing, but said of persons, 1 Cor. xii. 6, ὁ ἐνεργῶν τὰ πάντα. Gal. iii. 5. Eph. i. 11. Phil. ii. 13, ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν, &c. Jos. B. iv. 6, 1. Diod. Sic. xiii. 95.—III. MID. *to show oneself active, to operate, be active*, said only of things, Rom. vii. 5, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. i. 6. iv. 12. Gal. v. 6. Eph.

iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7, and later Class. Partic. *ἐνεργούμενος* for adj. *ἐνεργής*, or partic. act. *ἐνεργούσα* (as Wisd. xv. 11, *ψυχὴ ἐνεργούσα*). Ja. v. 16, *δέησις ἐνεργουμένη*.

'*Ενέργημα*, ατος, τό, (*ἐνεργέω*), prop. *something wrought*, 'some effect produced or operation worked out,' 1 Cor. xii. 6, 10, *ἐνεργήματα δυνάμεων*, 'effects wrought by the gift of working miracles.' See my note.

'*Ενεργής*, εος, ό, ή, adj. (*ἐν*, *ἔργου*), *active, effective*, Thuc. iii. 17, *νῆες ἐνεργοί*. Heb. iv. 12, *λόγος ἐ*. 1 Cor. xvi. 9, *ἑνὸς ἐ*. i. e. 'presenting opportunity for great effects.'

"*Ενι* for *ἐνεστι*, see "*Ενεими*.

'*Ενευλογέω*, f. ήσω, prop. *to praise or bless in or through any one*. In N. T. only in pass. *to be blessed*, or made happy, Acts iii. 25, *ἐν τῷ σπέρματι σου ἐνευλογ.* *πᾶσαι αἱ πατριαί*. Gal. iii. 8. Sept.

'*Ενέχω*, f. ξω, gener. = *ἐπέχω*, *to have in any person or thing, or to keep hold of any person or thing*, I. ACT. *to have in oneself*, foll. by dat. of pers. implying a disposition of mind towards a person or action, whether favourable, (as Jambl. Vit. Pyth. 6, *ἐνέχων νοῦν πρὸς τὸ μαρθάνειν*), or unfavourable, as in N. T. Mk. vi. 19, 'Ἡρ. *ἐνείχεν* (scil. *χόλον*) *αὐτῷ*. Lu. xi. 53, *δεινὸς ἐνέχειν*. Sept. in Gen. xlix. 23, *ἐνείχον αὐτῷ κύριοι τοξενμάτων*. The ellipsis is supplied in Herodot. i. 118, *κρούπτων τὸν οἱ ἐνείχεε χόλον*, and vi. 119, *ἐνείχε σφι δεινὸν χόλον*. Thus it is equiv. *to ἐγκοτεῖν*, *to bear a grudge against any one*.—II. PASS. *ἐνέχομαι*, *to be held in by any thing, as ropes, nets, &c.* Pausan. Lacon. 75, *ἐ. ταῖς πόδασι*. Herodot. ii. 121, 2, *τῇ πάγῃ ἐνέχεσθαι*: but gener. metaph. *to be entangled in any thing which hampers the mind, and impedes the course of action*. Thus it is applied *to laws, ordinances, &c. to which men are subject, whether political, as Plut. viii. 518, ἐν. δόγμασι*, or religious, as Gal. v. 1, *ζύγῳ δουλείας ἐνέχεσθαι*.

'*Ενθαδέ*, adv. of place, a lengthened form from *ἐνθα*, and intended, from the force of the *δέ*, (which is equiv. to our termination *ward*), to modify the sense of *ἐνθα*. Thus the meaning is either, as said of place *WHITHER, there-ward*, i. e. *thereabouts, whither, or hither*, John iv. 15, sq. Acts xxv. 17, and Class.; or 2) of place *WHERE, here-ward, hereabouts*, Lu. xxiv. 41. Acts x. 18. xvi. 28, et al. and Class.

"*Ενθεν*, adv. demonstr. *hence, from this place*, Lu. xvi. 26, and Class.

'*Ενθυμέομαι*, f. ήσομαι, dep. mid. (*ἐν*, *θυμός*), *to take into and have in the mind, to think upon*, trans. Matt. i. 20.

ix. 4. Thuc. v. 32. Xen. Mem. i. 7, 2; foll. by *περί* and gen. Wisd. vi. 15.

'*Ενθύμησις*, εως, ή, (*ἐνθυμέομαι*), 1) 'the act of taking any thing in mind,' i. e. *thought, cogitation*, Matt. ix. 4. xii. 25. Heb. iv. 12. Thuc. i. 132. 2) by impl., as the effect of cogitation, *invention, device, &c.* Acts xvii. 29, *χάραγμα τέχνης καὶ ἐνθυμήσεως*.

'*Ενιαυτός*, οῦ, ό, *a year*; so called because in that period the system of things goes or returns upon itself: in the words of Virg. Georg. ii. 402, *Atque in se sua per vestigia volvitur annus*. John xi. 49, 51. xviii. 13, et al. sæpe, in N. T. and Class.; also, by Hebr., put for any definite time, as we say *æra*, Lu. iv. 19, *ἐνιαυτὸν Κυρίου δεκτόν*.

'*Ενίστημι*, prop. *to stand in or upon*. In N. T. fig. *to stand near, be at hand, impend*, 2 Th. ii. 2. 2 Tim. iii. 1. 2 Macc. iv. 43, and Class. Part. perf. *ἐνεστώς, present*, Rom. viii. 38, *οὔτε ἐν. οὔτε μέλ- λοντα*. 1 Cor. iii. 22. vii. 26. Gal. i. 4. Heb. ix. 9, and Class.

'*Ενισχύω*, f. ὦσω, prop. *to be strong in*. In N. T. 'to in-strengthen,' 1) intrans. *to be invigorated, become strong*, Acts ix. 19. Sept. and Class. 2) trans. in Sept. and N. T. *to cause to strengthen, invigorate*; foll. by acc. of pers. Lu. xxii. 43, and Sept.

"*Εννατος*, η, ον, ordin. adj. *ninth*, Matt. xx. 5, et al.

'*Εννέα*, οί, αἱ, τὰ, card. num. *nine*, Lu. xvii. 17.

'*Εννενηκονταεννέα*, οί, αἱ, τὰ, card. num. *ninety-nine*, Matt. xviii. 12, sq. Lu. xv. 4, 7.

'*Εννεός*, ἄ, όν, (or '*Ενεός*), prop. *dumb by nature*, incapable of speech. So Plato p. 206, *ό μὴ ἐνεός, ή κωφός ἀπ' ἀρχῆς*. Also *deaf and dumb*, Is. lvi. 10. Ep. Jer. 41. Joseph. Ant. iv. 8, 32. Xen. Anab. iv. 6, 23. And fig. *speechless*, i. e. 'deprived of the power of speech,' from some strong passion, as fear, wonder, &c. Acts ix. 7, *εἰστήκεισαν ἐννεοί*.

'*Εννεύω*, f. εύσω, *innuo, to nod, or make signs (ἐν) by the head, eyes, or hands*, Lu. i. 62, *ἐνένευον τῷ πατρὶ*, i. e. 'intimidated by nods or signs.'

"*Εννοια*, as, ή, (*ἐν, νοῦς*), prop. *what passes in the mind, the image or idea formed in the mind by the act of thinking, a mental conception or notion*, Xen. Cyr. i. 1, 1. Diog. Laërt. iii. 79, *ἐ. καλοῦ*: also *the thinking faculty*. In N. T. I. by meton. of effect for cause, *THOUGHT*, in the sense *purpose, counsel*, Heb. iv. 12, *κριτικὸς ἐννοιῶν καρδίας*. Prov. iii. 21; and

so νοήματα in 2 Cor. ii. 11. x. 5.—II. with refer. to the prim. sense, MIND, i. e. *mode of thinking and feeling, disposition and manners (mores)*, inasmuch as they proceed from the thoughts and feelings of the mind. See Matt. xii. 34, sq. xv. 18, 19. So 1 Pet. iv. 1, τὴν αὐτὴν ἐννοιαν ὀπλίσασθε: also Wisd. ii. 14, ἐγένετο ὑμῖν εἰς ἐλέγχον ἐννοιῶν ἡμῶν.

Ἐννομος, ου, ὁ, ἡ, adj. (ἐν, νόμος,) *prop. within law*, I. *legitimate, appointed or sanctioned by law*; and, like παράνομος, used both of persons and things, but espec. the latter. So Acts xix. 39, ἐν τῇ ἐννομῷ ἐκκλησίᾳ. Luc. Conc. Deor. 14, ἐκκλησίας ἀγομένης. Plato 413, E. πολιτεία ἐν. Polyb. ii. 47, 3, βασιλεία ἔ. But the sense in the passage of Luke is rather, 'the regular assembly,' i. e. some one of the assemblies fixed for transacting public business.—II. as said of a person only, *sublex* (as opp. to *exlex*), *under the law*, 1 Cor. ix. 21, ἐννομος Χριστῷ, 'bound to obedience unto Christ.'

Ἐννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ,) *by night, nightly*, Homer and other Class.; in N. T. only neut. ἐννυχον with ellip. of κατὰ, as in the adv. *by night*, Mk. i. 35, πρωὶ ἐνν. λίαν, 'very early, while yet in the night.' 3 Macc. v. 5.

Ἐνοικέω, f. ἥσω, *prop. to dwell in, inhabit any place, whether country or city*, Xen. Œc. iv. 13. In N. T. metaph. *to dwell in or with any one, to be in*, said of the *in-dwelling* of the Holy Spirit in Christians, Rom. viii. 11. 2 Tim. i. 14. So in Jos. Bell. vi. 1, 6, ἐνώκει τις ἡρωϊκῇ ψυχῇ λεπτῷ σώματι. Also said of the *Divine presence, aid, and blessing*, 2 Cor. vi. 16, ἐνοικήσω ἐν αὐτοῖς. Compare 1 Cor. iii. 16. Lev. xxvi. 12. Ezek. xxxvii. 27. And so Plato, 549, B, says of God, ὃς μόνος σωτὴρ ἀρετῆς ἐνοικεῖ τῷ ἔχοντι. Also, applied to the 'word of Christ,' the Gospel, Col. iii. 6, which may be said 'to dwell in a person,' when it is suffered to *sink deep* into the heart, so as to be diligently studied, and carefully practised. So Test. xii. Patr. 539, οὐκ ἐνοίκησεν ἐν αὐτῷ οὐδὲν πονηρόν. Lastly, of faith in the Gospel, 2 Tim. i. 5, πίστις ἥτις ἐνώκησε ἐν, &c., which, it is thus intimated, is *deep-rooted* in the heart, as a principle of action.

Ἐνότης, τητος, ἡ, (εἷς,) *lit. oneness, unity*, Eph. iv. 3, 13, ἡ ἐν. τῆς πίστεως, *agreement* as to the doctrines of the faith. So Clem. Alex. Str. vi. 13, ἐν. τῆς πίστεως.

Ἐνοχλέω, f. ἥσω, (ὀχλέω fr. ὄχλος,) *prop. to excite tumult in or among any persons; and hence gener. to perturb, disturb them*. Absol. Heb. xii. 15, μή τις ῥίζα

πικρίας ἐνοχλῇ, *give trouble*. So Xen. Cyr. viii. 3, 9, ἐπαιον, εἰ τις ἐνοχλοῖη.

Ἐνοχος, ου, ὁ, ἡ, adj. (ἐνέχομαι,) *equiv. to part. ἐνεχόμενος, held fast by, bound to, any thing, as Anthol. Gr. i. p. 179, ἐπ' ἀγκύρης ἐνοχον βάρος*. In N. T. metaph. *subject to, liable to*, e. g. *judgment, &c.* in various modifications, I. *prop. foll. by dat. of the tribunal, for the punishment denounced by that tribunal*, Matt. v. 21, sq. ἐν. τῇ κρίσει, τῷ συνεδρίῳ: also 22, ἔ. εἰς τὴν γέενναν, scil. βάλλεσθαι, as Numb. xxxv. 31, ἐν. ἀναιρεθῆναι. The dat. occ. in Gen. xxv. 11, ἐν. θανάτῳ: also in Class. with νόμῳ, κρίσει, γραφῇ. Also with gen. Heb. ii. 15, ἐνοχοὶ δουλείας, *subjects of bondage*. So, too, of *punishment, ἐνοχος θανάτου*, 'a subject of death,' *guilty of* (crime which is obnoxious to) *death*, Matt. xxvi. 66. Mk. xiv. 64. iii. 29, ἐν. αἰωνίου κρίσεως. Dem. 229, 11.—II. in the sense *chargeable with, guilty of*, foll. by gen. of that *in*, or in respect of, which the crime is committed, 1 Cor. xi. 27, ἐν. τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. Ja. ii. 10, πάντων ἔ. Sept. and later Class.

Ἐνταλμα, τος, τὸ, (ἐντέλλομαι,) *equiv. to ἐντολή, a mandate or ordinance*, Matt. xv. 9. Mk. vii. 7. Col. ii. 22, & Sept.

Ἐνταφιάζω, f. ἄσω, (ἐντάφιος, fr. ἐν, τάφος, plur. τὰ ἐντάφια,) 'to make all due preparation for burying a corpse,' as washing, laying out, anointing, embalming, decorating, clothing, &c. in the manner of the ancients, trans. Matt. xxvi. 12. John xix. 40. Sept. Gen. 1. 2, 3. Plut. x. 138. Anthol. Gr. iv. p. 137.

Ἐνταφιασμός, οὔ, ὁ, *preparation for burial*, by washing, laying out, embalming, &c. Mk. xiv. 8. John xii. 7.

Ἐντέλλομαι, f. τελοῦμαι, *dep. mid. to enjoin on, charge with*; foll. by acc. of thing, and dat. of pers. or both, sometimes left underst. Matt. xxviii. 20, ὅσα ἐντεταλμὴν ὑμῖν, and xv. 4. xvii. 9. Mk. x. 3. xi. 6. John viii. 5, et al. Sept. oft. Joseph. and Class.

Ἐντεῦθεν, adv. *lit. and prop. from here, or there, hence, or thence*, Matt. xvii. 20. Lu. iv. 9, et al. Jos. and Class. So ἐντ. καὶ ἐντ. 'on this side and that,' or 'on every side,' John xix. 18. Rev. xxii. 2. Fig. of the *cause or source of action, hence*, Ja. iv. 1. Jos. and Class.

Ἐντευξίς, εως, ἡ, (ἐντυγχάνω,) *prop. and in Class. a falling in with, meeting with, any one; also, accosting, address, conference*; espec. for the purpose of solicitation or petition. In N. T. *entreaty or supplication*, made from man to God in prayer, 1 Tim. ii. 1, ποιεῖσθαι δεήσεις.

So Plut. Num. 14, ποιεῖσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις. 1 Tim. iv. 5.

Ἐντιμος, ου, ὁ, ἡ, adj. (for ἐν τιμῇ ὦν,) used both of persons and things, 1) of persons, *estimable, dear*, Lu. vii. 2. xiv. 8. Phil. ii. 29. Sept. and Class. 2) of things, *precious, valuable*, 1 Pet. ii. 4, 6; said of a stone, but fig. of a pers. Sept. and Class. e. gr. Dem. p. 1285, σῖτον ἔ.

Ἐντολή, ἡς, ἡ, (ἐντέλλομαι,) gener. *precept, command, I. injunction, direction*, John x. 18, ἐντ. ἐλαβον παρὰ τοῦ Πατρός μου, & xii. 49, sq. et al. Sept. & Class. Also, *charge*, or edict, from magistrates, John xi. 57, διδόναι ἔ. Sept. 2 Chron. xxxv. 16.—II. *precept*, or law, said 1) of the traditions of the Rabbins, Tit. i. 14. 2) of the precepts and doctrines of Jesus, John xiii. 34. xv. 12. 1 Cor. xiv. 37, et al. 3) of the precepts and commandments of God, 1 Cor. vii. 19. 1 John iii. 22, sq. et al., and Sept. oft. 4) of the precepts of the Mosaic law, in whole or part, Matt. v. 19, xix. 17. xxii. 36, et al. sæpe, and Sept. 5) of any precepts given to Christians as to doctrine or duty, 1 Tim. vi. 14. 2 Pet. ii. 21. iii. 2.

Ἐντόπιος, ου, ὁ, ἡ, prop. adj. for ὁ ἐν τόπῳ ὦν, denoting indigenous or native, as opp. to new-coming or foreign; but in the later writers it signifies *resident in*, and is with the article a subst., to denote *an inhabitant of a place*, Acts xxi. 12. Occ. also in Soph. (Ed. Col. 843, & Plato 848, D.

Ἐντός, prop. an adv. (ἐν) *within*, as often in Homer; and it is gener. used as a prep. with gen. as Lu. xv. 21, ἐντός ὑμῶν, 'seated in your heart and affections.' The phrase τὸ ἐντός, *the inside*, occurs in Matt. xxiii. 26. Sept. and Class.

Ἐντρέπω, f. ψω, prop. *to invert, turn any one back*; and fig. *to turn any one back upon himself by bringing him to reflection*, and hence *to make him repent of what he has done amiss*, or at least *to make him ashamed* thereof. In N. T. I. act. 1 Cor. iv. 14, οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. iii. 14. Tit. ii. 8. Sept., Apocr., Plato Crit. 14.—II. mid. ἐντρέπομαι, *to shame oneself before any one*, i. e. *to feel reverence, respect, towards*. In N. T. and later writers foll. by acc. Matt. xxi. 37. Mk. xii. 6. Lu. xviii. 2. xx. 13. Heb. xii. 9; in earlier writers with gen.

Ἐντρέφω, f. ἐνθρέψω, *to nourish or train up in* any pursuit; and pass. *to be trained up in*; and by impl. *to be well imbued with, skilled in*, 1 Tim. iv. 6, ἐντρεφόμενος τοῖς λόγοις. So Philo, p. 855, ἐντ. νόμοις.

Ἐντρομος, ου, ὁ, ἡ, adj. lit. *in a tre-*

mour, i. e. *trembling with fear*; hence ἐντ. γίνεσθαι or εἶναι, Acts vii. 32. Heb. xii. 21.

Ἐντροπή, ἡς, ἡ, (ἐντρέπω,) *a putting to shame*, 1 Cor. vi. 5, πρὸς ἐντροπὴν ὑμῖν λέγω. xv. 34, and Sept.

Ἐντροφάω, f. ἦσω, *to live luxuriously*, and by impl. *to revel in*, 2 Pet. ii. 13, ἔ. ἐν ταῖς ἀπάταις α., meaning, either 'revelling, exulting in their own deceits, feeling pleasure from deceiving others,' (as ἐντρ. is used in Is. lv. 2. lvii. 4, and Herodian, iii. 5, 4,) or, 'who by means of their deceits live luxuriously.' Thus ἐντρ. is for ἐν τρυφῇ διάγοντες, the original sense of ἐντροφάω, and though comparatively rare, yet found in Xen. Hist. iv. 1, 13, ἡσχύνθη ἐντροφήσai. Dio Cass. 1074, 83, τὸν ἐν αὐτῷ (sc. παλατίῳ) ἐντροφήσαντα.

Ἐντυγχάνω, f. εὐξομαι, prop. *to fall in with*, or *to light upon*, any one; foll. by dat. Xen. Anab. iv. 5, 19; also, *to come to the speech of any one*, and *talk with him*, Xen. Mem. iii. 2, 1, et al. In N. T. *to address oneself*, or *apply to any one*, usually in the way of request or petition, Acts xxv. 24, περὶ οὗ πάν τὸ πλῆθος—ἐνέτυχόν μοι. So Joseph. Ant. xvi. 6, 5, ἐνέτυχόν μοι νῦν, ὡς ὑπὸ τινῶν συκοφαντῶν ἐπηρεάζοντο. Philo, p. 629. 2 Macc. iv. 36. Wisd. viii. 21, and later Class. Hence, *to address oneself in the way of interposition*, or *intercession* for any one with another; foll. by dat. expr. or impl., and ὑπὲρ or κατὰ (sometimes omitted) with gen.; for though it is gener. implied that the interposition is *in favour* of the person mentioned to the other, as Rom. viii. 27, 34, ἔ. τῷ Θεῷ ὑπὲρ ἀγίων, ὑπὲρ ἡμῶν. Heb. vii. 25. Joseph. Ant. xiv. 10, 13; yet sometimes *against*, as Rom. xi. 2, ἔ. τῷ Θεῷ κατὰ τοῦ Ἰσραήλ. 1 Macc. viii. 32. x. 61. xi. 25. Æl. V. H. i. 21. Polyb. iv. 30, 1.

Ἐντυλίσσω, f. ζω, (ἐν, τύλη, coverlid,) *to envelop or swathe*, trans. with dat. of thing, Matt. xxvii. 59. Lu. xxiii. 53, ἔ. σινδόνι: a funereal term; so Hesych. explains κείριαι by ἐπιθανάτια ἐντετυλιγμένα. Also *to fold, wrap up*, or together, John xx. 7.

Ἐντυπώω, f. ὠσω, (ἐν, τύπος,) *to enstamp, imprint, impress, engrave*. Pass. 2 Cor. iii. 7, ἐντετυπωμένη ἐν λίθοις, and later Class.

Ἐνυβρίζω, f. ἰσω, (ἐν, ὕβρις,) prop. 'to show insolence, or insult, in the case of a person,' i. e. *to him*. Consequently, the proper constr. of the verb is a dat. of pers. *to insult over*, as always in the Class. In N. T. it occ. only at Heb. x. 29, τὸ Πνεῦμα τῆς χάρι. ἐνυβρίσας, *insulted, contemned*; as also in Joseph. Ant. i. 8, 1. v. 8, 12.

Ἐνυπνιάζω, f. άσω, as -ομαι, depon. (ἐνύπνιον,) prop. *to dream*, as often in Plutarch, intrans.; said of visions in dreams, Acts ii. 17, ἐνύπνια ἐνυπνιασθήσονται. Fig. ἐνυπνιαζόμενοι, dreamers, persons holding vain opinions, as we say *visionaries*, Jude 8.

Ἐνύπνιον, ου, τὸ, *insomnium*, lit. ὄραμα, εἶδος τὸ ἐν ὕπνῳ; for ἐνύπνιον is prop. acc. neut. of the adj. ἐνύπνιος, occ. in Eurip. Hec. 702, and equiv. to ἔνυπνος. So Plut. de Superst. 166, ἐν φάντασμα, by ellipsis of εἶδος, as a subst. *a dream*, but said in N. T. of *visions* in dreams, Acts ii. 17, where see my note.

Ἐνώπιον, prop. neut. of adj. ἐνώπιος, (ἐν, ὦψ,) but, in use, a prep. gov. the gen. *in the presence of, before*; found only in later Greek, and almost entirely in the Sept. and N. T., where it is used I. PROP. mostly of *persons*, Lu. i. 17, 19. iv. 7. Rev. iii. 9. iv. 10. v. 8. xv. 4, et al.; but sometimes of *things*, as ἐνώπιον τοῦ θρόνου, Rev. i. 4, et al. Sept. in Jos. vi. 4. 1 Sam. v. 3.—Hither, too, we may refer the peculiar use, whereby it marks *the manner*, and espec. *the sincerity*, in which any thing is done, ἐνώπιον τοῦ Θεοῦ, God being thus regarded as present, and a witness to what is said, Rom. xiv. 22. 2 Cor. iv. 2. vii. 12, and Sept. So in obtestations, *before God*, God being a witness, Gal. i. 20. 1 Tim. v. 21. vi. 13. 2 Tim. ii. 14. iv. 1.—II. METAPH. *in the sight of*, i. e. 'in the mind, will, or judgment of' any one, Lu. i. 6, δίκαιοι ἐνώπιον τοῦ Θεοῦ, and 15, μέγας ἐνώπιον Κυρίου. Indeed the phrase necessarily implies *reality*, since whoever is, in the sight of God, what he professes to be to man, cannot but be really such as he professes. Lu. xvi. 15. Acts viii. 21. Rom. xii. 17. 2 Cor. viii. 21, et al. and Sept. From the Hebr. ἐνώπιόν τινος is used where, in Class. Greek, a dat. is employed, Lu. xv. 10, χαρὰ γίνεται ἐ. τῶν ἀγγέλων, 'there is joy to the angels,' they rejoice, and xxiv. 11. Acts vi. 5, and so in Sept. Such, at least, is the interpretation of recent Lexicographers; but there the usual sense, 'in the judgment or estimation of,' seems preferable. Nay, perhaps, the still more Hebraic phrase εὐρίσκειν χάριν ἐνώπιόν τινος, (occurring in Acts vii. 46. Exod. xxxiii. 17. Num. xi. 11, et al.) may be so explained, and not be regarded, with most recent interpreters, as simply for the dat.

Ἐνωτίζομαι, f. ἰσομαι, dep. mid. (ἐν, οὖς,) prop. *to receive into the ear*, (see Hesych.) and by impl. *to give ear to, listen to*, foll. by acc. Acts ii. 14. Sept. and later Greek writers.

Ἐξ, οἱ, αἱ, τὰ, six, Matt. xvii. 1. Mk. ix. 2.

Ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) lit. *to give out intelligence from one person to another*, Xen. Anab. ii. 4, 24; also gener. *to tell or declare abroad, make known, celebrate*, 1 Pet. ii. 9, ἐ. τὰς ἀρετὰς τοῦ Θεοῦ, and Sept.

Ἐξαγοράζω, f. άσω, (ἐκ, ἀγοράζω,) lit. *to buy up any thing from the possession of another by paying the price*, Plut. Crass. 2; and, as said of a person, *to liberate any one from the possession or power of another, by paying his ransom*. Thus in N. T. it signifies I. ACT. and prop. *to redeem*, or set free from bondage, Gal. iii. 13, ἐκ τῆς κατάρas τοῦ νόμου, and iv. 5.—II. MID. & fig. Eph. v. 16, & Col. iv. 5, ἐξαγοραζόμενοι τὸν καιρὸν, i. e. 'rescuing the time from abuse,' by *improving every opportunity* to do good. This sense arises naturally from the proper import, 'to redeem any thing to any one's use,' by rescuing it from abuse.

Ἐξάγω, f. άξω, (ἐκ, ἄγω,) *to lead or bring forth, conduct out of* one place to another; foll. by acc. of pers. and gen. of place, with ἐκ, or its equiv. ἔξω, simply, Mk. viii. 23, usually denoting *out of confinement* to a state of liberty, Acts v. 19. vii. 36, 40. xii. 17. xiii. 17. Heb. viii. 9, & Sept. as Gen. xv. 9. Sometimes simply *to lead forth* for any purpose, expr. or impl. Mk. xv. 20, ἐξάγ. αὐτόν, ἵνα σταυρώσωσιν αὐτόν. Lu. xxiv. 50, ἔξ. αὐτοὺς ἔξω ἕως εἰς Βηθ. Acts xxi. 38. Hence of a shepherd leading forth his flock from the fold to pasturage, John x. 3, ἐξάγει αὐτά.

Ἐξαίρω, f. ήσω, (ἐκ, αἰρέω,) gener. and in Class. *to remove, take out*, trans. in N. T. I. *to remove forcibly, pluck out, as an eye*, Matt. v. 29. xviii. 9, and Class.—II. *to take out from any number, and by impl. to select for oneself, to chuse*, Acts xxvi. 17. Sept. and Class.—III. mid. fig. 'to take out of the power of any one, and into one's protection,' *to rescue, deliver*, foll. by acc. and ἐκ, Acts xii. 11, ἐξείλετό με ἐκ χειρὸς Ἑρ. and vii. 10, 34. xxiii. 27. Gal. i. 4. Sept. oft. & Class.

Ἐξαίρω, f. αρῶ, (ἐκ, αἶρω,) prop. *to take up or lift any person or thing out of any place*. In N. T. like *tollo* in Latin, *to take away out of or from, to remove*, with acc. of pers. and ἐκ with gen. of pers. 1 Cor. v. 2, 13, ἔξ. τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, *expel, excommunicate*. Sept. and later Class.

Ἐξαίτέω, f. ήσω, (ἐκ, αἰτέω,) lit. *to ask out or from, to seek to have*, and mid. *to ask for oneself, demand any thing or person to be delivered up to us, whether for good, e. gr. pardon, &c. as gener. in the Class.; or for evil, as punishment*, Lu. xxii. 31, ὁ Σατ. ἐξητήσατο ὑμᾶς, 'desires

that you should be delivered to him,' i. e. to have you in his power.

Ἐξαίφνης, adv. (ἐκ, αἴφνης, equiv. to ἄφνω or ἄφνω,) suddenly, unexpectedly, Mk. xiii. 36. Lu. ii. 13. ix. 39. Acts ix. 3. xxii. 6. Sept. and Class.

Ἐξακολουθέω, f. ἴσω, (ἐκ, ἀκολ.) prop. to follow out, i. e. 'to follow any person or thing,' to the abandonment of all others. Hence fig. to conform to any sentiment, by embracing and acting upon it, 2 Pet. i. 16, ἐξ. μύθοις, (so Jos. Ant. proœm. τοῖς μύθοις ἐξακολουθήσαντες,) or to any practice, by imitating it, 2 Pet. ii. 2, ἐξ. ἀσελγείαις, and 15, τῇ ὁδῷ τοῦ Β. And so Is. lvi. 11, πάντες ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν. Pol. xvii. 10, 7.

Ἐξακόσιοι, αι, α, num. adj. six hundred, Rev. xiii. 18. xiv. 20.

Ἐξαλείφω, f. ψω, (ἐκ, ἀλείφω,) prop. to wipe off or out from any thing, or to wipe off gener. as Rev. vii. 17. xxi. 4, ἐξαλ. πᾶν ὀάκρυν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν: 'to wipe off,' i. e. as we say, blot out, characters traced on a writing-board; also to obliterate any writing, whether on waxed tablets, by wiping out, or on parchment by scratching out. So Rev. iii. 5, ἐξ. τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. Sept. & Class. Hence in the sense to abrogate, as said of a law, as often in the Greek Orators. And so Col. ii. 14, ἐξ. τὸ χειρόγραφον, i. e. 'the written law of Moses.' And as crossing out accounts in a ledger implies that the debts are paid, so it is fig. used at Acts iii. 19, of cancelling spiritual debts, (i. e. trespasses and sins,) by pardoning them. And so Sept. in Ps. li. 1, 9. Is. xliii. 25. Jer. xviii. 23. Lysias 106, 35.

Ἐξάλλομαι, prop. to leap, spring, rush out of any place. In N. T. to spring forth, rush from any place where one sate, or was, Acts iii. 8, ἐξαλλόμενος ἔστη. Sept. and Class. So at least the Lexx. in general explain; but the expression rather means leaping up, as to denote the eagerness of incipient action, and the joy accompanying it.

Ἐξανάστασις, εως, ἡ, (ἐξανίστημι,) a rising up from a recumbent posture, Pol. iii. 55, 4; also a rising up from any secret place, as Thuc. iii. 107. Polyæn. p. 483. Procop. p. 57, 62. Hence it is used of the rising up from the secret chambers of the grave (see Job xiv. 13,) by a resurrection from the dead, Phil. iii. 11.

Ἐξανατέλλω, f. ἐλῶ, prop. to rise up from any place, as said espec. of the springing forth of light, whether of the sun and moon, or stars. In N. T. it is used of the springing forth out of the ground of corn, to shoot forth, intrans. Matt. xiii. 5. Mk. iv. 5, εὐθέως ἐξανέτειλε.

The word occurs thrice in the Sept. but in the trans. sense to cause to grow, as said of grass. And so Apoll. Rhod. iv. 1423, χθοὺς ἐξανέτειλαν Ποίην.

Ἐξανίστημι, f. στήσω, trans. to cause to rise up or out of, to raise; intrans. to rise up out of, to rise, or stand forth, I. TRANS. and 1) prop. to raise up, rouse to action; 2) in N. T. aor. 1. act. fig. to raise up, cause to arise, or exist, out of, as offspring from the womb, Mk. xii. 19. Lu. xx. 28, ἐξ. σπέρμα τῷ ἀδελφῷ α. Sept. in Gen. iv. 25. xix. 32, 34.—II. INTRANS. in aor. 2. act. to rise up out of a place, stand forth, for speech or action, Acts xv. 5, ἐξανέστησαν, λέγοντες, &c.

Ἐξαπατάω, f. ἴσω, lit. to lead out of the right way into error, to deceive, seduce, Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. Jos. & Class.

Ἐξάπινα, adv. and later form for ἐξαπίνης or ἐξαίφνης, suddenly, unexpectedly, Mk. ix. 8.

Ἐξαπορέομαι, οὔμαι, f. ἴσομαι, to be utterly at a loss what to do, absol. 2 Cor. iv. 8, ἀπορούμενοι, ἀλλ' οὐκ ἐξ. Ps. lxxxvii. 16, & later Class. Hence by impl. to despair, 2 Cor. i. 8, ἐξ. τοῦ ζῆν, of life.

Ἐξαποστέλλω, f. ἐλῶ, lit. to send away out of any place where one now is; also gener. to send forth. I. to send away, dismiss, Acts xvii. 14. Sept. and Class. Also to dismiss any one, with the implied notion of not having obtained his purpose, Lu. i. 53, πλουτούντας ἐξ. κενούς. xx. 10, sq. ἐξ. αὐτὸν κενόν. So Sept. in Gen. xxxi. 42. Deut. xv. 13. Job xxii. 9.

Ἐξαρτίζω, f. ἴσω, (ἐκ, ἀρτίζω, fr. ἄρτιος,) prop. to fully complete, as said of things, e. gr. a business; or of time, to bring to an end, Acts xxi. 5, ἐ. τὰς ἡμέρας. And as business is said to be completed when accomplished, so a person is said to be accomplished for any purpose when he is furnished with all the aids for bringing it about, 2 Tim. iii. 17, (of the minister of the Gospel,) πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένους. So Jos. Ant. iii. 2, 2, πολεμεῖν πρὸς ἀνθρώπους τοῖς ἅπασι καλῶς ἐξηρτισμένους.

Ἐξαστράπτω, f. ψω, prop. to flash forth, as lightning, Ez. i. 4, πῦρ ἐξαστράπτων: also of burnished metal, Ezek. i. 7, ὥς ἐξ. χαλκός, espec. when worked up into armour, Nah. iii. 3. In N. T. used of raiment, dazzling, or glittering from extreme whiteness, Lu. ix. 29, ἱματ. λευκός ἐξαστ.

Ἐξαυτῆς, adv. lit. from this time, immediately, Mk. vi. 25. Acts x. 33. xi. 11. xxi. 32. Phil. ii. 23, and later Class.

Ἐξεγείρω, f. ἐρῶ, prop. to wake or arouse out of sleep, implying a raising up

from the posture of sleep, Gen. xxviii. 16, and Class. Hence in N. T. I. *to raise up from death*, equiv. *to γείρειν ἐκ τῶν νεκρῶν*, 1 Cor. vi. 14. Dan. xii. 2.—II. *to raise up out of* nothing into existence, *to cause to exist*, Rom. ix. 17, as Comm. explain, but see my note.

"Εξεῖμι, (ἐξ, εἶμι, *to go*,) *to go out of* a place, intrans. foll. by ἐκ, Acts xiii. 42, ἐκ τῆς συναγωγῆς, *to escape from, to go away, depart from* a place, absol. Acts xvii. 15. xx. 7. Jos. and Class.

"Εξεῖμι, see "Εξεστι.

'Εξελέγχω, f. ξω, *to thoroughly convict*, show to be quite wrong, Class. Also by impl. *to condemn and punish*, Jude 15, ἐξ. πάντας τοὺς ἀσεβεῖς, and so in Class.

'Εξέλκω, f. ξω, prop. *to draw off* from any place. Sept. in Gen. xxxvii. 28. Hdian. viii. 8, 14. In N. T. fig. *to draw out of* the right course into vice or error, *to seduce, hurry away*, Ja. i. 14, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος. Æl. H. An. vi. 31, ὑπὸ τῆς ἡδονῆς ἐλκόμενοι.

'Εξέρᾱμα, ατος, τὸ, (ἐξερᾶω, *to eject* from the stomach, Diosc. viii. 9,) lit. *what is vomited from* the stomach, *a vomit*, 2 Pet. ii. 22, (see Prov. xxvi. 11, where Sept. has ἔμετον,) Diosc. vi. 19.

'Εξερευνᾶω, f. ἦσω, *to search out, explore diligently*, 1 Pet. i. 10, ἐ. περί τιος. Sept. and Class.

'Εξέρχομαι, f. ελεύσομαι, *to go or come out of* any place, or from any person. In N. T. used I. of PERSONS, and that 1) prop. *to go or come forth*, either with adjuncts denoting the place *out of* which, foll. by gen. as Matt. x. 14. Acts xvi. 39, et al. or with an adjunct of *pers.* out of or from whom, &c. as of those from whom demons departed, Mk. i. 25, sq. Lu. iv. 35, al.; or of those from whom any one goes forth with authority, John xiii. 3, ἐξ. ἀπὸ Θεοῦ. John xvi. 27, and Sept. So also *to depart, go away*, Matt. ix. 31. Mk. ii. 12, et al.; or *to depart from*, as one in disfavour, Lu. v. 8. Also, with an adjunct of place *whither*, foll. by εἰς, ἐπὶ, or πρὸς with accus. of place or person. 2) metaph. in the sense *to go forth or abroad from, to proceed from*, Matt. ii. 6, ἐκ σοῦ ἐξελεύσεται ἡγοούμενος. Acts xv. 24. 1 John iv. 2. Also ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, 'to come forth out of the loins of any one,' *to descend from*, Heb. vii. 5, and Sept. Also ἐξ. ἐκ τῆς χειρὸς, 'to depart out of any one's hands or power,' John x. 39.—II. of THINGS, *to go or come forth*, as a voice, report, doctrine, 1 Cor. xiv. 36. Rev. xvi. 17. xix. 5, foll. by εἰς with accus. or ἐν with dat.; or as thoughts, from the heart, Matt. xv. 18, or words from the mouth, Ja. iii. 10: of an edict, *to be pro-*

mulgated, Lu. ii. 1; of a hope, *to pass away*, Acts xvi. 19.

"Εξεστι, impers. (from ἔξειμι, not otherwise in use,) *it is possible*, with reference to moral possibility or propriety, *it is lawful, permitted, &c.* Matt. xiv. 4. Mk. vi. 18, et al.; also ἐξόν, sc. ἐστι, for ἐξεστι, 2 Cor. xii. 4, et al.

'Εξετάζω, f. ἄσω, *to search out, fully examine*, as to the reality or truth of any thing. In N. T. 1) gener. *to inquire out*, foll. by περὶ and gen. Matt. ii. 8; by τίς interrog. x. 11. Sept. and Class. 2) by impl. *to question or ask* a person, John xxi. 12.

'Εξηγέομαι, f. ἦσομαι, depon. mid. (ἐξ, ἡγέομαι,) prop. *to lead out or forth*, i. e. to take the lead, be the leader, Class. In N. T. *to lead, bring out* any narration, *to make known, declare*. I. GENER. of things, *to recount, narrate*, Lu. xxiv. 35, ἐξ. τὰ ἐν τῇ ὁδῷ. Simil. Xen. Eph. iii. 1, ἐξηγείται τὰ κατ' αὐτόν. Acts x. 8. xv. 12, 14. xxi. 19. Sept. and Class.—II. SPEC. of persons, *to make known, reveal*, John i. 18, ἐξ. τὸν Θεόν, 'hath revealed God,' or disclosed his nature, attributes, will, &c. Comp. Matt. xi. 27. So Sept. in Levit. xiv. 57. Xen. Mem. xiv. 7, 6, τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι.

'Εξήκοντα, οἱ, αἱ, τὰ, num. adj. indecl. *sixty*, Matt. xiii. 8, et al.

'Εξῆς, adv. (prop. a gen. fem. gov. with καθ' understood, of the adj. ἐξὸς fr. ἔχω, ἔξω, *adhereo*, in ordine sequor,) *in order, successively*, Sept. and Class. In N. T. only used with article as adj. ἡ ἐξῆς scil. ἡμέρα, *expressed in* Lu. ix. 37, & Joseph. Ant. iv. 8, 44; impl. in Lu. vii. 11. Acts xxi. i. xxv. 17. xxvii. 18.

'Εξηχέω, f. ἦσω, (ἐκ, ἡχέω,) *to sound out, forth, or abroad*, Sept. and later Class. In N. T. pass. *to be sounded abroad*; said fig. of the Gospel, &c. *to be proclaimed*, 1 Thess. i. 8.

"Εξις, εως, ἡ, (ἔξω, fr. ἔχω,) prop. *a habit* (i. e. constitution), whether of *body*, Hippocr. de Victu, Xen. Œc. vii. 2. Plato 167, A. et al.; or of *mind*, (as often in Plato and Aristotle) and the *faculty* obtained by its use, Ecclus. prol. ἐν τούτοις ἰκανὴν ἔξιν περιποιησάμενος. Hence, by impl. *habit*, i. e. habitual use or practice, Heb. v. 14, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων.

'Εξίστημι, f. ἐκστήσω, prop. & trans. *to move or put out of place, to displace*, also intrans. *to be out of place*. In N. T. only used fig. 1) *trans.* in pres. aor. 1. and later perf. *to put any one out of himself*, i. e. out of his mind, Lu. xxiv. 22, ἐξέστησαν ἡμᾶς, (scil. τοῦ φρονεῖν, *expressed in* Xen. Mem. i. 3, 12, or κύτων, *expressed in* Demosth. p. 537.) 2) *intrans.*

in perf. and aor. 2. act. and mid. *to be beside oneself, out of one's mind*, Mk. iii. 21, ἐξέστη. 2 Cor. v. 13, ἐξέστημεν. Sept. Joseph. and Class.; where, however, τῶν φρενῶν is gener. expressed. Hence said, by a sort of popular exaggeration, in the sense *to be amazed*, Matt. xii. 23, ἐξίστατο πάντες οἱ ὄχλοι. Mk. ii. 12. v. 42. vi. 51. Lu. ii. 47. viii. 56. Acts ii. 7, et al. Sept. and Class.

Ἐξισχῦω, f. ὤσω, *to be in full strength, to be quite able*, foll. by some verb in infin. Eph. iii. 13, ἐξ. καταλαβέσθαι. Aelian, Strabo, and other late writers.

Ἐξοδος, ου, ἡ, (ἐκ, ὁδός,) prop. like Latin *exitus*, an outlet, or way out, as Thuc. i. 106, καὶ οὐκ ἦν ἔξοδος. In N. T. used 1) prop. of *journeying out, departure from*, Heb. xi. 22. Sept., Joseph., and Class. 2) fig. of *departure from life, decease*, Lu. ix. 31. 2 Pet. i. 15. Wisd. vii. 6. Jos. Ant. iv. 8, 2, ἐπ' ἐξόδου τοῦ ζῆν.

Ἐξολοθρεύω, f. εὔσω, *to utterly destroy*, pass. foll. by ἐκ τοῦ λαοῦ, Acts iii. 23. Sept. and Joseph.

Ἐξομολογέω, f. ἤσω, prim. & prop. *to speak out the same things as another*; which, as in Latin *confiteor*, (lit. 'to say with,') implies a full acknowledgment of any thing (so, by use, a confession of fault). So Plut. Ant. 59, ἐξ. τὴν ἀλήθειαν. In N. T. used I. in ACT. and MID. and 1) *to freely acknowledge*, fully confess; e. gr. τὰς ἀμαρτίας αὐτῶν, Matt. iii. 6. Mk. i. 5. Acts xix. 18. Ja. v. 16. Sept. oft. Jos. Ant. viii. 4, 6. Bell. v. 10, 5. 2) in the prim. sense, *to acknowledge*, Phil. ii. 11. Rev. iii. 5. Hence 3) *to make acknowledgment for benefits*, i. e. *to give thanks, praise*; foll. by dat. of pers. Matt. xi. 25. Lu. x. 21. Rom. xiv. 11. xv. 9, and oft. in Sept.; also Philo, p. 1105.—II. act. fr. the prim. sense, *to say the same thing with another, fully assent, agree to what he proposes*, Lu. xxii. 6, ἐξωμολόγησε, (so ὁμολογέω in Thuc. i. 101. Xen. Hist. ii. 2, 10, & 3, 8,) or, by impl. *to promise*, as ὁμολ. in Joseph. Ant. vi. 3, 5 & 8, & 4, 3. Xen. Anab. vii. 4, 13.

Ἐξόν, see Ἐξεστι.

Ἐξορκίζω, f. ἴσω, *to put any one to an oath, to bind him by oath, or exact an oath from him*, Matt. xxvi. 63. Sept. in Gen. xxiv. 3, and Class.

Ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) an exorcist, lit. 'one who binds another by oath;' but, in use, 'one who by adjuration and incantation professes to expel demons,' Acts xix. 13, where see my note.

Ἐξορύσσω, f. ξω, prop. *to dig out*, as earth from a ditch; also, *to remove by*, as it were, *digging, to scoop out*. So Mk. ii. 4, ἐξορύξαντες scil. τὴν στέγην, where, by

a mixture of two senses, it means, 'having dug through and scooped out the roofing.' Joseph. Ant. xiv. 15, 12, τοὺς ὀρόφους τῶν οἰκῶν ἀνασκάπτων. So also Gal. iv. 15, ἐξ. τοὺς ὀφθαλμοὺς ὑμῶν, a strong expression, found in the best Class. writers, for *pluck out*.

Ἐξουθενόω, f. ὠσω, (ἐκ intens. and οὐδ.) *to set utterly at nought, quite condemn*; also, by impl. *to reject with contempt*, Mk. ix. 12. Sept. Apocr. and later Greek writers.

Ἐξουθενέω, f. ἴσω, (ἐξ, οὐθ.) *to set quite at nought, condemn, treat with despite*, trans. Lu. xviii. 9. xxiii. 11. Rom. xiv. 3, 10. 1 Cor. vi. 4. xvi. 11. Gal. iv. 14. 1 Thess. v. 20. Hence, 1 Cor. i. 28, & 2 Cor. x. 10, ἐξουθενημένος, *contemptible, vile*, Sept. Also, by impl. *to reject with scorn*, Acts iv. 11. Sept. 1 Sam. viii. 7, and Apocr.

Ἐξουσία, as, ἡ, (ἐξεστι,) *power*, i. e. I. 'the power of doing any thing,' *ability, faculty*, Matt. ix. 8. John xix. 11. Acts viii. 19. Rev. xiii. 12; sometimes foll. by gen. of thing to be done, in the infin. pres. or aor. Lu. x. 19, et al. and Class. In the sense *strength, efficacy*, Rev. ix. 3, 19. So ἐν ἐξουσίᾳ, for adj. *powerful*, Lu. iv. 32, &c.—II. *power*, self-derived, i. e. of doing or not doing any thing, *license, liberty, free choice*, Acts i. 7. v. 4. Rom. ix. 21. 1 Cor. vii. 37. et al. and Class.—III. *power*, entrusted from another, *commission, authority*, Matt. xxi. 23, ἐν ποίᾳ ἐξ. ταῦτα ποιεῖς; Mk. iii. 15. xi. 28, sq. Lu. xx. 2. John i. 12, et al. Jos. and later Class.—IV. *power*, over persons and things, *dominion, authority*, 1) prop. and gener. Matt. xxviii. 18, ἐδόθη μοι πᾶσα ἐξουσία. Lu. vii. 8, ὑπὸ ἐξουσίαν. Mk. xiii. 34, τὴν ἐξ. Jude 25. Rev. xiii. 2, 4, et al. Sept. and later Class. So also when foll. by gen. of pers. to whom the power belongs, Lu. xx. 20, ἡ ἐξ. τοῦ ἡγεμόνος. Rev. xii. 20, ἡ ἐξ. τοῦ Χρ. αὐ. Acts xxvi. 18. Col. i. 13. Sometimes preceded by ἐπί, *power over*, Rev. ii. 26, ἐξ. ἐπὶ τῶν ἐθνῶν. xi. 6. xiv. 18. xx. 6; or ἐπί with acc. in the same sense, Lu. ix. 1. Rev. vi. 8. xiii. 7. xvi. 9, al. 2) meton. put either for what is subject to rule, *dominion*, Lu. iv. 6. xxiii. 7, ἐκ τῆς ἐξ. Ἡρώδου. Sept. and later Class.; or in the plur. (collect.) denoting 'those invested with power,' as in Latin *potestates*, and in English *the powers*: for rulers, magistrates, Lu. xii. 11. Rom. xiii. 1, seqq. Tit. iii. 1. Also for *potentates*, both celestial (angels and archangels), Eph. i. 21. iii. 10. Col. i. 16. ii. 10. 1 Pet. iii. 22.) and *infernal*, Eph. vi. 12. Col. ii. 15. Eph. ii. 2. So at 1 Cor. xi. 10, ὁ φεῖλει ἡ γυνὴ ἐξ. ἔχειν ἐπὶ τῆς κεφ. it seems to denote a veil or kerchief for the head, so called. See more in my note in loc.

Ἐξουσιάζω, f. άσω, (ἐξουσία,) in Class. to possess power, privilege, or authority; also, to exercise it. In N. T. it is used 1) in the sense to have leave, to be permitted, 1 Cor. vii. 4, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει. 2) to exercise authority, to rule, Lu. xxii. 25, οἱ ἐξ. 'their rulers,' and Sept. Pass. to be ruled over by, i. e. to be under the power of, fig. 1 Cor. vi. 12.

Ἐξοχή, ἡς, ἡ, (ἐξέχω, to jut out, rise above,) 1) prop. prominence, or projection to a point, Job xxix. 23. 2) metaph. eminence, distinction, Acts xxv. 23, ἄνδρες οἱ κατ' ἐξοχὴν οὗτες, 'men of distinction,' as οἱ ἐξοχοὶ ἄνδρες, as Hom. Il. ii. 188.

Ἐξυπνίζω, f. ίσω, (ἐξ, ὕπνος,) prop. to awaken out of sleep, trans. as in Sept. and later Class. for the earlier ἀφύπνυ. In N. T. only fig. to raise from the dead, John xi. 11.

Ἐξυπνος, ου, ό, ἡ, adj. lit. out of sleep, awake, Acts xvi. 27. The word only occurs elsewhere in Marc. Ant. vi. 31. x. 13, and Test. XII. Patr.

Ἐξω, adv. of place, (ἐξ,) also prep. with gen. out, without, and used in N. T. I. of place WHERE, without, out of doors, after verbs implying motion, as ἐστάναι, &c. John xviii. 16, εἰστήκει ἔξω. Matt. xii. 46, sq. xxvi. 69. Mk. iii. 31, sq. So gener. 'outside of any city or place,' abroad, Mk. i. 45, ἔξω ἐν ἐρήμοις τόποις. Lu. i. 10. Rev. xxii. 15. Sept. and Class. So with the art. for adj. external, foreign, Acts xxvi. 11, εἰς τὰς ἔξω πόλεις. Sept. and Class. Also fig. of those out of one's society, &c. e. gr. in N. T. out of the Church, i. e. non-Christians, 1 Cor. v. 12, sq. Col. iv. 5. 1 Thess. iv. 12; or not of the apostles, Mk. iv. 11. Further, ὁ ἔξω ἡμῶν ἄνθρωπος, 'our outward person,' 'the body,' 2 Cor. iv. 16; as a prep. with gen. outside of, Lu. xiii. 33. Heb. xiii. 11, seqq. and Class.—II. of place WHITHER, out, out of doors, after verbs implying motion or direction, as ἄγω, μέλλω, ἔρχομαι, &c. Matt. v. 13. xiii. 48. Lu. xiv. 35. John xix. 4, et al. sæpe and Class. Also as prep. with gen. Matt. xxi. 17, ἐξηλθεν ἔξω τῆς πόλεως, et al.

Ἐξωθεν, adv. of place, (ἐξω, ὅθεν,) from without, outwards, outwardly, I. as adv. Matt. xxiii. 27, sq. Lu. xi. 39. 2 Cor. vii. 5. Sept. and Class. So with art. ό, ἡ, τό, for adj. outward, 1 Pet. iii. 3. Rev. xi. 2. τὸ ἔξωθεν, the outside, Matt. xxiii. 25. Lu. xi. 40. οἱ ἐξ. non-Christians, 1 Tim. iii. 7. Class.—II. as prep. with gen. equiv. to ἔξω, out of, without, Mk. vii. 15, Sept. and Class.

Ἐξωθέω, f. ἡσω, to thrust out, drive out from a place. 1) prop. as said of per-

sons, to expel from any society; or of a nation, to banish out of their country, Acts vii. 45. Sept. in Deut. xiii. 5. Jer. viii. 3, and Class. 2) spec. of things, to drive a ship from seaward on shore, to strand it, Acts xxvii. 39, ἐξ. τὸ πλοῖον. Thuc. ii. 90.

Ἐξώτερος, α, ου, adj. compar. fr. ἔξω, outer, Ezek. x. 5. xl. 20, al. for superl. outermost, Exod. xxvi. 4, and oft., or utmost, like our uttermost for utmost, Matt. viii. 12, τὸ σκότος τὸ ἐξώτερον, i. e. 'the farthest remote from the light and splendour of the feast within;' with allusion to the Tartarus or Gehenna, the dark abode assigned to those excluded from heaven.

Ἑορτάζω, f. άσω, (ἐορτή,) to keep a festival, keep holiday, 1 Cor. v. 8. Sept. & Class.

Ἑορτή, ἡς, ἡ, 1) gener. a festival, holiday, Col. ii. 16, ἐορτῆς ἡ νομηνίας. Acts xviii. 21. John v. 1. Sept. and Class. 2) spec. said of the Passover, and the feast of unleavened bread connected with it, the paschal festival, either simply, Matt. xxvi. 5, et al. sæpe, or by the addition of τοῦ πάσχα, or τῶν ἁζύμων, Lu. ii. 41, and xxii. 1. John ii. 23. xiii. 1.

Ἑπαγγελία, ας, ἡ, (ἐπαγγέλλω,) an announcement, notification. In N. T. I. PROP. 1 John i. 5. Sept. and Class.—II. BY IMPLICATION, mandate, edict, Acts xxiii. 21. Pol. ix. 38, 2.—III. by implication, promise, in two senses: 1) a promising, or declaration, assuring the promisee of some benefit to be conferred upon him, and as it were letting it go (Lat. mittens) beforehand (pro), and that either gener. as 2 Cor. i. 20. Eph. vi. 2. 1 Tim. iv. 8. 2 Pet. iii. 4, 9. Sept. and Class.; or of special promise, Acts vii. 17. Rom. iv. 20. Heb. vi. 15. vii. 6. Rom. ix. 9, et sæpe al. Note the peculiar phrases by Hebr., Eph. i. 13, τῷ Πνεύματι τῆς ἐπαγγελίας, 'the Spirit promised,' and Heb. xi. 9, ἡ γῆ τῆς ἐπαγγελίας, 'the promised land.' 2) meton. for the thing promised, like the Latin promissum, Acts ii. 33, τὴν ἐπ. τοῦ Πν. 'the promised effusion of the Spirit;' and i. 4. Gal. iii. 14. Heb. iv. 1. vi. 12. x. 36. xi. 13, 33, 39.

Ἑπαγγέλλω, f. ελω, (ἐπι, ἀγγέλλω,) lit. to bring word to, to announce, make known, notify, declare, or in the way of injunction, to order. In N. T. as deponent mid. ἐπαγγέλλομαι with perf. pass. in mid. signification, Rom. iv. 21, to promise, lit. to declare to any one, as to any thing, to promise it to him; a promise being a declaration with assurance of something thereby engaged to be done. In N. T. it is used I. GENER. to promise, with acc. of thing or action, and dat. of pers. either expr. or impl. Rom. iv.

21. Tit. i. 2. Heb. vi. 13. Jas. i. 12. ii. 5. 2 Pet. ii. 19. 1 John ii. 25, et al. Sept. and Class. Also pass. impers. with dat. Gal. iii. 19, ὃ ἐπ' ἡγγέλται, 'to whom the promise was made.'—II. SPEC. in the sense *to profess*, i. e. make profession of; foll. by acc. as Θεοσέβειαν, 1 Tim. ii. 10. γνῶσω, vi. 21. So Wisd. ii. 13, ἐπιγνώσιν ἔχειν Θεοῦ. Xen. Mem. i. 2, 7, ἀρετὴν ἐπ. Diog. Laërt. xii. προेम. σωφροσύνην. Phot. Epist. 97, ἐπιείκειαν καὶ φιλανθρωπίαν.

Ἐπάγγελμα, ατος, τὸ, *a promise*, 2 Pet. i. 4. iii. 13, and Class.

Ἐπάγω, f. ζω, 1) *to lead up to a place*, as said of persons; 2) *to bring upon*, as said of things, with reference to pers. The 2d signif. is alone found in the N. T. 1) gener. as 2 Pet. ii. 1, ἐπ. ἐαυτοῖς ἀπώλειαν, and v. 5, ἐπ. κατακλυσμὸν κόσμῳ ἀσεβῶν. Sept. Gen. vi. 17. Exod. xi. 1. Lev. xxvi. 25. Philo 1018, κίνδυνον ἐπ. and Class. 2) spec. foll. by ἐπὶ and acc. Acts v. 28, ἐπ. ἐφ' ἡμᾶς τὸ αἷμα, 'to bring upon us, to impute to us the guilt of this slaughter.' Sept. Gen. xx. 9. Exod. xxxiv. 7. Demosth. 275, 4.

Ἐπαγωνίζομαι, f. ἴσομαι, *to contend about or for* any thing, Jude 3, ἐπ. τῇ πίστει. So Plut. Num. 8, ἐπ. τῇ σοφίᾳ.

Ἐπαθροίζω, f. οἴσω, *to collect together*, Lu. xi. 29, τῶν δὲ ὄχλων ἐπαθροισμένων. It only occurs elsewhere in Plut. Marc. Ant. 44, πολὺ πλείονες ἐπαθροίζοντο. It is *not*, as the Lexx. and Expositors say, put for the simple ἀθροίζω, any more than ἐπαγείρω is for ἀγείρω, though H. Steph. affirms it. Suffice it to refer to Hom. Od. xi. 631, "Ἄλλα πρὶν ἐπὶ ἔθνε' ἀγείρετο μύρια νεκρῶν, and Pind. Pyth. ix. 92, ἐπὶ λαὸν ἀγείρας Νασιώταν ὄχθον ἐς Ἀμφ. The full sense of the verb is 'to collect together persons from various quarters to one place.'

Ἐπαινέω, f. ἴσω, (ἐπὶ & αἶνος,) *to bestow praise upon*, ascribe praise unto, commend, any one, Lu. xvi. 8. 1 Cor. xi. 2, 17, 22; but in the two last passages we are to notice the idiom whereby οὐκ ἐπαινῶ is said, by a mild mode of expression, for *I blame*, as often in the best Greek writers. In Rom. xv. 11, ἐπαινέσατε αὐτὸν, the expression, as said of God, is to be regarded as an ascription of praise, 'celebrate ye his praise,' such as is found in many passages of the O. T.

Ἐπαινος, ου, ὁ, (ἐπὶ, αἶνος,) 1) prop. *praise*, Eph. i. 6, 12, 14. 2 Cor. viii. 18. Phil. i. 11. 1 Pet. i. 7. 2) meton. *object of praise*, 'something praiseworthy,' Phil. iv. 8; also Sept. and Class. In Rom. ii. 29, οὐδ' ὅ ἐπ. οὐκ ἔξ ἀνθρ. and xiii. 3, it is said of God, as Wisd. xv. 19: in such case, it seems to denote *the reward* as well as praise of vir-

tue, as at 1 Pet. ii. 14, εἰς ἔπαινον ἀγαθοποιῶν, and sometimes in the Class. So also the verb ἐπαινέω. In 1 Cor. iv. 5, ὁ ἔπαινος γενησεται ἐκάστῳ, it means (as being a word of middle signification) *retribution*, whether for good or evil.

Ἐπαίρω, f. αῤῷ, (ἐπὶ, αἶρω,) gener. *to raise up* in any way, trans. In N. T. it is used, I. ACT. and 1) prop. of a sail, *to hoist up*, Acts xxvii. 40, & Class. Pass. *to be taken up, borne upward*, Acts i. 9; also of the hands, *to lift up*, as in prayer and praise, Lu. xxiv. 50. 1 Tim. ii. 8. Sept. and Class. 2) fig. *to lift up*, as said of the eyes, *to look upon*, Matt. xvii. 8. Lu. vi. 20, et al. sæpe, and Sept.; of the voice, *to cry out*, Lu. xi. 27. Acts ii. 14. xiv. 11. xxii. 22. Sept. Demosth. and Philostr.; of the head, *to take courage*, Lu. xxi. 28. Also ἐπ. τὴν πτέρναν ἐπὶ τινα, i. e. in the way of attack, John xiii. 18.—II. MID. ἐπαίρομαι, 1) prop. *to lift up oneself, to rise up*, foll. by κατὰ, 2 Cor. x. 5, ἐπ. κατὰ τῆς γνώσεως τοῦ Θεοῦ. Sept. 2) metaph. *to be lifted up, elated*, 2 Cor. xi. 20. Sept. and Class.

Ἐπαισχύνομαι, f. οὔμαι, *to be ashamed of* or at, foll. by acc. Mk. viii. 38. Lu. ix. 26. Rom. i. 16. 2 Tim. i. 8, 16. Heb. xi. 16. 2 Tim. i. 12. Sept. & Class.; by ἐπὶ with dat. Rom. vi. 21.

Ἐπαιτέω, f. ἴσω, prop. *to ask further*, i. e. more, or to ask at any one's hands. Hence *to ask alms*, Lu. xvi. 3, and so Ps. cix. 10. Eccl. xl. 28. Hom. Il. xxiii. 593.

Ἐπακολουθέω, f. ἴσω, I. PROP. *to follow upon* or after; also *to accompany*, Mk. xvi. 20, διὰ τῶν ἐπ. σημεῖων. With dat. 1 Tim. v. 24, τισὶ δὲ ἐπακολουθοῦσιν, scil. αἱ ἀμαρτίαι α. i. e. 'are manifest only afterwards.' Sept. and Class.—II. METAPH. 1 Pet. ii. 21, ἵνα ἐπ. τοῖς ἔχουσιν αὐτοῦ, 'follow his example.' Philo p. 385, 44. 1 Tim. v. 10, παντὶ ἔργῳ ἀγ. ἐπ. 'has followed up, been studious of.' So Luc. Paras. 3, ἐπ. ταῖς τέχναις.

Ἐπακούω, f. οὔσω, lit. *to hear to, listen, hearken*; the ἐπὶ denoting that the hearer turns his ear towards the speaker; and that, again, implies a granting of the request. So in N. T. 'to hear and answer prayer,' with gen. of pers. 2 Cor. vi. 2, ἐπήκουσά σου. So Sept. oft. & Class. as Luc. Cont. 14, ὁ Ζεὺς ταῦτα ἐπήκουσέ σου. Timon, 9, ἐπ. τῶν εὐχῶν. Prom. 20, ἐπ. τῶν εὐχῶν.

Ἐπακροάομαι, depon. mid. *to hear, listen to*, foll. by gen. Acts xvi. 25.

Ἐπὰν, conj. for ἐπει ἂν, *whenever as, as soon as*, Matt. ii. 8, ἐπὰν δὲ εὗρητε. Lu. xi. 22, 34. Jos. and Class.

Ἐπάναγκες, adv. (from nom. neuter

of obsol. adj. ἐπανάγκης, and that for ἐπ' and ἀνάγκης, 'by need,') necessarily, as in the best Class.; but with the art. it takes, by an ellipsis of the partic. of εἶμι, the meaning of the adj. Thus τὰ ἐπανάγκης, sc. ὄντα, Acts xvi. 11, and sometimes in Class. means 'things which are of necessity,' necessary.

Ἐπανάγω, f. ἀξω, I. PROP. and gen. *to bring back towards, cause to return*, trans. Hdian. vi. 6, 4. vii. 6, 7. In N. T. intrans. *to return to*, e. gr. εἰς τὴν πόλιν, Matt. xxi. 18. 2 Macc. ix. 21, and later Greek writers.—II. SPEC. used as a nautical term, *to take [a ship] off to [sea]*, Lu. v. 3, ἀπὸ τῆς γῆς ἐπαναγαγεῖν, scil. ναῦν, and 4, εἰς τὸ βάθος. Xen. Hist. i. 6, 40. See at ἀνάγω.

Ἐπαναμινύσκω, f. ἦσω, (ἀνά, μιμ.) prop. *to call back [the mind]* to any subject of previous thought, *to remind* any one, Rom. xv. 15, ἐπ. ὑμᾶς. Demosth. p. 74, ἕκαστον ὑμῶν ἐπαναμ. βούλομαι. Plato, p. 688.

Ἐπαναπαύω, f. αὖσω, prop. *to cause to rest upon*, mid. *to rest oneself upon, lean upon*, Sept. in 2 K. vii. 2, 17, ἐπ. ἐπὶ τὴν χεῖρα and τῇ χ. Hdian. ii. 1, 3, ἐπανεπαύοντο ταῖς χερσί. In N. T. only metaph. 1) *to rest upon, abide with*, Lu. x. 6, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. So Sept. Num. xi. 25. 2 K. ii. 15. 2) *to rest in*, i. e. *confide in, rely upon*; foll. by dat. Rom. ii. 17, ἐπαναπαύῃ τῷ νόμῳ. 1 Macc. viii. 12, ἐπ. αὐτοῖς. Arr. Epict. i. 9, 9, ἅλλοις θαρρόντα καὶ ἐπ. with ἐπὶ τινα, Mic. iii. 11.

Ἐπανέρχομαι, aor. 2. ἐπανῆλθον, *to come back to, return to*, any place one had left, Thuc. iv. 135, as one's own house, or any place of sojourn. Sept. and Class.; gener. foll. by prep. with acc. of place, sometimes a proper name. In N. T. absol.; the place being implied in the context, Lu. x. 35. xix. 15.

Ἐπανίστημι, f. ἦσω, *to raise up, excite to opposition*. In N. T. only mid. ἐπανίσταμαι, f. στήσομαι, *to rise up against* one in the way of hostility, Matt. x. 21. Mk. xiii. 12. Sept. and Class.

Ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω, *to revert*,) prop. *a setting upright what was overthrown*, or *a straightening what was crooked*; and fig. *a setting to rights what was wrong*, either by reform of laws and political institutions, (Jos. Ant. i. 11, 5. Demosth. 707, ἐπαν. τῶν νόμων,) or by correction and reformation of what is wrong in private life between man and man, by redress of injury, and amendment of life and conduct, 2 Tim. iii. 16, ὡφέλ. πρὸς ἐπανόρθωσιν. So Xen. Epist. i. 5, εἰς ἐπανόρθωσιν, 'ad emendandos mores.' Luc. Herm. 3. Polyb. i. 35, 1, πρὸς ἐπαν-

όρθωσιν τοῦ ἀνθρώπων βίου. Arr. Diss. Ep. iii. 21, 15. Philo, p. 319, B. ἐπ. τοῦ βίου. Plato 101, A. ἐπὶ τῇ τῆς ψυχῆς ἐπανορθώσει ταχθεῖσαι ὑπὸ θεῶν τε καὶ νόμων.

Ἐπάνω, prop. an adv. (ἐπὶ, ἄνω,) but in use a prep. with gen. in the sense *up above*, i. e. *over above, on high*; sometimes *either*. In N. T. it is used, I. as an ADV. either of place, *above, over*, Matt. ii. 9. Lu. xi. 44, or number, *more than*, Mk. xiv. 5. 1 Cor. xv. 6. Sept. and Class.—II. as PREP. with gen. of place, 1) *above, over*, Matt. xxvii. 37, ε. τῆς κεφαλῆς. Lu. iv. 39. Rev. xx. 3, and Sept. 2) *upon*, Matt. v. 14, ἐπάνω ὄρους κειμένη. xxi. 7. xxiii. 18, al. Sept. and Class.; said of dignity, *over*, Lu. xix. 17, 19, γίνου ἐπ. πέντε πόλεων. John iii. 31, ἐπ. πάντων.

Ἐπαρκέω, f. ἔσω, (ἐπὶ, ἀρκέω,) prop. *to hold back, or ward off* [evil coming upon any one] by interposing an hindrance; foll. by acc. and dat. Hom. Il. ii. 873. In N. T. by impl. *to aid, relieve*, foll. by dat. 1 Tim. v. 10, ἐπ. ὤλιβομένοις, and 16, and so Class.

Ἐπαρχία, as, ἡ, (ἐπαρχος, præfectus,) Acts xxiii. 34. xxv. 1. *Prefecture* was the name given to the larger provinces of the Roman empire, to which Proconsuls, or Proprætors, were sent; while the smaller ones were termed ἐπιτροπαί, and their governors ἐπίτροποι.

Ἐπανυλῖς, εως, ἡ, (ἐπανυλίζομαι, *to pitch a tent*, to tent, contr. fr. ἐπαύλις,) prim. and prop. *a tent, or hut*, for temporary abode, Num. xxxii. 16, or shepherd's tent; also *a cottage* or rustic dwelling, as in later Gr. writers. In N. T. *a habitation* gener. Acts i. 20. So Judith iii. 3. Prov. iii. 33.

Ἐπαύριον, adv. of time, (ἐπὶ, αὐριον,) *on the morrow*. Hence in N. T. ἡ ἐπαύριον, scil. ἡμέρα, 'the next day,' Matt. xxvii. 62, et sæpe al. and Sept.

Ἐπαφρίζω, f. ἴσω, *to foam up*, Mosch. Id. v. 5, εἰ δὲ θαλάσσα κυρτόν (curvedly) ἐπαφρίζῃ. So Jude 13, κύματα ἄγρια θαλάσσης ἐπαφρίζοντα, &c. 'foaming up upon [the shore].' See Valckn. on Callim. 269. Jacobs on Anthol. Gr. ix. 223.

Ἐπεγείρω, f. ἐρῶ. This verb has two distinct senses, according to the force assigned to the ἐπὶ. I. prop. *to rouse* any one from sleep *to watchfulness*, as Homer, Aristoph. Xen. et al.; or fig. from inactivity to action; Lucian de Salt. 85, ἐπεγείρουσα τὴν διάνοιαν πρὸς ἕκαστα τῶν δραμένων: also, with an implied notion of hostility, *to excite against any one*, of course foll. by subst. of pers. with prep. espec. acc. of pers. with ἐπὶ, as oft. in Sept. e. gr. Is. xiii. 17, ἐπεγείρω ὑμῖν

τοὺς Μ. xix. 2, ἐπεγεροῦσονται Αἰγύπτιοι ἐπ' Αἰγυπτ. So Acts xiv. 2, ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἀδ. Comp. Diod. Sic. xiv. 52, ἐπιηγείρουτο ταῖς ψυχαῖς. Nor is this idiom confined to the Alexandrian writers, it being found in Homer, Il. iv. 352, Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὁζὺν Ἀρῆα. Plato, p. 657, D. ἡμᾶς εἰς τὴν νεότητά ἐπείγει. Nor is it unexampled in our correspondent term *to rouse*: so Shakspeare says, 'Good things of day begin to droop and drowse, While night's black agents to their prey do rouse.' In Acts xiii. 50, ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον, there is an allusion to dormant ill-will being roused to active enmity. Comp. Soph. Œd. C. 510, τὸ πάλαι κείμενον ἐπεγείρειν κακόν.

Ἐπεὶ, conjunct. (ἐπὶ,) as, said both of time, and cause or motive, 1) of TIME, as, *when, after that*, foll. by aor. indic. Lu. vii. 1, ἐπεὶ δὲ ἐπλήρωσε. Sept. & Class. 2) of CAUSE, or motive, as, *since, because, inasmuch as*, Matt. xviii. 32, ἐπεὶ παρεκάλεσάς με. Mk. xv. 42. Lu. i. 34, et al. Ἐπεὶ οὖν, *since then*, or in that case, 1 Cor. v. 10. Heb. iv. 6. Hence, before questions implying a negat. and before similar hypothetical clauses, it signif. *for*, i. e. by impl. *for then, for otherwise*, Rom. iii. 6, ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 1 Cor. xiv. 16. xv. 29. Heb. x. 2. So Rom. xi. 6, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. Heb. ix. 26. Sept. and Class.

Ἐπειδὴ, conjunct., prop. and in Class. as *indeed, as now*, but in N. T. used of a ground or motive, *since now, inasmuch as*, Matt. xxi. 46. Lu. xi. 6, and oft.

Ἐπειδὴ περ, conjunct. (ἐπειδὴ, περ,) *since now, or however, inasmuch as*, Lu. i. 1.

Ἐπειδὸν, (used as aor. from ἐφοράω,) prop. *to behold*, but in N. T. like Lat. *respicere*, & our *regard, to behold for good, view with kindness*, Lu. i. 25, ἐν ἡμέραις αἷς ἐπέιδεν (sc. με) ἀφελεῖν, &c.; and so Exod. ii. 25. Ps. xxxi. 7, ἐπέιδες τὴν ταπείνωσίν μου, and xxv. 18. Comp. Ps. cxix. 132, ἐπίβλεψον ἐπ' ἐμέ, καὶ ἐλέησόν με: also for *evil* (with disfavour) foll. by ἐπὶ with acc. Acts iv. 29, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν: an expression formed on those passages of the O. T. where God is said to *look on*, when injury is done or meditated, in order to ward it off from the aggrieved party, and turn it on the injurer. This is gener. left to be *understood*, as here, and at Gen. xxxi. 49. Exod. v. 21; but sometimes *expressed*, as 1 Chron. xii. 17, ἴδοι ὁ Θεὸς καὶ ἐλεγξαι.

Ἐπειμι (ἐπὶ, εἶμι, *to come, or go*), *to come on*; said of persons, *to approach, or attack*; of things, *to come to pass*, as said of events; also of time, *to come on, approach*. And so in N. T. the part.

ἐπιούσα, from ἐπιών, is said of the *following* day, Acts vii. 26. xvi. 11. xx. 15. xxi. 18, or night, Acts xxiii. 11. Sept. & Class.

Ἐπεῖπερ, conj. (ἐπεὶ, περ,) *since indeed, since now*, Rom. iii. 30, and Class.

Ἐπεισαγωγὴ, ἥς, ἡ, lit. *a bringing in* of something *in addition* to what before existed, whether a thing, Thuc. viii. 92, ἐπεισαγωγὰς τῶν πολ. or pers. Jos. Ant. xi. 6, 2, ἐτέρας, i. e. wife, ἐπεισαγ. In N. T. fig. of things, Heb. vii. 19, ἐπεῖς. κρείττονος ἐλπίδος.

Ἐπειτα, adv. (ἐπὶ, εἴτα,) marking succession of time and order, *thereupon, thereafter, next*. As said of time, *thereupon*, Mk. vii. 5. Lu. xvi. 7, ἐπ. ἐτέρῳ εἶπεν. Gal. i. 21. Ja. iv. 14. Sept. and Class. So, along with a more precise notation of time, John xi. 7, ἐπ. μετὰ τοῦτο. Gal. i. 18. Also, in enumerations, when the foregoing clause contains likewise a notation of time, and that both gener. as 1 Cor. xii. 28. xv. 6, 7, 23. Heb. vii. 27, and spec. as in the formula *πρῶτον—ἔπειτα*, &c. *first—then, or next*, &c. 1 Cor. xv. 46. 1 Thess. iv. 17. Heb. vii. 2. Ja. iii. 17, and Class.

Ἐπέκεινα, prop. adv. (ἐπ' ἐκεῖνα, scil. μέρη,) but, in use, a prep. with gen. suspended on μέρη understood, *beyond*, Acts vii. 43, ἐπὶ Βαβ. Sept. and Class.

Ἐπεκτείνω, f. ενῶ, *to stretch out towards*; mid. *to stretch oneself, reach forth towards*; foll. by dat. Phil. iii. 14, τοῖς ἔμπροσθεν ἐπ.; where, by a metaph. taken from a charioteer, is denoted *great earnestness & ardour*: so Max. Tyr. viii. 2, εὐθὺ τοῦ οὐρανοῦ ἀνατεινομένου τῇ ψυχῇ.

Ἐπενδύτης, ου, ὁ, (ἐπενδύω,) *the upper garment, tunic*, Attic χιτῶν, so called in distinction from the inner one, the ὑποδύτης, or χιτωνίσκος, John xxi. 7, & Sept.

Ἐπενδύω, or ὕνω, f. ὕσω, *to put on over*, trans. Jos. Ant. v. 1, 12, ἐπενδύντες σάκκους ταῖς στολαῖς. Plut. Pelop. 21. In N. T. in mid. *to put on over* one's other garments; said fig. of the spiritual body destined for the blessed in heaven, 2 Cor. v. 2, 4, ἐπενδύσασθαι ἐπιποθοῦντες.

Ἐπέρχομαι, f. ελεύσομαι, prim. *to go or come upon or over any place*, as ἄγρον, Hom. Od. xvi. 27. In N. T. *to come on, upon, to any place or person*. I. of PLACE, *to come to, arrive*, Acts xiv. 19. Sept. and Class.—II. of PERS. *to come upon, attack*, Lu. xi. 22. Sept. and Class. oft. So of evils, fig. *to come upon, befall*; foll. by ἐπὶ with acc. Lu. xxi. 35. Acts viii. 24. xiii. 40. Sept. and Class. Also said of the illapse of the Holy Spirit, as *resting upon*, and operating in a person, Lu. i. 35. Acts i. 8. 1 Sam. xi. 7, and oft. in Sept.—III. part. ἐπερχόμενος, said of TIME, &c. *coming on, impending*, Eph. ii.

7, ἐν τοῖς αἰώσι ἐπ. Lu. xxi. 26. Ja. v. 1. Sept. and Class.

Ἐπερωτάω, f. ἥσω, to ask at, inquire of, I. GENER. and with acc. of pers. and thing, Mk. xi. 29, ἐπερωτήσω ὑμᾶς ἕνα λόγον. Lu. xx. 40. Sept. and Class. or acc. of pers. with gen. of thing, and περὶ, Mk. vii. 17, and Class. or acc. of pers. and λέγων, Matt. xii. 10. Mk. v. 9. Lu. iii. 10, al. Sept. and Class. So also, in a *judicial* sense, to interrogate, with acc. of pers. and thing, John xviii. 21, or acc. of pers. and λέγων, Matt. xxvii. 11. Lu. xxiii. 6. Acts v. 27. From the Heb. ἐπερωτάω τὸν Θεόν, to ask after God, to seek God, Rom. x. 20.—II. SPEC. in the sense to ask or desire, with acc. of pers. and infin. Matt. xvi. 1, ἐπηρώτησαν ('requested of') αὐτὸν σημεῖον ἐπιδείξαι αὐτοῖς.

Ἐπερώτημα, τος, τὸ, gener. a question, inquiry, lit. 'something asked.' In N. T. used in a peculiar sense, 1 Pet. iii. 21, βάπτισμα, συνειδήσεως ἁγ. ἐπερ. εἰς Θεόν, where, though Expositors are not agreed on the exact sense, the term is best explained *an answer*, lit. the profession, or engagement, made in answer to a question. Said with allusion to the questions and answers used at baptism, which Tertullian calls *sponsionem salutis*; & in ref. to the present passage, says, 'the soul is consecrated not by washing, but by answering.'

Ἐπέχω, f. ἐφέξω, prop. to have or hold any thing upon, to hold out any thing towards. In N. T. it is used, I. FIG. as said of the mind, to hold or fix the mind upon, to attend to, by a metaph. taken from archery. So Pind. Ol. ii. 160, τόξον σκόπῳ ἐπέχειν: foll. by dat. and νοῦν impl. Acts iii. 5, ὁ δὲ ἐπέχειν αὐτοῖς. 1 Tim. iv. 16; foll. by πᾶς, Lu. xiv. 7, and Class. The ellip. is expressed at Lucian Alex. 4, τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.—II. as ἐπέχειν τινα signifies in the best Class. e. gr. Thuc. i. 9. Hdian. vi. 5, 18, to hold back, detain any one; so in N. T. Acts xix. 22, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν, it means, by an ellip. of εἰσαυτὸν, to hold oneself back, to remain, as in Sept. 2 Chr. xviii. 5, 14. Gen. viii. 10. 2 Macc. v. 25. Philo, p. 1029. Thuc. ii. 101. Xen. Cyr. iv. 2, 6. v. 4, 38; and so Plut. vi. 574, 3, οὐ πολὺν χρόνον ἐπισχών: a sense which springs from the primary one to hold, or keep on or by any thing. At Phil. ii. 16, λόγον ζωῆς ἐπέχοντες, some eminent Expositors suppose the sense to be, 'persevering in the knowledge and practice of the word of life.' But although supported by Heb. iv. 14. x. 23, it is against the context; which rather requires the sense generally assigned, 'holding forth,' or rather 'out,' i. e. towards, like Lat. por-

rigere. This use of ἐπέχειν for παρέχειν, however rare, is found in Hom. Od. xvi. 444, κρέας ὀπτὸν Ἐν χεῖρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν: and something like it in the phrase μαζὸν ἐπισχεῖν, which occ. in Hom. Pausan. & others, also ἐπέχω πιεῖν Aristoph. Nub. 1382, et al.

Ἐπηρεάζω, f. ἄσω, (ἐπήρεια, insult or threat; see my note on Thuc. i. 26,) gener. to maltreat, either by deeds, to insult, trans. Matt. v. 44. Lu. vi. 28; with dat. Philo, p. 972. Xen. Mem. iii. 5, 16; or by words, to traduce, calumniate, with acc. 1 Pet. iii. 16, and Class.

Ἐπὶ, prep. governing the genit. dat. and accus. with the primary signif. on or upon. I. with the GENIT. and I. of place, in a great variety of relations, comprehended under the two leading ideas, of REST upon, on, or in, and of MOTION upon, to, towards, 1) of place where, after words implying rest upon, on, in, &c. and that both gener. with gen. of place, as Matt. iv. 6, ἐπὶ χειρῶν ἀρουσί σε, and ix. 2, 6. xvi. 19, et al. saepe; also fig. Matt. xviii. 16, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, 'on the testimony,' Mk. xii. 26, ἐπὶ τῆς βάτου, i. e. 'at the section called the bush,' Acts xxi. 23, εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, and spec. in a judicial sense, coram, apud, in the presence of, Matt. xxviii. 14. Acts xix. 20, στάντος μου ἐπὶ τοῦ συνεδρίου. xxvi. 2, ἀπολογεῖσθαι ἐπὶ σοῦ. 1 Cor. vi. 1, 6. 1 Tim. vi. 13, and sometimes without a judicial allusion, 2 Cor. vii. 14, ἡ καύχησις ἡ ἐπὶ Τίτου, also in Class. 2) of place whither, after words implying motion or direction upon, to, towards, &c. with subsequent rest upon, Matt. xxvi. 12. Mk. iv. 26. ix. 20. xiv. 35. Lu. xviii. 16. xxii. 40. John vi. 2, et al. saepe, and Class.—II. of TIME when, i. e. on, at, or during, Heb. i. 2. 2 Pet. iii. 3; of time, as marked by contemporary events, at, Matt. i. 11, ἐπὶ τῆς μετοικεσίας Βαβ. Acts xi. 28, 'under,' ἐπὶ Κλανδίου. Mk. ii. 26. Lu. iii. 2. iv. 27. So of actions as specifying time, e. gr. ἐπὶ τῶν προσευχῶν μου, 'during, or in, my prayers,' Rom. i. 10. Eph. i. 16. Philem. 4.—III. fig. as said 1) of dignity or authority; upon, over, Matt. ii. 22, βασιλεύει ἐπὶ τῆς Ἰουδαίας. Rom. ix. 5. Eph. iv. 6, ὁ ὢν ἐπὶ πάντων Θεός. Acts viii. 27. xii. 20. Rev. ii. 26. ix. 11, and Class. 2) of a subject of discourse, ON, of, only after verbs of speaking, writing, &c. Gal. iii. 16, οὐ λέγει ὡς ἐπὶ πολλῶν, and Class. 3) of manner, where ἐπὶ with gen. forms a phrase for an adv. e. gr. ἐπ' ἀληθείας, 'of a truth, in truth, truly,' Mk. xii. 14, 32. Lu. iv. 25. Acts iv. 27. x. 34, and Sept. So in the Class. ἐφ' ἡσυχίας for ἡσύχως, &c.—II. with

the DATIVE, and I. of *place*, in the same sense as ἐπὶ with gen. 1) of place *where*, after words implying rest *upon, on, in, &c.* and that both prop. as Matt. xiv. 8, 11. Mk. ii. 4. iv. 38, & oft.; and as implying also proximity, *at, close by*, Matt. xxiv. 33. John iv. 6. v. 2. Acts iii. 10. v. 9. Rev. xxi. 12; also, as said of pers. *with, among*, Acts xxviii. 14, ἐπ' αὐτοῖς ἐπιμεῖναι. 2 Cor. vii. 7, and Class. 2) of place *whither*, after verbs implying motion, or direction *upon, to, towards*; and that both gener. & prop. as Matt. ix. 16. Mk. ii. 21. John viii. 7. Acts viii. 16, and fig. Heb. x. 16, διδοὺς νόμους μου ἐπὶ ταῖς καρδίαις α. Also as implying direction of mind *towards* any one, either friendly, 2 Cor. ix. 14, τὴν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. Lu. xviii. 7, or hostile, Lu. xii. 52, πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί. Rev. xii. 17, and Class.—II. of time *WHEN, upon, at, in*, 1) gener. Heb. ix. 26, ἐπὶ συντελείᾳ τῶν αἰώνων. 2 Cor. iii. 14. vii. 4. Eph. iv. 26. Phil. i. 3. Heb. ix. 15. Sept. and Class. 2) spec. in the sense *after*, lit. *immediately upon*, Acts xi. 9, τῆς Σλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ. John iv. 27, ἐπὶ τούτῳ, *thereupon*, and Class.—III. and 1) *fig.* as said of power, authority *over*, Matt. xxiv. 47. Lu. xii. 44, & Class. 2) as marking accession to something already mentioned, or implied, *upon, unto, besides*, Matt. xxv. 20, 22, ἄλλα τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Lu. iii. 20. xvi. 26. Eph. vi. 16. Col. iii. 14. Phil. ii. 27. Heb. viii. 1, and Class. 3) as that *upon* which any thing rests as a *foundation* or support, in various specifications, both gener. Matt. iv. 4. Lu. iv. 4, & after words implying hope, trust, or confidence *upon or in* any person or thing, Mk. x. 24. Lu. xi. 22. Rom. xv. 12. 1 Tim. vi. 17, et al.; also in the phrase κατασκην. ἐπ' ἐλπίδι, Acts ii. 26, et al. ἐπὶ τῷ ὀνόματί τινος, 'on the ground of his name,' &c. Acts iv. 17. v. 28. Lu. xxiv. 17, et al. and Class. Also of the subject of an action, or discourse, *in reference to, or concerning*, Mk. vi. 52. Lu. xxiii. 38. John xii. 16. Heb. xi. 4. Rev. x. 11, and Class.; of a *condition* or *sanction*, under which any thing takes place, 1 Cor. ix. 10, ἐπ' ἐλπίδι ἀροτριᾶν. Heb. vii. 11. viii. 6, ἐπὶ κρείττοσιν ἐπαγγελίαις. ix. 17. x. 28, and Class. Of the *ground* or motive of any action, *upon, at*, i. e. *on account of, because of*, Matt. xix. 9, μὴ ἐπὶ πορνείᾳ. Lu. ii. 20, αἰνοῦντες τὸν Θεὸν ἐπὶ πάντων. v. 5. Acts iii. 16. iv. 21, et al. and Class.; of the *occasion* UPON which any thing takes place, *upon, at, over*, after words denoting an emotion of the mind, as joy, sorrow, surprise, &c. Matt. xviii. 13, χαίρει ἐπ' αὐτῷ. Lu. i. 14, 47, et al. saepe and Class.; of the *object* or *purpose* of any

action, *upon, unto, for*, Gal. v. 13, ἐπ' ἐλευθερίᾳ ἐκλήθητε. 1 Thess. iv. 7. Eph. ii. 1. 2 Tim. ii. 14. Phil. iii. 12, et al. and Class.—III. with the ACCUS. I. of *place*, and 1) as implying rest and motion combined, in which case it marks a spreading out upon or over any thing, in various directions. Hence prop. *along upon, along over, throughout*, or simply *upon, over, at, among*; and that both gener. as Matt. xxvii. 45, σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, and x. 34. xiv. 19, 26. xv. 35. xviii. 12. xxii. 9. xxiv. 16, et al. saepe; and spec. where the motion is directed to a higher place, *up upon, up to*, Matt. iv. 5, ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ. xiii. 48, ἀναβιβ. ἐπὶ τὸν αἰγιαλὸν, & xxi. 5, ἐπιβεβηκὼς ἐπὶ ὄνον, et al. saepe & Class. So of a yoke or burden taken up, or placed upon any one, Matt. xi. 29. xxiii. 4. Acts xv. 10; and metaph. said of fear, guilt, or punishment, which come upon any one as a burden laid upon him to bear, Matt. xxiii. 35, sq. Lu. i. 12. xxi. 34, sq. John iii. 36, et al.; also of *good*, &c. Matt. x. 13. Lu. x. 6. Gal. vi. 16, &c.; where the motion is to a *lower* place, Matt. x. 29, ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν: and xiii. 5, 7. xxi. 44. Acts ii. 3. Rev. viii. 10. xvi. 2, and Class. Fig. of the Holy Spirit descending and abiding upon any one, Matt. iii. 16. xii. 18. 2) of place *whither*, implying motion *upon, to, towards*, any place or object, as a limit, aim, end, prop. and gen. e. gr. after πίπτω and ἐκπίπτω, Matt. xxvi. 39. Lu. v. 12, et al. So after verbs of going, coming, conducting, &c. equiv. to πρὸς with an acc. Matt. iii. 13. xii. 28, et al. Fig. of measure, extent, *upon, unto*, i. e. *up to, about*, Rev. xxi. 16, ἐμέτρησε τὴν πόλιν ἐπὶ σταδίου δώδ. χιλ. and Class. So also ἐφ' ὅσον, *in so far as, inasmuch as*, Matt. xxv. 40. Rom. xi. 13, ἐπὶ πλεον. further, the more, Acts iv. 17. 2 Tim. ii. 16. iii. 9, and Class.—II. of *time*, 1) time how long, *during, for*, Lu. iv. 25, ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτῇ τρία, and xiii. 31. xviii. 20. xix. 8, 10. Heb. xi. 30, and Class. So also ἐπὶ χρόνον, *for a time*, Lu. xviii. 4, ἐφ' ὅσον, sc. χρόνον, *so long as*, Matt. xix. 15, ἐφ' ἱκανὸν scil. χρόνον, *a long while*, Acts xx. 11, and adverbs ἐπὶ πολὺ and ἐπὶ πλεον, Acts xxviii. 6. xx. 9. 2) implying a *term* or *limit* of time, upon the coming of which any thing is done, *upon, at, about*, Mk. xv. 1, ἐπὶ τὸ πρωῒ. Lu. x. 35, ἐπὶ τὴν αὔριον. Acts iii. 1, ἐπὶ τὴν ὥραν τῆς προσευχῆς, and Class.; joined with an adv. in later usage, ἐπὶ τρις, Acts x. 16. xi. 10, and Class.—III. *fig.* as said of power or authority *over*, or *care over*, *upon, over*, Lu. i. 33, βασιλεύσει ἐπὶ τὸν οἶκον Ἰακ. and ix. 1. x. 19. Acts vii. 10.

Rom. v. 14, et al. and Class.; as said of an object, or ground *upon*, *over*, or *in respect of* which any thing is done, or felt, 1) of the subject of an action, *over*, *in respect to*, Mk. xv. 24, βάλλοντες κληρον : or of *discourse*, &c. *concerning*, Mk. ix. 12. Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 13. Sept. and later Class. 2) of that on which the mind and heart are set, either in kindness towards, *upon*, *over*, Matt. xiv. 14, ἐσπλαγχνίσθη ἐπ' αὐτοῖς. xv. 32. Lu. vi. 35. Rom. ix. 23. xi. 22. Eph. ii. 7; or hostility, *against*, Matt. xii. 26, ἐφ' ἐαυτὴν ἐμερίσθη. Mk. iii. 26. Lu. xi. 17. Acts vii. 54, and Class. Hence also as the *object* of hope and trust, Matt. xxvii. 43, πέποιθεν ἐπὶ τὸν Θεόν. Acts ix. 42, et al. Also of the *occasion* or *object*, *on* or *over* which joy or sorrow is felt, Rev. xviii. 20, εὐφραίνου ἐπ' αὐτήν. Lu. xxiii. 28, μὴ κλαίετε ἐπ' ἐμέ. Rev. i. 7, κόφονται ἐπ' αὐτόν. Also as denoting purpose of action, *upon*, *for*, Matt. iii. 7, ἐρχ. ἐπὶ τὸ βάπτισμα αὐ. 'to be baptized; & xxvi. 55, ἐπὶ ληστήν. Lu. vii. 44. xv. 4. xxiii. 48, and Class. In composition, ἐπὶ implies, 1) motion *upon*, *towards*, *against*, as ἐπάγω, ἐπέρχομαι, &c. 2) rest *upon*, *over*, *at*, as ἐπέχω, ἐπαναπαύω, &c. 3) accession, as ἐπισυνάγω, ἐπαιτέω. 4) succession, as ἔπειμι, ἐπιτάσσω. 5) repetition or renewal, as ἐπανόρθωσις.

Ἐπιβαίνω, f. ἴσμαι, prop. *to go upon*, *tread*, *walk on*, as Deut. i. 36, and elsewhere in Sept. and Xen. Cyr. iii. 3, 27. Indeed, from such passages as Eurip. Elect. 94, τειχέων—ἐντὸς οὐ βαίνω πόδα, it is plain that the primary signification was, *to set foot upon*. Thus in N. T. it signif. I. *to set foot on*, *to come into*, *arrive* in a country, Acts xx. 18, εἰς τὴν Ἀσίαν, and xxv. 1, τῇ ἐπαρχίᾳ.—II. *to set foot upon*, and by impl. *to mount*, either on the back of a horse, or ass, Matt. xxi. 5; or on board ship, *to embark*, Acts xxi. 6, εἰς τὸ πλοῖον, and xxvii. 2, πλοίω, absol. xxi. 2. Sept. and Class.

Ἐπιβάλλω, f. βαλῶ, *to cast*, *throw*, or *lay* any thing *upon* another thing, or person. In N. T. it is used, I. TRANS. prop. and foll. by dat. Mk. xi. 7, ἐπ. αὐτῷ τὰ ἱμάτια, oft. in Class. 1 Cor. vii. 35, βρόχον ὑμῖν ἐ. So Xenoph. Venat. x. 7, ἐπιβάλλοντα τοὺς βρόχους ἐπὶ ἀποσχαλιδωμάτα. See more in my note on 1 Cor. In the sense *to clap on*, as said of a patch, Matt. ix. 16. Lu. v. 36. In the phrase ἐπιβάλλειν τὴν χεῖρα, or τὰς χεῖρας, foll. by ἐπὶ τινα, or a dat. *to lay hands upon*, in two senses, 1) *to seize*, as said of a person, Matt. xxvi. 50. Mk. xiv. 46. Lu. xx. 19. xxi. 12. John vii. 30, 44. Acts v. 18. xxi. 27. Sept. and Class. 2) *to lay hold of*, *undertake*; as said of a

thing, Lu. ix. 62, ἐπ. τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον. Sept. in Deut. xii. 7, 18.—II. INTRANS. with ἐαυτὸν implied, *to cast oneself upon*, foll. by εἰς and acc. Mk. iv. 37, τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον. absol. xiv. 72, καὶ ἐπιβαλὼν, 'rushing out of the hall,' ἐκλαιε. Hence, impers. *to fall towards*, *to fall to*, *pertain to* any one, Lu. xv. 12, τὸ ἐπιβάλλον (μοι) μέρος. 1 Macc. x. 30, and Class. oft.

Ἐπιβαρέω, f. ἴσω, prop. *to be a burden upon*, *weigh down*. In N. T. only metaph. *to be burdensome to*, in a pecuniary sense, *to be chargeable to*, 1 Thess. ii. 9. 2 Thess. iii. 8, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα. So Dion. Hal. 658, 9. 1688, 3. In 2 Cor. ii. 5, ἵνα μὴ ἐπιβαρῶ, the words may either be construed with what follows, meaning 'that I may not bear too hard on you all' in my censure; or be taken as parenthetical, in the sense, 'that I may not be too severe,' where ὑμῖν may be supplied from ὑμᾶς; as in Appian, vol. ii. p. 415, 71. Schw. μὴ ἐπιβαρεῖν.

Ἐπιβιβάζω, f. ἄσω, *to cause to mount*, trans. as a beast for riding, Lu. x. 34, ἐπιβ. αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος : with ἐπὶ impl. Lu. xix. 35. Acts xxiii. 24. Sept. and Class.

Ἐπιβλέπω, f. ψω, prop. *to cast the eyes upon*, *look upon*, Luc. i. 197, ἐπ. τὸ πρόσωπον τοῦ νοσοῦντος, and elsewh. with acc.; but in Sept. foll. with acc. and ἐπὶ. In N. T. only fig. *to look upon*, i. e. by impl. with respect, Ja. ii. 3, ἐπιβ. ἐπὶ τὸν φοροῦντα, &c.; or gener. with favour and kindness, Lu. i. 48, ἐπέβλεψεν ἐπὶ τὸν νιόν μου : and so oft. in Sept.

Ἐπίβλημα, atos, τό, (ἐπιβάλλω,) lit. *any thing put on*, as a patch, Matt. ix. 16. Mk. ii. 21. Lu. v. 36. In Josh. ix. 5, Symm. the shoes of the Gibeonites, which had various pieces of hide sewed to them, are said to have ἐπιβλήματα. The word also occurs in Is. iii. 20. Sept. and Arrian Vit. Æl. vi. 29, 8, but only of tapestry, with reference to the figures wrought upon the ground.

Ἐπιβουάω, f. ἴσω, *to cry aloud to*, foll. by τινι, Thuc. v. 65. iv. 28. vii. 70. Pol. x. 12, 5. The word occurs absol. (as in Thuc. viii. 92,) at Acts xxv. 24, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτόν, *crying out to*, *inclamantes* : μοι is to be repeated from the preceding. Comp. Thuc. viii. 92, ἐπ. μὴ ἀπολέσαι τὴν πατρίδα.

Ἐπιβουλή, ἡς, ἡ, *a project* or *design* against any one, *a plot*, Acts ix. 24. xx. 3, 19. xxi. 30. Sept. and Class. oft.

Ἐπιγαμβρεύω, f. εὐσω, (ἐπὶ, γαμβρεύω,) prop. *to contract affinity with* by marriage, *to intermarry with* : but in N. T.

to marry any woman by right of affinity, Matt. xxii. 24, as said of the marriage of a brother's widow, according to the Jewish law, Deut. xxv. 5.

Ἐπίγειος, ου, ὁ, ἡ, adj. for the phrase ἐπὶ γῆς, (γείας,) *earthly*, belonging to the earth, as σώματα ἐπίγεια, 1 Cor. xv. 40. 2 Cor. v. 1; of *persons*, Phil. ii. 10. Lucian Icar. 2. Diod. Sic. i. 13, init.; also of *things*, τὰ ἐπίγ. 'things pertaining to this life,' [i. e. only,] and so level to human capacities, John iii. 12. Phil. iii. 19. σοφία ἐπίγειος, *earthly*, and by impl. *imperfect, mean*, Ja. iii. 15.

Ἐπιγίγνομαι, to arise upon, come on; said of a wind, to spring up, Acts xxviii. 13, ἐπιγενομένου νότου. So Thuc. iv. 30, πνεύματος ἐπιγενομένου, and iii. 74.

Ἐπιγινώσκω, f. γινώσμαι. The primary sense seems to be that of the Latin *agnosco* (*adgnosco*), lit. to know at, i. e. 'to know by looking at' any person or thing, Hom. Od. xviii. 30. Hence easily arise the various senses, to ascertain, (i. e. by observation,) perceive, recognise; and also by impl. to acknowledge as true. These all occur in N. T., and are so closely connected, that it is sometimes difficult to fix the exact sense to one in particular. Moreover, the action (of knowing) is sometimes represented as *inchoative*, or in *progression*; and at others as *completed* by full knowledge. I. INCHOATIVE, and 1) gener. to come to know, 'become acquainted with,' from observation of things, Lu. i. 4, ἵνα ἐπιγνῶς τὴν ἀσφάλειαν. Acts xxii. 24, al. Sept. & Class.; with acc. of pers. Matt. xi. 27, ἐπ. τὸν Υἱὸν—τὸν Πατέρα. So with ἀπό τινος, 'to know from or by a thing,' Matt. vii. 16. 2) to ascertain from observation, foll. by ὅτι, Lu. vii. 37, ἐπιγνοῦσα ὅτι ἀνάκειται, and xxiii. 7. Acts xix. 34. xxii. 29; absol. ix. 30. 3) in the sense to perceive, be well aware of; with acc. Lu. v. 22, ἐπιγνοὺς τοὺς διαλογισμοὺς αὐ. Mk. v. 30; foll. by ὅτι, Mk. ii. 8. Lu. i. 22. 4) to recognise, i. e. to know by sight, and perceive a person or thing to be one whom we have before seen; of *persons*, Matt. xxiv. 35. Mk. vi. 33, 54. Lu. xxiv. 16, 31. Acts iii. 10. iv. 13; of *things*, Acts xii. 14, ἐπ. τὴν φωνὴν τινος, and xxvii. 39, τὴν γῆν. Sept. and Class. —II. in a COMPLETIVE sense, to have a full knowledge of, &c. 1) gener. and foll. by acc. of thing, Rom. i. 32, τὸ δικαίωμα τοῦ Θεοῦ ἐπιγινόντες. Col. i. 6; by acc. of pers. 2 Cor. xiii. 5; absol. Acts xxv. 10; pass. 1 Cor. xiii. 12, καὶ ἐπεγνώσθην. 2) spec. in the sense to acknowledge, as being what one is or professes to be, Matt. xvii. 12, Ἥλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. i. 14; so of things,

doctrines, an epistle, &c. v. 13. 3) from the Hebr., & with the idea of good-will, to know and APPROVE, acknowledge and care for, cherish, foll. by acc. 1 Cor. xvi. 18, ἐπιγινώσκετε οὖν τοὺς τοιούτους, and Sept. Numb. xvi. 5.

Ἐπίγνωσις, εως, ἡ, corresponds to Lat. *cognitio*, denoting I. SUBJECTIVELY, the act of coming to a full knowledge of any thing, and its results, *acknowledgment*, e. gr. τῆς ἀληθείας, 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1; ἀγαθοῦ, Philem. 6; τοῦ Κυρίου, 2 Pet. i. 3. ii. 20; ἀμαρτίας, Rom. iii. 20, & Class.—II. OBJECTIVELY, the knowledge so acquired, *full knowledge*; said in N. T. of what is known in Scripture of God, Christ, divine things, &c. Rom. i. 28, τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, and x. 2. Eph. i. 17. 2 Pet. 13. Phil. i. 9. Col. i. 9. ii. 2. iii. 10. 2 iv. i. 2, 8.

Ἐπιγραφή, ἡς, ἡ, (ἐπιγράφω,) a superscription or inscription, e. gr. on a coin, Matt. xxii. 20. Mk. xii. 16. Lu. xx. 24. Also that placed on the breast, or over the head of a criminal about to be executed, stating his name and crime, Mk. xv. 26. Lu. xxviii. 38.

Ἐπιγράφω, f. ψω, I. prop. to graze, wound slightly, as Hom. II. xi. 388, to make a mark on, as vii. 187, to grave upon, inscribe with a stilus; espec. said of a public inscription, Mk. xv. 26. Acts xvii. 38. Rev. xxi. 12. Sept. and Class.—II. fig. to impress deeply on the heart, Heb. viii. 10, ἐπὶ καρδίας αὐτῶν ἐπιγράψω [νόμους μου], and x. 16. So Prov. vii. 3, ἐπιγράψον [λόγους] ἐπὶ τὸ πλάτος τῆς καρδίας σου. Æschyl. Prom. 791, ἦν ἐγγράφου σου μνήμοισιν δέλτοις φρενῶν.

Ἐπιδείκνυμι, f. δείξω, to show to any one, exhibit, I. PROP. to show for observation, Matt. xxii. 19, ἐπιδείξατέ μοι τὸ νόμισμα. Lu. xx. 24. Mid. Acts ix. 39, ἐπιδεικνύμεναι χιτῶνας. Lu. xvii. 14, ἐπιδ. ἐαυτοὺς τοῖς ἱερεῦσι, & Class. So of deeds, as miracles, &c. to show forth, Matt. xvi. 1, and Class. Also, to point out to any one, for observation, Matt. xxiv. 1, ἐπ. αὐτῷ τὰς οἰκοδομὰς, and Class.—II. FIG. to show, and by impl. make appear, by arguments, &c., to prove to be so or so, Heb. vi. 17. Acts xviii. 28, & Class.

Ἐπιδέχομαι, f. δέξομαι, depon. mid. to receive to oneself; and by impl. to admit to hospitality, &c. trans. 1) prop. 3 John 10. 1 Macc. xii. 8, ἐπ. τοὺς ἀδελφούς. Pol. xxii. 1, 3. 2) fig. of a teacher, to admit, assent to, approve, 3 John 9, οὐκ ἐπιδέχεται ἡμᾶς: of things, admit, embrace, Ecclus. li. 26. Pol. vi. 24, 7.

Ἐπιδημέω, f. ἴσω, (ἐπὶ, δῆμος,) prop. and in Class. to reside among one's

own people, or *at home*, as opp. to ἀποδημέω. Xen. Cyr. vii. 5, 7. Thuc. i. 1, 30; in N. T. *to come among any people as a stranger*, to sojourn among them; intrans. Acts ii. 10, οἱ ἐπιδημοῦντες Ῥωμαῖοι, 'the Romans resident at Jerusalem,' and xvii. 21, οἱ ἐπιδημοῦντες ξένοι, 'the sojourning foreigners' in Athens. So Xen. Mem. i. 2, 61, τοὺς ἐπιδημοῦντας ἐν Λακεδ. ξένους. So Theophr. Eth. Ch. 3, says of Athens, πολλοὶ ἐπιδημοῦσι ξένοι.

Ἐπιδιατάσσομαι, f. ζομαι, prop. *to arrange further*, 'to issue other and further directions'; fig. Gal. iii. 15, where see my note.

Ἐπιδίδωμι, f. δώσω, in Class. *to give to*, in addition, Hom. II. xxiii. 559. In N. T. *to give or reach forth any thing, to deliver over, put into any one's hands*, I. PROP. & GENER. Matt. vii. 9, μὴ λίθον ἐπιδώσει αὐτῷ; Lu. xi. 11, sqq. iv. 17, ἐπέδοθη αὐτῷ βιβλίον, et al. In Class. *to deliver*, as said of a letter.—II. FIG. *to give over, commit*, as a ship to the wind, Acts xxvii. 15, ἐπιδόντες (τὸ πλοῖον τῷ ἀνέμῳ) ἐφερόμεθα.

Ἐπιδιορθόω, f. ὥσω, prop. 'to put further to rights what has been wrong,' but partly righted. In N. T. only mid. in Tit. i. 5, τὰ λείποντα ἐπιδιορθώσῃ. And so Philo, t. ii. 534, περὶ τῆς τῶν λείποντων ἐπιδιορθώσεως.

Ἐπιδύνω, f. δύνω, (δύω, or δύνω,) *to go down*, as said of the sun, *to set upon* or during any thing, ἐπὶ τινι, Eph. iv. 26. Sept. Deut. xxiv. 17, ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ scil. μισθῷ, i. e. *unpaid*. Ex. xxii. 3, ἐάν δὲ ἀνατείλῃ ὁ ἥλιος ἐπ' αὐτῷ. Philo, t. ii. 324, μὴ ἐπιδυνέτω ὁ ἥλιος τοῖς ἀνεσκολοπισμένοις.

Ἐπιείκεια, as, ἡ, (ἐπιεικής,) prop. *moderation, propriety*. In N. T. and later writers, *clemency, humanity*, Acts xxiv. 1. 2 Cor. x. 1, at least as the word is there explained by the Commentators. See, however, my notes.

Ἐπιεικής, ἑός, ὁ, ἡ, adj. fr. ἐπὶ and εἶκω, *to yield*. The primary signification is 1) *yielding to any person or feeling, pliable, mild, gentle, forbearing*, as in 1 Tim. iii. 3. Tit. iii. 2. Ja. iii. 17. 1 Pet. ii. 18. Sept. & Class. So Aristot. defines τὸ ἐπιεικές, as τὸ δίκαιον οὐ κατὰ τὸν νόμον, ἀλλὰ ἐπανόρθωμα τοῦ νομίμου δίκαιον. 2) by a metaphor taken from a garment, which *yields to the shape of the body*, and, as we say, *fits it*; it means, *fitting, suitable*, and *proper*, as said of things; and *decorous, respectable*, as said of persons. See my note on Thuc. viii. 93. In like manner, ἐπιτηδής (from ἐπὶ & τάζω, *to stretch*), means lit. *stretched over*, so as to fit any thing, and fig. *fitting, meet, suitable*, &c.

Hence τὸ ἐπιεικές, *propriety* and *probity*, Phil. iv. 5. Such, at least, is the sense assigned by the recent Commentators in general. But though this be a sense found in the purest writers, yet it does not suit the context; which, as I have shown in my note there, rather requires that of *modestia*, meaning what the Greek philosophers denote by μετριοπάθεια which, of course, includes the sense *gentleness*, or *forbearance*, on which latter see my note on Thuc. i. 76.

Ἐπιζητέω, f. ἤσω, in Class. *to seek after, look for*; in N. T. I. *to seek for any person lost*, Acts xii. 19, ἐπιζητήσας αὐτὸν, καὶ μὴ εὐρών, &c. Sept. Eccclus. vii. 28, and Class.; in the sense *to seek at the hands of any one, to require*, Matt. xii. 39, σημείον ἐπ. and xvi. 4. Mk. viii. 12. Lu. xi. 29. Phil. iv. 17, τὸ δόμα. Acts xix. 39, τί περὶ ἐτέρων, and later Greek writers.—II. *to seek after any thing, to long for it*, Matt. vi. 32, ταῦτα τὰ ἔθνη ἐπιζητεῖ. Lu. xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14, al.

Ἐπιθανάτιος, ον, ὁ, ἡ, adj. *doomed to death*, as condemned criminals, 1 Cor. iv. 9, where see my note. Dion. Hal. Ant. vii. 35.

Ἐπιθεσις, εως, ἡ, (ἐπιτίθημι,) *a laying hands on any pers. or thing, for any purpose, good or evil*. In N. T. applied only *to the imposition of hands*, as a rite used among the Jews, when blessing was bestowed, and divine assistance imparted; (see Gen. xlviii. 14. 2 K. v. 11,) and employed by the Apostles in ordaining ministers to the Church, or imparting the extraordinary graces of the Holy Spirit, Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2.

Ἐπιθυμέω, f. ἤσω, (ἐπὶ, θυμός,) *gener. & in Class. to set one's heart upon, desire earnestly*, trans. in N. T., and denoting, I. *to desire*, in a good sense, Matt. xiii. 17. Lu. xxii. 15. 1 Tim. iii. 1. Heb. vi. 11. 1 Pet. i. 12; and Class.—II. *to desire*, in a middle or indifferent sense, *to crave*, Lu. xvi. 21. xvii. 22. Gal. v. 17. Rev. ix. 6. Theocr. xiv. 57.—III. *to desire*, in a bad sense, *to covet*, Matt. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Ja. iv. 2, and Class.

Ἐπιθυμητής, οὔ, ὁ, *one who eagerly longs after any thing*, 1 Cor. x. 6, ἐπιθυμηταὶ κακῶν. Sept., Jos., and lat. Class.

Ἐπιθυμία, as, ἡ, *eager desire, longing*, I. *gener. and in a good sense*, Lu. xxii. 15. Phil. i. 23. 1 Thess. ii. 17. (In a middle sense, Rev. xviii. 14. Sept. & Class.)—II. in a bad sense, *inordinate desire, lust*, espec. on sensual objects, *pleasure gener. &c.* 1) gener. Mk. iv. 19. Rom. vi. 12. vii. 7. Col. iii. 5. 1 Tim. vi. 9. 2 Tim. iii. 6.

iv. 3. Tit. iii. 3. Ja. i. 14. 2 Pet. iii. 3. Jude 16, 18. So ἐπιθυμίαι σαρκός, *carnal lusts*, Gal. v. 16, 24. Eph. ii. 3. 2 Pet. ii. 18. 1 John ii. 16. ἐπ. σαρκικάι, 1 Pet. ii. 11. ἐπ. κοσμικάι, Tit. ii. 12. ἐπ. τῶν ὀφθαλμῶν, 1 John ii. 16. ἐπ. μiasμοῦ, *polluted desires*, 2 Pet. ii. 10. αἱ ἐπιθυμίαι τῆς ἀπάτης, *deceitful lusts*, Eph. iv. 22. αἱ ἐπ. νεωτ., *youthful lusts*, 2 Tim. ii. 22, and Class. 2) said of impure desire, *lewdness*, Rom. i. 24. 1 Th. iv. 5; or by meton. *the object thus lusted after*, John viii. 44. 1 John ii. 17. Sept. in Dan. xi. 37.

Ἐπικαθίζω, f. ἴσω, *to cause to sit upon, to seat upon*, trans. Matt. xxi. 7, in text. rec.; though other copies have ἐπικάθισεν, intrans. *sate on*, as Sept. Gen. xxxi. 34. Lev. xv. 20.

Ἐπικαλέω, f. ἴσω, gener. in Class. *to call upon* in any way, or for any purpose. In N. T. only used in mid. I. TO CALL UPON to oneself, to call upon for aid in one's behalf, to *invoke*, trans. 1) prop. of invocation addressed in prayer to Christ for aid, Acts vii. 59, Στ. ἐπικαλούμενον [τὸν Κύριον] καὶ λέγοντα, Sept. 1 Sam. xii. 17, sq. 2 Sam. xxii. 7, and so in Class. ἐπ. τὸν Θεόν, or τοὺς θεούς. Hence, gener. *to pray to*, as said of God, Rom. x. 12, 14. 2 Tim. ii. 22; or τὸ ὄνομα Κυρίου, Acts ii. 21. ix. 14. Rom. x. 13, & oft. in Sept. As said of Christ, 1 Cor. i. 2. Acts ix. 21. xxii. 16; espec. in adjurations, imprecations, &c., *to invoke* as a witness, 2 Cor. i. 23, and Class. 2) in a judicial sense, to invoke by appeal to another and higher tribunal or judge, Acts xxv. 11; 12, 21, 25. xxvi. 32. xxviii. 19. Plut. Marc. 2. Cæs. 4.—II. to call or name in addition, to SURNAME, Matt. x. 25. Sept. Num. xxi. 3. Judg. vi. 32. So mid. 1 Pet. i. 17. Elsewhere only pass. *to be surnamed*, 1) prop. Matt. x. 3, ὁ ἐπικληθεὶς Θ. Lu. xxii. 3, et al. sæpe. Sept. and Class. 2) from the Heb. Ja. ii. 7, and Acts xv. 17, ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, i. e. 'who are called (or surnamed) by my name;' implying property, relation, &c. Baruch ii. 15.

Ἐπικάλυμμα, ατος, τό, (ἐπικαλύπτω,) pr. *a covering* thrown over any thing; and fig. *a cloak* to hide one's real designs, *a pretext*, 1 Pet. ii. 16, ἐ. τῆς κακίας. So Menand. frag. p. 30, πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστίν. But the Class. elsewh. use προκάλυμμα, or παρακάλυμμα.

Ἐπικαλύπτω, f. ψω, prop. and lit. *to cover up* by placing any thing upon. In N. T. fig. *to cover over*; as said of sins, to put out of sight, *pardon*, Rom. iv. 7.

Ἐπικατάρματος, ου, ὁ, ἡ, adj. prop. one upon whom a curse rests, *accursed*, *abominable*, John vii. 49. Gal. iii. 10, 13. Wisd. iii. 13. xiv. 8.

Ἐπικείμεαι, f. κείσομαι, gener. *to lie or be laid upon, to rest upon*, in any way. In N. T. used I. PROP. foll. by ἐπὶ τινι, John xi. 38, λίθος ἐπείκειτο ἐπ' αὐτῷ, absol. John xxi. 9, and Class. Metaph. *to be imposed upon*, as necessity, 1 Cor. ix. 16. Thuc. viii. 15; or as a law, Heb. ix. 10.—II. by IMPL. *to lie heavy upon*, to press upon, Lu. v. 1, ὄχλον ἐπικ. αὐτῷ: of a tempest, Acts xxvii. 20, and Plut. χειμῶνος ἐπικειμένον. So *incumbo* in Latin, as Virg. Georg. ii. 311, tempestas incubuit silvis; fig. to press, *to be urgent on*, (i. e. with entreaties, &c.) Lu. xxiii. 23. Jos. Ant. xviii. 6, 6. xx. 5, 3, and Class.

Ἐπικουρία, as, ἡ, (ἐπικουρος,) *assistance, help*, Acts xxvi. 22, ἐπικουρίας τυχών. The phrase is oft. used by Polyb.

Ἐπικρῖνω, f. νῶ, prop. *to judge upon*, i. e. to confirm or ratify by a later judgment, Class. In N. T. *to give judgment upon, to adjudge, decree*, Lu. xxiii. 24, ἐ. γενέσθαι τὸ αἶτημα αὐτῶν.

Ἐπιλαμβάνω, f. λήψομαι, gener. *to lay or take hold of* in any way, or for any purpose; lit. *to take to oneself*, equiv. to προσλαμβάνω and Latin *adsumo*. In N. T. it occurs only in mid. ἐπιλαμβάνομαι, which means prop. *to take to oneself*, and appropriate to one's own use; but in N. T. the word has chiefly the sense *to lay or take hold of*, both prop. and fig. and with various shades of meaning. I. GENER. foll. by τῆς χειρὸς, *to take hold of by the hand*, Mk. viii. 23. Acts xxiii. 19. (fig. Heb. viii. 9.) Sept. and Class. With gen. of pers. expr. or impl. denoting that some part is laid hold of, either in order to lead or conduct, Lu. ix. 47. Acts xvii. 19. absol. ix. 27; or in order to succour, Matt. xiv. 31. Heb. ii. 16; espec. to heal, Lu. xiv. 4. Sept. & Class.—II. SPEC. with the idea of violence, to lay hold of in order to detain, 1) prop. *to apprehend*, as a prisoner, Lu. xxiii. 26. Acts xxi. 30, 33. absol. xvi. 19. xviii. 17. Sept. and Class. 2) fig. as said of language uttered, *to lay hold of* any one's words, in order to censure, Lu. xx. 20, ἵνα ἐπιλ. αὐτοῦ λόγου. Isocr. 223, ἐπιλ. τῶν εἰρημνέων.—III. *to get hold of*, make oneself master of, Test. xii. Patr. p. 595, τῶν ὑψηλῶν ἐπελαβόμεθα, *nanciscor*, 1 Tim. vi. 12, 19. Plato, p. 273, γαλήνης ἐπιλ. 425, τοῦ βελτίστου. 954, μὴ ἐξέστω τοιοῦτου κτήματος ἐπιλαβέσθαι.

Ἐπιλανθάνω, f. λήσω, *to cause another to be forgetful of*, mid. ἐπιλανθάνομαι, *to make oneself forgetful* of any person or thing. In N. T. it is used I. PROP. *to forget*, Matt. xvi. 5. Mk. xviii. 14, ἐπελάθοντο ἄρτους λαβεῖν. Ja. i. 24, ἐπ. ὅποῖος ἦν. Sept. and Class. foll. by gen.—II. FIG. *not to mind or care for*; foll.

by gen. Heb. vi. 10, ἐπιλ. τοῦ ἔργου ὑμῶν. xiii. 2, 16; by acc. Phil. iii. 14, τὰ ὁπίσω ἐπιλ. Both constructions occur in the Sept. and Class. Pass. perf. part. Lu. xii. 6, ἐπιλελησμένον. Is. xxiii. 16. Wisd. ii. 4.

Ἐπιλέγω, f. ζω, prop. and gener. 'to say any thing in addition' to what has been already said, Herodot. ii. 156. In N. T. it signifies, I. *to utter upon, or over*, any one a name, *to call or name*, John v. 2, ἡ ἐπιλεγόμενη Ἑβρ. Βηθσδα, a Hebraism, with which I would compare (as coming near to it) the expression in Gen. ii. 20, ἐκάλεσεν Ἀδὰμ ὀνόματα πᾶσιν τοῖς κτήνεσι, lit. 'called names over,' graphicè, where ἐπέλεξεν would have as well expressed the sense; comp. Acts xix. 13, ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρά. How often λέγειν and λέγεσθαι are in N. T. used for καλεῖν and καλεῖσθαι, espec. in proper names of persons, it is needless to remark. So Matt. ii. 23, εἰς πόλιν λεγομένην Ναζ. This graphic use seems to have given rise to the idiom in question.—II. from ἐπὶ, *for*, & λέγω, *to choose*, arises ἐπιλέγω, and in mid. ἐπιλέγομαι, *to choose unto, for oneself*, Acts xv. 40, ἐπιλεξάμενος Σ. So Sept. and Herodot. iii. 157.

Ἐπιλείπω, f. ψω, prop. *to leave one at or during any thing*, as we say, 'to leave any one in the lurch,' and hence, by impl. *to fail any one*, by being wanting to him in doing any thing, Hdot. vii. 21, πινόμενόν μιν ὕδωρ οὐκ ἐπέλιπε, and ii. 25. So Heb. xi. 32, ἐπιλείψει με διηγ. ὁ χρόνος.

Ἐπιλησμονή, ἦς, ἡ, (ἐπιλήσμων,) *forgetfulness*, Ja. i. 25, ἀκροατὴς ἐπιλησμονῆς, for ἀκρ. ἐπιλήσμων. Ecclus. xi. 27. Dio Cass. and elsewhere.

Ἐπίλοιπος, ου, ὁ, ἡ, adj. lit. *remaining over and above to any one*, 1 Pet. iv. 2, of time. So Isocr. p. 39, τὸν ἐπ. χρόνον.

Ἐπίλυσις, εως, ἡ, (ἐπιλύω,) prop. *an untying of any knot*, and metaph. *solution of any difficulty*, by explication, 2 Pet. i. 20, ἰδίας ἐπιλύσεως, where see my note. Comp. Heliod. i. 18, ὀνειράτων ἐπίλυσις, and iv. 9, τῶν χρησθέντων ἐπ.

Ἐπιλύω, f. ὕσω, prop. *to untie a knot*, lit. *to loosen the strings at the knot*; so Hdn. iv. 12, 14, ἄλλος ἐπιλύεται ἐπιστολάς, i.e. by untying the strings which bound them around. So Plut. Alex. 18, τὸν Ἀλ. ἀμυχανοῦντα λῦσαι, διατεμεῖν τῇ μαχαίρᾳ τὸ σύναμμα. In N. T. fig. *to solve a difficulty*, by removing that which causes it, *to explain, interpret*, Mk. iv. 34. Sept. Gen. xli. 12, & Class. Also, fr. the adjunct, *to determine upon, decide a doubtful question*, Acts xix. 39, ἐπιλυθήσεται.

Ἐπιμαρτυρέω, f. ἦσω, *to testify to, attestor*, with acc. and infin. 1 Pet. v. 12, 'to call upon God to witness the truth of any assertion;' see my note on Thuc. ii. 74, 2.

Ἐπιμέλεια, as, ἡ, (ἐπιμέλομαι,) gener. *attention to any thing, or attendance on any person*, espec. by care of his body, as to nursing, or even medical attendance. Thus Pollux, iv. 177, inserts among medical terms ἐπιμέλεια, κομιδή. And so Galen has the expression ἐπιμέλεια σώματος. In the former sense the word is to be taken at Acts xxvii. 3, ἐπιμελείας τυχεῖν, (with which compare Xen. Mem. iv. 8, 10, ἐπιμελείας τεύξομαι,) 'to receive the care and attention of his friends;' having probably suffered from sea-sickness, &c. So Schol. on Apollon. ii. 390, cited by Wetstein, ναυαγήσαντες ἔτυχον ἐπιμελείας παρὰ τῶν Ἑρ.

Ἐπιμέλομαι, or ἐομαι, f. ἦσομαι, *to have care over, to take care of*, foll. by gen. of pers.; as, for instance, of the sick, Lu. x. 34, sq.; the Church, 1 Tim. iii. 5. Sept. and Class.

Ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, assiduously*, Lu. xv. 8. Sept. and Class.

Ἐπιμένω, f. νῶ, in Class. *to remain upon or at*, i. e. to remain at any place or state, or to continue [intent] on any action; in N. T. it is used I. PROP. of place, *to continue here or there*, foll. by αὐτοῦ, Acts xv. 34. xxi. 4; or with dat. 1 Cor. xvi. 8. Phil. i. 24; by acc. of time how long, Acts x. 48. xxi. 10. xxviii. 12, 14, et Class.: of person, in dat. Acts xxviii. 14; or πρὸς with acc. 1 Cor. xvi. 7. Gal. i. 18, and Class.—II. FIG. 'to continue in any state of life or course of action,' *to persevere in*, foll. by dat. as τῇ πίστει, Col. i. 23. τῇ χάριτι, Acts xiii. 43. τῇ ἀμαρτία, Rom. vi. 1. xi. 22, sq. So 1 Tim. iv. 16, ἐπίμενε αὐτοῖς, i. e. in one's duties, Jos. and Class.; foll. by partic. pres. to continue in any action, Acts xii. 16, ἐπικρούων. John viii. 7, ἐπ. ἐρωτῶντες. Philo. p. 197, ἀπειθῶν ἐπ.

Ἐπινεύω, f. νέσσω, prop. *to nod or beckon to*, Hom. Π. ix. 616; also, by impl. *to assent by a nod*, Hom. Π. ix. 528. In N. T. gener. *to assent, consent*, absol. Acts xviii. 20, οὐκ ἐπίνευσεν. 2 Macc. iv. 10, ἐπινεύσαντος δὲ τοῦ βασιλέως. Lucian, cited by Parkh. ἐπινεύεις δὲ ὅμως.

Ἐπινόια, as, ἡ, (ἐπινόεω,) *to turn the mind upon, to reflect*,) prop. *the act of thinking upon any thing*; also, the mental image so formed in the mind, *conception, cogitation, idea*, as in Thuc. iii. 46. iv. 92, ἐς ἐπινόιαν ἐλθεῖν: also, from the adjunct, *the counsel or purpose then adopt-*

ed, Acts viii. 22, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. So Thuc. v. 43, τὴν ἐπίνοιαν φράσαι. Eurip. Phœn. 819. Joseph. Ant. v. 6, 2. The term is rarely used, as here, without adjunct, of an evil purpose; yet an example occurs in Jos. de Vit. § 44. Wisd. xiv. 12. And so in our language we have to *think on*, for to *devise*. So Swift: 'Still the work was not complete, When Venus *thought on* a deceit.'

Ἐπιορκέω, f. ἴσω, (ἐπίορκος,) to *forswear oneself*, to *swear falsely*; or to violate one's oath, to *commit perjury*, Matt. v. 33, and Class.

Ἐπίορκος, ου, ό, ή, (ἐπὶ, ὄρκος,) prop. an adj. meaning 'frequently swearing,' and by impl. with levity and falsely. Hence, *perjured*, as here and Arist. Ran. 150, ἐπίορκον ὄρκον ᾤμοσε. Generally, however, it is used as a subst. a *perjurer*. So Hesiod, D. 40, τέκε πῆμ' ἐπιόρκοις, and other writers downwards. So in 1 Tim. i. 10, ψεύσταις, ἐπιόρκοις.

Ἐπιούσιος, ου, ό, ή, adj. A word found only in N. T. Matt. vi. 11. Lu. xi. 3, τὸν ἄρτον ἡμῶν τὸν ἐπ. and meaning either (deriving the word from ἐπιούσα, part. pres. of ἐπιμι,) *to-morrow's bread*, 'bread for the coming day;' or rather, from ἐπὶ and οὐσία, *existence, bread*, (food,) for sustaining life, and by impl. sufficient food, *sustenance*.

Ἐπιπίπτω, f. πεσούμαι, prop. to *fall upon* in any way, as when things *fall foul* of each other, Æsch. Pers. 512, ε. δ' ἐπ' ἀλλήλοισι: or when persons *fall upon*, *attack* each other; also, fig. of *things*, to *fall upon* any one, to *befal*. In N. T. it is used I. PROP. 1) to *throw oneself upon*, Acts xx. 10, ἐπέπεσεν αὐτῷ, i. e. his body; comp. 1 K. xvii. 21. 2 K. iv. 34, seq. Lu. xv. 20, ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. to embrace him, Acts xx. 37. Sept. Gen. xlv. 30. 1. John xiii. 25, ἐπιπεσὼν ἐπὶ τὸ στήθος τοῦ Ἰ. 2) in the sense to *rush against*, to *press upon*, Mk. iii. 10, ὥστε ἐπιπίπτειν αὐτῷ: as Thuc. vii. 84, 3, ἐπέπιπτον ἀλλήλοις, καὶ κατεπάτου, sc. ἀλλήλους.—II. FIG. 1) of the *illapse* of the Holy Spirit, Acts x. 44, ἐπέπεσε τὸ Πνεῦμα. viii. 16. xi. 15. Ezek. xi. 5, ἔπεσε ἐπ' ἐμὲ πν. Κυρίου. 2) to *fall upon*, *come over any one*, foll. by ἐπὶ with acc. of pers. as φόβος, Lu. i. 12. Acts xix. 17. Ex. xv. 16. ἔκστασις, Acts x. 10. Dan. x. 7. ἀγλὺς, Acts xiii. 11. ονειδισμοί, Rom. xv. 3. And so in the Class. writers, *disease*, and whatever is calamitous in general, is said to *fall upon* any one, as in Thuc. iii. 82, ἐπέπεσε πολλὰ καὶ χαλεπὰ ταῖς πόλεσι.

Ἐπιπλήσω, f. ἴω, prop. to *strike* i. e. to give blows, upon any person or thing, to *beat*, Hom. Il. x. 500, ἵππους τόξω ἐπιπλήσων. Hence, as reprehensions are the *verbera linguæ*, 'to chastise with words,' to *rebuke*; in which sense the word sometimes carries the acc. as in Hom. Il. xxiii. 580, and Plato, 269, B. 327, A.; but usually the dat. and so 1 Tim. v. 1, πρεσβυτέρω μὴ ἐπιπλήξης.

Ἐπιποθέω, f. ἴσω, (ἐπὶ, ποθέω, fr. πόθος,) prop. to *desire*, or *wish for* above or besides, Hdot. v. 93; but gener. to *desire earnestly*, long for any thing absent; and in N. T. where it is used of earnestly desiring, gener. both of *things*, as τὸ γάλα, 1 Pet. ii. 2. Rom. i. 11. 2 Cor. v. 2. 1 Thess. iii. 6. 2 Tim. i. 4; and of *persons*, to long after, to *ardently love*, 2 Cor. ix. 14. Phil. i. 8. ii. 26. Diod. Sic. xvii. 101. The word often occurs in Sept., where it denotes vehement desire of, love for, any thing. Foll. by acc. of *thing*, governed by πρὸς, Ja. iv. 5, πρὸς φθόνον ἐπιποθεὶ τὸ Πνεῦμα ὃ κατ. ἐν ἡμῖν; where, though the construction is harsh, it is not unprecedented. So Ps. lxxxiii. 2. Sept. ἐπιποθεὶ ἡ ψυχὴ μου εἰς τὰς αὐλὰς τοῦ Κυρίου, and lxi. 1, ὃν τρόπον ἐπιποθεὶ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τῶν ὕδ. οὕτω ἐπιποθεὶ ἡ ψυχὴ μου πρὸς σε, ὁ Θεός. and lxi. 10, ἐπὶ ἄρπαγμα μὴ ἐπιποθεῖτε. Deut. xiii. 8, οὐκ ἐπιποθήσεις ἐπ' αὐτῷ. I conj. αὐτόν. In all these passages it is not vehement desire for any thing present that is meant, but strong inclination towards any absent object; and in the passage of James, the inclination or tendency of the desire towards any thing; what in Latin is expressed by *ferri ad*. Comp. supra iii. 14—16, and the passage of Plutarch cited at δαιμονιώδης.

Ἐπιπόθησις, εως, ή, *fervent desire*, *strong affection for*, 2 Cor. vii. 7, 11. Ezek. xxiii. 11, Aq.

Ἐπιπόθητος, ου, ό, ή, adj. *ferently desired*, *longed for*, Phil. iv. 1.

Ἐπιποθία, as, ή, *earnest desire*, Rom. xv. 23.

Ἐπιπορεύομαι, f. εὔσομαι, prop. to *go or come* to any place. In N. T. of *persons*, Lu. viii. 4, τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, as in Polyb. iv. 9, 2, ἀθροισθέντων δὲ τῶν ἐν ἡλικίαις εἰς τὴν Μ. καὶ τῶν Μ. ἐπιπορευθέντων ἐπὶ τὸ πλῆθος. In each passage the sense is *accedere ad*, to *repair* or *resort unto*; and in that of St. Luke, as we have not *πορευθέντων*, but *πορευομένων*, I would render, 'were resorting to him.' So, by a similar mode of expression, Mk. ii. 13. John x. 41. and 2 Chr. xi. 13, καὶ οἱ ἱερεῖς—συνήχθησαν πρὸς αὐτόν ἐκ πάντων τῶν ὀρίων.

Ἐπιρρόπτω, f. ψω, to sew any material upon another, Mk. ii. 21, ἐπιβλημα —ἐπιρράπτει ἐπὶ ἱματίῳ παλ. Comp. Job xvi. 16, σάκκου ἔρραψαν (I conj. ἔρραψα) ἐπὶ βύρσῃ μου. Read, from the Alex. and other MSS. βύρση: and render, 'I have sewed sackcloth on my hide.'

Ἐπιρρίπτω, f. ψω, prop. to cast or throw upon, Lu. xix. 35, ἐπ. ἐ. τὰ ἱμάτια ἐπὶ τὸν πῶλον. Sept. Joseph. Bell. Jud. iv. 5, 3, κόνιν ἐπιρρίπτουν τοῖς σώμασι. Fig. said of care, 'thrown upon' or reposed on any one in full confidence, 1 Pet. v. 7, πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν.

Ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπὶ, σῆμα,) 1) lit. bearing a mark upon, signatus, something whereby any person or thing is distinguished from another. So the word is used of the insignia on a shield, or the insigne, ensign, on the head of a ship; also of the stamp or image of the sovereign on money. But in N. T. used only of persons, 1) notabilis, in a good sense, distinguished, eminent, Rom. xvi. 7. 3 Macc. vi. 1. Joseph. Bell. vi. 1, 8. Hdot. ii. 20. Thucyd. ii. 43. 2) notabilis, in a bad sense, notorious, Matt. xxvii. 16, δέσμιον ἐπ. Joseph. Ant. v. 7, 1, and later Class.

Ἐπισιτισμός, ου, ὁ, (ἐπισιτίζομαι, to provide oneself with eatables, Hdot. vii. 176. Thuc. vi. 94,) prop. the providing oneself with food, Xen. An. i. 5, 9, but gener. the provisions themselves, Lu. ix. 12, and Class.

Ἐπισκέπτομαι, f. ψομαι, depon. mid. gener. to look upon or at, for the purpose of observation or inspection. In N. T. used in two senses, I. to look at, in order to select, to look at for choice, as of persons for an office, Acts vi. 3, ἐπισκέψασθε ἄνδρας, &c. So Sept. in Judg. xv. 1. Xen. Cyr. v. 4, 10. Diod. Sic. 295.—II. to look upon or after, visit, for the purpose of comfort and aid, Matt. xxv. 36, 43. Ja. i. 27; as said of the sick and poor, Ecclus. vii. 35, and Class. Also applied, by Hebr., to God, who is said to visit men, to enquire into their condition, in order to afford them relief and aid; foll. by acc. either expr. as Lu. i. 68, 78. vii. 16. Heb. ii. 6; or impl. Acts xv. 14, ὁ Θεὸς ἐπεσκέψατο (scil. τὰ ἔθνη) λαβεῖν, &c. and Ecclus. xlvii. 14.

Ἐπισκευάζω, f. ἄσω, (ἐπὶ, σκευ-άζω,) the primary signif. of the word is, 'to put all things in readiness unto,' or for any purpose; to furnish out every thing for it. Hence it is used of furnishing out or forth a feast, equipping and fitting out a ship; also, of equipping horses, as, for instance, with saddles, bridles, &c., espec. beasts of burden. So Xen. Hist. vii. 2, 18,

ἐπισκευασάμενοι ἐπιζύγια. Also, to load carts, Xen. Cyr. vii. 3, 1. And this, it may be observed, affords much countenance to the reading of not a few ancient MSS. and the Ed. Princ. in Acts xxi. 15, ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱερ., where the sense is, 'having made preparation for our journey,' lit. 'having loaded horses or carriages for our journey.' So Hesych. ἐπισκευασάμενοι εὐτρεπισθέντες.

Ἐπισκηνόω, f. ὥσω, lit. to pitch tent upon, or at a place, and gener. to take one's abode or sojourn there, Polyb. iv. 18, 8. 72, 1. In N. T. fig. of a spiritual influence descending from on high, and resting or abiding on any one, 2 Cor. xii. 9, ἐπ. ἐπ' ἐμέ.

Ἐπισκιάζω, f. ἄσω, (ἐπὶ, σκιάζω,) I. PROP. to cast a shadow upon, to overshadow; foll. by acc. Matt. xvii. 5. Lu. ix. 34; and dat. Mk. ix. 7. Acts v. 15. Sept. Ps. xci. 4.—II. FIG. said of a Divine power and influence, to as it were overshadow, by resting upon, and exerting its influence in, Lu. i. 35. Comp. ἐπισκηνόω in 2 Cor. xii. 9.

Ἐπισκοπέω, f. ἴσω, (ἐπὶ, σκοπέω,) prop. to look upon, visit, as the sick; to inspect, examine what is done by others, to overlook, see that any thing is done. Hence in N. T. to look after, take care of, 1 Pet. v. 2, ἐπισκοποῦντες, scil. τὸ ποίμνιον. Also, with neg. μὴ τις, to see to, take heed lest, Heb. xii. 15, ἐπισκοποῦντες μὴ τις ὑστερῶν, &c. Xen. Lac. ii. 2.

Ἐπισκοπή, ἡς, ἡ, gener. visitation or care over, and inspection or charge of. In N. T. the word is used I. of the act of being visited or taken care of; and fig. said of God's gracious care and favour, Lu. xix. 44, τὸν καιρὸν τῆς ἐπισκοπῆς σου, i. e. 'the time when God was present to save and bless thee.' See Job xxix. 4. xxxiv. 9. Prov. xxix. 13. 3 Macc. v. 42. And so 1 Pet. ii. 12, ἐν ἡμέρᾳ ἐπισκοπῆς. Though some there explain, 'visitation for evil, avengement,' as often in Sept. and Apocr. So Synes. ap. St. Thes. ἐπισκοπή Θεοῦ, and Eurip. Ip̄k. Taur. 1414, ἐπισκοπεῖν, 'to avenge.'—II. of the duty or charge of visiting and inspecting gener., Acts i. 20, τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος, (so often in Sept.); and spec. of the office of an ἐπίσκοπος, 1 Tim. iii. 1, εἴ τις ἐπίσκοπος ὀρέγεται, &c.

Ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) in Class. an overseer, guardian, prefect, or governor, in various capacities, civil, but not military or religious; but in the Sept. an overseer, guardian, or governor, in civil, military, and espec. religious affairs. Hence it was used by the N. T. writers to designate an ecclesiastical functionary, who had

the spiritual oversight, either of a congregation of Christians worshipping in any place, or of a Church gener., consisting of several or many congregations: the pastors of which were, it would seem, originally called indifferently *πρεσβύτεροι*, (a term derived from the Jewish polity,) or *ἐπίσκοποι*, (from the Grecian,) i. e. overseers and caretakers of their flocks; espec. as the term *ἐπίσκ.* was well adapted to designate the pastoral duties. But soon afterwards, when it became necessary that one presbyter in each Church should take the charge of general inspection and government over the whole, the term *ἐπίσκοπος* was selected, as best adapted to designate the nature of the duties of such an officer; while *πρεσβ.* was confined to denote pastors generally. And not only was the term more appropriate, but as it was prob. borrowed immediately from the use in the Sept., so, in appropriating it as above, there might be allusion to a passage of Isaiah, lx. 17, Sept., where the prophet, foretelling the glory and felicity of the Church by the admission of the Gentiles, says, *καὶ δώσω τοὺς ἄρχοντας σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ*. Here the idea of *ruling* is prominent. Before the term was so appropriated, the governing presbyter was, as we find from 1 Tim. v. 17, called *ὁ προεστὼς πρεσβύτερος*. See my note there, and those on Acts xi. 30. xx. 17. Phil. i. 1. Eph. iv. 11. In the first of the above senses, i. e. for *pastor*, it is used at Acts xx. 28, and Phil. i. 1; in the second, superintendent or bishop, at 1 Tim. iii. 2. Tit. i. 7. It is used *fig.* at 1 Pet. ii. 25, of Jesus Christ, as the great Care-taker of souls, who 'careth for us,' 1 Pet. v. 7.

Ἐπισπάω, f. *άσω*, prop. *to draw to*, as a door in shutting it, Xen. Hist. vi. 4, 36. In N. T. mid. *to draw upon* or *over*, 1 Cor. vii. 18, *μὴ ἐπισπᾶσθω*, 'let him become uncircumcised.' See my note.

Ἐπίσταμαι, f. *στήσομαι*, mid. form to *ἐφίστημι*, with *π* for *φ*. Ionic, and used to express the particular sense of *ἐφίστάναι τὸν νοῦν*. Hence prop. *to fix one's mind upon* any thing or pers.; and hence, by impl., *to understand, know about* it. In N. T. I. *to have knowledge of*, TO KNOW a thing or person; the former, Acts xviii. 25, *ἐπιστάμενος μόνον τὸ βάπτισμα* 'I. Ja. iv. 14; the latter in Acts xix. 15, *Παῦλον ἐπίσταμαι*: foll. by accus. and partic. Acts xxiv. 10, *ὄντα σε κριτὴν ἐπ.* Foll. by *περὶ τούτων*, Acts xxvi. 26, and also by *ὡς, ὅτι, πῶς, or ποῦ*, Sept. and Class.—II. *to understand*; foll. by acc. *οὐκ ἐπ. τί σὺ λέγεις*, Mk. xiv. 68. 1 Tim. vi. 4. Jude 10. Sept. and Class.

Ἐπιστάτης, ου, ὁ, (*ἐφίσταμαι*, to

set over,) prop. 'one set over others,' in the discharge of any business, civil or military. In N. T. *master*, for teacher, in Engl.; and applied only to Christ as a title of respect, and acknowledgment of authority, like that of *Rabbi*, Lu. v. 5. viii. 24. ix. 33, 49. xvii. 13.

Ἐπιστέλλω, f. *λῶ*, 'to send word to any one,' whether verbally, by message, or in writing, Thuc. vii. 14. In N. T. it means, I. 'to send word in writing,' *to write a letter to*, Heb. xiii. 22. Ælian, V. H. x. 20.—II. *to send word* (i. e. make one's will known) by letter, *give direction to* by letter, Acts xv. 20, *ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι*, &c. And so Joseph. Ant. viii. 2, 7. Xen. Hist. i. 5, 2. Hdian. i. 5, 2.

Ἐπιστήμων, ουος, ὁ, ἡ, (*ἐπίσταμαι*,) adj. prop. *knowing*, i. e. endued with knowledge, skilful in any art or science; mostly foll. by gen. of thing, but also absol. and gener. *intelligent*, and by impl. *prudent, discreet*, Ja. iii. 13, *τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν*; Eccus. x. 25, *ἄνθρωπος ἐπιστήμων οὐ γοργύσει*. The word often occurs in the Sept. united with *σοφός* or *συνετός*, and in Plato and Xenophon.

Ἐπιστηρίζω, f. *ίσω*, *to fix a thing firmly upon* its basis, or as leaning against something else, (nearly equiv. to *ἐπερείδω*,) and in the pass. or mid. *to be supported*, or *to rest upon* another. In N. T. the act. alone occurs in a fig. sense, *to confirm, establish*, Acts xiv. 22, *τὰς ψυχὰς τῶν μαθητῶν ἐπ.* xv. 32, 41. xviii. 23; and *στηρίζω* often in N. T. signifies to confirm believers in their adherence to the Gospel, notwithstanding persecution and affliction.

Ἐπιστολή, ἡς, ἡ, (*ἐπιστέλλω*,) prop. 'intelligence sent, or orders communicated by letter;' and also the letter itself, as Acts xv. 30, and often in N. T. and sometimes in Sept. and Class. In Acts ix. 3, it signifies a *letter of authority, a dispatch*, and in 2 Cor. iii. 2, a letter of recommendation.

Ἐπιστομίζω, f. *ίσω*, (*ἐπὶ, στόμα*,) lit. *to put* any thing upon the mouth, as a bit in a horse's mouth, or a muzzle upon a dog; and fig. in N. T. *to put to silence*, Tit. i. 11, *οὓς δεῖ ἐπιστομίζειν*. So Dem. 85, 4, *ἐπιστομίζειν τοὺς αὐτῷ ἀντιλέγοντας*. Aristoph. Eq. 845, *ἐχθροὺς ἐπιστομίζειν*.

Ἐπιστρέφω, f. *ψω*, gener. act. with mid. signif. prop. *to turn upon, or towards*, Hom. Il. iii. 370. Soph. Tr. 566, or fig. *to turn one's attention to* any subject. Also act. with act. signif. *to turn any one back*

from one course to another, Thuc. ii. 90. Xen. Hist. vi. 4, 9, and Sept.; and fig. from error to truth, Lucian, Timon ii. 7, πολλοὺς αὐτῶν ἐπ. Plut. Alcib. ἐνίους τὸ λεχθὲν ἐπέστρεψε. Hence in N. T. I. TRANS. to convert, in a spiritual sense, to turn to the service of the Lord, Lu. i. 16, πολλοὺς ἐπιστρέφει ἐπὶ Κύριον τὸν Θεόν. Sept. Ezra vi. 22, or 'to turn from error to truth,' Ja. v. 19, sq. ἐπιστρέφει αὐτὸν scil. ἐπὶ τὴν ἀλήθειαν.—II. INTRANS. with εαυτὸν understood; and also in mid. to turn oneself towards or unto, 1) act. intrans. prop. Acts ix. 40, ἐπ. πρὸς τὸ σῶμα. Polyb. vii. 11, 4, and fig. ἐπιστρέφειν ἐπὶ τὸν Θεόν or Κύριον, 'to turn to the service of the true God,' from paganism and idolatry, Acts ix. 35. xi. 21. xiv. 15. xv. 19. xxvi. 18, 20. 2 Cor. iii. 16. 1 Thess. i. 9. ἐπὶ τὸν ποιμένα, 1 Pet. ii. 25. Sept. 2) by impl. to abut upon or towards, Acts xvi. 18. Rev. i. 12. Sept. and Class. Hence, 3) to turn [back] upon, to return unto, prop. and with ὀπίσω, Mk. xiii. 16. Lu. xvii. 31. Ælian, V. H. i. 6; without ὀπίσω, Lu. viii. 55. With εἰς or ἐπὶ and acc. Matt. xii. 44. Lu. xvii. 4. Acts xv. 36. 2 Pet. ii. 22. Fig. as said of a return to good, to return, to be converted, absol. Matt. xiii. 15. Mk. iv. 12. Lu. xxii. 32. Acts iii. 19. xxviii. 27. Also, as said of a return to evil, 'to turn back to the commission of sin,' Gal. iv. 9, ἐπ. πάλιν ἐπὶ τὰ—πτωχὰ στοιχεῖα. 2 Pet. ii. 21, ἐπ. ἐκ τῆς ἐντολῆς, scil. ἐπὶ τὴν φθοράν.—III. MID. INTRANS. with aor. 2. pass. 1) to turn about upon or towards, Matt. ix. 22. ἐπιστραφεῖς, Mk. viii. 33. John xxi. 20. Sept. Apocr. and Class. 2) to turn back upon, to return unto, Matt. x. 13, ἡ εἰρήνη ὑμ. πρὸς ὑμᾶς ἐπιστραφήτω. Sept. and Plut. de Educ. 17, med. Fig. 'to return to the right path,' to be converted, John xii. 40, ἐπιστραφῶσι.

'Επιστροφή, ἥς, ἡ, prop. and in Class. a turning back from one thing to another, Pol. v. 72, 8. Thuc. ii. 90. iii. 71. In N. T. fig. conversion, by a turning back from paganism, or Judaism, to Christianity, Acts xv. 3; from paganism to Judaism, Eccles. xviii. 21. Jos. Ant. ii. 14, 1.

'Επισυνάγω, f. ἄζω, prop. to lead or bring together, upon or to a place, to gather together to, trans. Matt. xxiii. 37. Mk. i. 33, et al. Sept. and Class.

'Επισυναγωγή, ἥς, ἡ, (ἐπισυνάγω,) a being gathered together, 2 Thess. ii. 1; an assembling together at one place, Heb. x. 25. In 2 Macc. ii. 7, 'an assembly.'

'Επισυντρέχω, to run together to any scene of action, or towards any person, Mk. ix. 25.

'Επισύστασις, εὼς, ἡ, (ἐπισυνίστασθαι, to come together to any place,) Acts xxiv. 12, ἐπ. ποιεῖν ὄχλον, to make a concourse, raise a tumult. So 1 Esdr. v. 73, ἐπισυστάσεις ποιοῦμενοι. The word also occurs in Num. xvi. 40. Jos. C. Ap. i. 20. Sext. Emp. Eth. 127. In 2 Cor. xi. 28, ἡ ἐπ. μου ἡ καθ' ἡμέραν, the meaning is either, 'the concourse of cares continually resting upon me,' or, 'the concourse of persons perpetually resorting to me.' So Cicero pro Archiâ, c. 6, has, in the same sense, the expression quotidianos hominum impetus. See, however, my note on the above passage.

'Επισφαλῆς, εὼς, ὁ, ἡ, (ἐπὶ, σφάλ-λεσθαι,) prop. and lit. 'near upon falling,' i. e. ready to fall, or slip from the hold; and metaph. insecure, dangerous, Acts xxvii. 9, ἐπισηφαλοῦς τοῦ πλοῦς. Demosth. and the later writers.

'Επισχύω, f. ὕσω, (ἐπὶ, ισχύω,) I. TRANS. to strengthen, lit. to put strength upon. So Ps. lxxxviii. 19, Sept. we have ἐθέμην βοήθειαν ἐπὶ δυνατόν. Xen. Œc. xi. 13, ἐπ. τὴν πόλιν.—II. INTRANS. to receive strength, be strong, Eccles. xxix. 1, ἐπισχύων τῇ χειρὶ αὐτοῦ. 1 Macc. vi. 6. Hence, fig. to grow more vehement, Lu. xxiii. 5, ἐπίσχυον, λέγοντες.

'Επισωρεύω, f. εὔσω, prop. to heap up upon, i. e. more and more, trans. Plut. Pyrrh. 22, ἐπ. τοὺς νεκρούς. Athen. p. 123; metaph. to accumulate upon, as said of things, Artem. iii. 66, ὑποθήκας πρὸς τοῖς εἰρημένοις ἐπισωρεύσω. Plut. de Vit. Œr. Al. 6. In N. T. only used of persons, 2 Tim. iv. 3, ἐπ. διδασκάλους, 'accumulating teachers upon teachers.'

'Επιταγή, ἥς, ἡ, (ἐπιτάσσω,) an order or injunction, whether of God, as 2 Cor. viii. 8, or of Christ, 1 Cor. vii. 6, 25. And, as injunction implies earnestness and strictness, so in Tit. ii. 15, ἐλεγχε μετὰ πάσης ἐπιταγῆς, the meaning is, 'with strictness and severity.' At Rom. xvi. 26, and 1 Tim. i. 1, the term signifies decree, appointment, as also at Wisd. xiv. 16, and ordin. Polyb. xiii. 4, 3. In Tit. i. 3, commanding authority.

'Επιτάσσω, f. ζω, (ἐπὶ, τάσσω, which see,) prop. to range in order, one row upon another, and in military affairs one rank of soldiers upon another, to range in ranks, by placing each in his station. Hence, from the adjunct, to give order to, to enjoin upon, charge, with dat. of pers. So in N. T. Mk. i. 27. ix. 25. Lu. iv. 36. Sept. and Class. Also foll. by dat. and infin. Mk. vi. 39. Lu. viii. 31, and Class.; by accus. and infin. Mk. vi. 27, ἐπέταξεν ἐνεχθῆναι τὴν κεφ. αὐτοῦ. Sept. & Class.

Επιτελέω, f. *έσω*, to bring any thing to an end, to finish, accomplish. I. PROP. in act. sense, as said of any work, business, or course of action, Lu. xiii. 32. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Phil. i. 6. Heb. viii. 5. ix. 6. Sept. and Class. In mid. to come to an end, finish, with dat. of manner, Gal. iii. 3, *ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε*;—II. FIG. said of sufferings, &c. to go through, endure, in pass. 1 Pet. v. 9, *ἐπιτελείσθαι*, scil. τὰ παθήματα, with dat. of pers.

Ἐπιτήδειος, α, ου, adj. (from the gen. *ἐπιτήδεος* of the old adj. *ἐπιτήδης*, fitting,) prop. suited to, suitable, proper, Wisd. iv. 5. Xen. Cyr. i. 4, 17. Hence in N. T. by impl. *needful, necessary*, Ja. ii. 16, τὰ ἐπιτ. τοῦ σώματος, 'the necessities of life,' food and clothing, Xenoph. Theophr. and Æsch.

Ἐπιτίθημι, f. *θήσω*, to place, lay upon, trans. I. ACT. prop. and 1) gen. foll. by ἐπί and acc. Matt. xxiii. 4, *φορτία ἐπ. ἐπὶ τοὺς ὤμους*. Lu. xv. 5. Acts xv. 10, *ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχ.* Matt. xxvii. 29. Mk. iv. 21. John ix. 15. Acts xv. 28, *ἐπ. ὕμιν βάρος*. Lu. xxiii. 26, John xix. 2. Fig. of giving a name to, Mk. iii. 16, 17. Sept. in Dan. i. 7. v. 13. Jos. and Class. 2) spec. in the phrase *ἐπιτιθέναι τὴν χεῖρα, or τὰς χεῖρας, to lay hands upon*, as a symbol of healing power, foll. by ἐπὶ with acc. Matt. ix. 18. Mk. viii. 25, al.; foll. by dat. Mk. v. 23. vi. 5, al.; or for benediction, inauguration, &c. foll. by ἐπὶ with acc. Acts viii. 17; by dat. Acts vi. 6, where see my note, viii. 19. xiii. 3. xix. 6. 1 Tim. v. 22, al. 3) said of stripes, to lay on, inflict, *πληγὰς ἐπ.* Lu. x. 30. Acts xvi. 23. And so *plagas imponere* in Latin. 4) fig. of gifts, to load with, Acts xxviii. 10, *ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν*. See Ruth iii. 15. Xen. Cyr. viii. 2, 4.—II. MID. to set oneself upon any one, to set upon, attack, with dat. Acts xviii. 10, οὐδεὶς ἐπιθήσεται σοι. Sept. Jos. and Class.—III. to put upon, add, foll. by πρὸς with acc. Rev. xxii. 18, *ἐάν τις (λόγος) ἐπιτεθῇ πρὸς ταῦτα*. Hom. II. vii. 364. Dem. 165, 2.

Ἐπιτιμάω, f. *ήσω*, prop. to put a τιμή, value or price (see next word) upon any thing; and as that estimate is either favourable or the contrary, so ἐπιτιμάω may signify either to prize and honour, or to censure, criminate, and punish. The original and complete phrase was *ἐπιτιμᾶν τί τι*, which often occurs in Plato, Xenophon, and other of the best writers. See Steph. Thes. and Lex. Plat. and Xen. From the notion of criminating and censuring springs that of rebuking,

found with the dat. only in Isocrat. and other writers, and often in the N. T.; e. gr. Mk. viii. 32, sq. x. 13. Lu. ix. 55. xvii. 3, et al. and Sept. Thus it is used for *ἐπιπλήσσω*. And as that word signifies both to rebuke or blame, and to punish, so ἐπιτιμάω means to punish, lit. *irrogare pœnam alicui*, at Jude 9, *ἐπιτιμήσαι σοι Κύριος*, sub. δίκην or τιμωρίαν. So Hdot. iv. 43, *ἀνεσκολόπισε αὐτόν, τὴν ἀρχαίην δίκην (αὐτῷ) ἐπιτιμών*, and Jos. Ant. xviii. 4, 6, *τιμωρίας ἐπιτίμα τοῖς ἀλοῦσιν*. From the proper sense of rebuking springs a fig. one, found only in the Scriptural writers, and alone with dat. of thing, by which the inanimate object, as the wind, waves, Matt. viii. 26. Mk. iv. 39. Lu. viii. 24, *the sea*, Nah. i. 4. Ps. cvi. 9, is as it were personified, and its violence checked, since reproof and correction are supposed to check an evil doer. Comp. 2 Pet. ii. 16. Lastly, from the sense of rebuking springs that found, foll. by dat. in Matt. xvii. 18. Mk. i. 25. ix. 25. Lu. iv. 35, 41, and oft. in N. T. by which, together with the notion of rebuking, is united, and chiefly to be understood, that of strictly charging, whether to do or to forbear, any action.

Ἐπιτιμία, ας, ἡ, (*ἐπιτιμάω*), in Class. the τιμή or political honour pertaining to a citizen; but in N. T. said of the τιμή or estimate fixed by a judge, in the way of retribution, upon any wrong, i. e. *penalty, punishment*, 2 Cor. ii. 6. Wisd. iii. 10. The Class. writers use *ἐπιτίμιον*.

Ἐπιτρέπω, f. *ψω*, prop. to turn any thing upon or to any one; and hence by impl. to give it over to him, Hom. Od. ii. 226. Xen. An. vi. 1, 31. In N. T. to permit to any one the doing of any thing, Matt. viii. 21. Mk. v. 13, and oft.

Ἐπιτροπή, ἡς, ἡ, (*ἐπιτρέπω*), a commission, charge, Acts xxvi. 12, and Lat. Class.

Ἐπιτροπος, ου, ὁ, (*ἐπιτρέπω*), prop. one to whom a charge is committed, as steward, agent, &c. In N. T. it is used, 1) prop. Matt. xx. 8. Lu. viii. 3, *ἐπιτρόπου Ἡρ.* 'Herod's house-steward.' So Jos. Ant. xviii. 6, 6, mention is made of one Thaumastus as Agrippa's ἐπιτροπος τῆς οὐσίας. See Ps. cv. 21. See, however, my note on Lu. viii. 3. 2) equiv. to ὁ παιδαγωγός, a private tutor, or guardian of the morals of boys, Gal. iv. 2, and Class.

Ἐπιτυχάω, prop. to light upon, chance to meet with, Thuc. viii. 14. Also in archery, to hit a mark, and fig. to attain one's aim. In N. T. to obtain an object of desire, Heb. vi. 15, *ἐπέτυχε τῆς*

ἐπαγγελίας, and xi. 33, and Class. Absol. Rom. xi. 7. Ja. iv. 2. Thuc. vi. 38.

Ἐπιφαίνω, f. φανῶ, prop. *to cause to appear to, to show to any one*; and fig. *to display, evince*, 3 Macc. ii. 19, ἐπίφανον τὸ ἔλεός σου. Theogn. 359. Plut. Marc. 1. In N. T. we find both the act. form with ἐαυτὸν understood, and the pass. or mid. *to show oneself to, appear to*; and as said of light, *to shine upon*, intrans. I. prop. in act. pres. absol. Acts xxvii. 20, μήτε ἄστρον ἐπιφαινόντων: aor. I. with dat. Lu. i. 79, ἀνατολή ἐξ ὕψους, ἐπιφάναι τοῖς ἐν σκότει. Ælian. V. H. xiii. 1, ἀπρ. ἐπέφηνε, ὥσπερ ἀστήρ — II. fig. in aor. 2. pass. *to be conspicuous, manifest, to become known*, Tit. ii. 11, ἐπεφάνη ἡ χάρις τοῦ Θεοῦ, and iii. 4, φιланθρωπία ἐπεφάνη.

Ἐπιφάνεια, as, ἡ, (ἐπιφαίνω,) prop. *an appearing, or appearance*; espec. as said of the sun, moon, and stars; and, accordingly, suggesting the idea of *splendid appearance*. The word is used in 2 Macc. iii. 24. v. 4, et al. of splendid *celestial appearances* in aid of Israel; and in Jos. Ant. iii. 14, 4, of the pillar of fire. So, too, the Class. writers often use it of the appearance, on earth, in splendour, of some deity. Hence we see the fitness of its use in N. T. to denote the advent, or manifestation, of Christ (God-man) in the flesh, 2 Tim. i. 10; also, of his future advent in glory to judgment, 2 Thess. ii. 8. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13.

Ἐπιφανής, ἔος, ὁ, ἡ, adj. prop. *apparent, visible to*, Thuc. vii. 19, or *clear, manifest*, Xen. Mem. iii. 1, 10, and fig. *splendid, illustrious*, as said both of persons, Jos. Ant. v. 8, 2. Xen. Ag. iii. 2. Ælian V. H. iii. 19, and things, as Pol. i. 36, 3. i. 78, 11. So Acts ii. 20, τὴν ἡμέραν Κυρίου τὴν μεγ. καὶ ἐπιφανῆ.

Ἐπιφαύω or Ἐπιφάυσκω, f. αὐσώ, (φάνω, φάω,) prop. *to give light to*, as said of the rising and giving light of the heavenly luminaries, Sept. in Job xxv. 5. xxxi. 26. xli. 9. Orph. Hymn. xlix. 9. In N. T. fig. foll. by dat. of pers. *to enlighten*, i. e. *to save and bless*, Eph. v. 14, ἐπιφαύσει σοι ὁ Χριστός. Comp. Is. lx. 1—3, and espec. Ps. xviii. 27, 28, where, in antithesis with the words 'thou wilt save the afflicted people,' we have, 'thou wilt light my candle; the Lord my God will enlighten my darkness,' make my darkness light, i. e. convert my affliction into gladness, will save and bless me; darkness being a frequent emblem of sorrow and death, (comp. Ps. xiii. 3,) as light is of life and joy.

Ἐπιφέρω, f. οἶσω, gener. *to bring to, or bring upon any one*. In N. T. it is

used I. prop. in the sense *to bring to any person*, foll. by ἐπὶ and accus. Acts xix. 12. Jos. Ant. iv. 8, 22. Thuc. iv. 37.—II. *to superadd*, Phil. i. 16, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. So Philo, p. 1009, πῦρ ἐπιφέρων πυρί. Aristot. Rhet. iii. 6, fin. ἐκ τῶν στερήσεων γὰρ ἀποφέρουσι.—III. *to bring upon* (i. e. against) in a judicial sense, as a charge, or accusation, Acts xxv. 18, αἰτίαν. Thuc. iii. 46. v. 75. Jos. Ant. ii. 67. Jude 9, κρίσιν. Jos. Ant. iv. 8, 23. Hdt. iii. 8, 13. So of wrath or punishment, Rom. iii. 5, ἐπιφέρων ὀργήν. And so ἐπιφέρειν τὴν ποίνην, Jos. Ant. iii. 13. ἐπιφέρειν πληγὴν τινι, ii. 14, 2.

Ἐπιφωνέω, f. ἦσω, prop. *to cry out upon*, i. e. thereupon, Lu. xxiii. 21, or *to shout at, applaud*, absol. Acts xii. 22, δῆμος ἐπέφωνεν. Esdr. ix. 47. 2 Macc. i. 23. Philo de Herod. Malig. 34. Foll. by dat. of pers. upon, for (i. e. against) whom the outcry is made, Acts xxii. 24, οὕτως ἐπεφώνουν αὐτῷ, 'so exclaimed against him.'

Ἐπιφώσκω, *to dawn upon*, (lit. to grow light upon,) intrans. Matt. xxviii. 1, 1, τῇ ἐπιφωσκούσῃ, scil. ἡμέρᾳ. Lu. xxiii. 54, σάββ. ἐπέφωσκε. Diod. Sic. xiii. 18.

Ἐπιχειρέω, f. ἦσω, prop. *to lay hands upon*, Hom. Od. xxiv. 386. Now that may be either in the way of *laying hold of* and *seizing* any thing, or *putting the hand to* any thing, and fig. of *undertaking* it. So, foll. by infin. Lu. i. 1, ἐπεχείρησαν ἀνατάξασθαι διήγησιν. And so Class.

Ἐπιχέω, f. εὐσω, *to pour upon* any thing or person, as water for washing, Hom. Od. i. 136. In N. T. of wine and oil upon wounds, Lu. x. 34.

Ἐπιχορηγέω, f. ἦσω, (ἐπὶ, χορ. from χορηγός, the person who supplied the expenses of the theatrical entertainments,) *to supply or furnish to*, trans. 2 Cor. ix. 10, ὁ ἐπιχορηγῶν σπέρμα τῷ στείρουντι. Gal. iii. 5. 2 Pet. i. 5, 11. Mid. in a recipr. sense, *to supply aid to one another, furnish mutual aid*, Col. ii. 19, τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβαζόμενον. Comp. Eph. iv. 16, where see my note.

Ἐπιχορηγία, as, ἡ, (ἐπιχορηγέω,) *supply, aid*, Phil. i. 19. Eph. iv. 16, διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, 'through all the joints of supply,' i. e. which afford mutual aid.

Ἐπιχρίω, f. ἴσω, *to smear over*; said espec. of oil, but also as used of paint, to daub, and likewise as applied to any similar substance, as whitening, mud, or mortar, John ix. 6, ἐπέχρισε τὸν πηλὸν ἐπὶ

τοὺς ὀφθαλμοὺς, namely, as meant to suggest the idea of collyrium, or eye-salve.

Ἐποικοδομέω, f. ἦσω, (ἐπὶ, οἰκοδομέω,) prop. *to build upon* any thing, as a foundation. In N. T. only fig. *to build upon*, said of Christian faith and life, as *built upon* the only foundation, Jesus Christ. So pass. foll. by ἐῖ with dat. Eph. ii. 20, ἐποικοδομηθέντες ἐπὶ τῷ Θεῷ. &c. Col. ii. 7, 'resting on Christ for better knowledge.' Act. foll. by acc. and ἐπὶ with acc. 1 Cor. iii. 12, 14. By impl. *to build any one up further*, i. e. in the faith, and upon Christ, Acts xx. 32, τῷ δυναμίζῳ ἐποικοδομῆσαι, sc. ὑμᾶς. Jude 20, ἐποικοδομ. ἐαυτοῦς.

Ἐποκέλλω, f. ἐλῶ, (ἐπὶ, ὀκέλλω, equiv. to ἐάλλω,) *to drive any thing upon*, as a ship upon a shoal, when run aground, Acts xxvii. 41, ἐπ. τὴν ναῦν, and Class.

Ἐπονυμᾶζω, f. ἄσω, (ἐπὶ, ὀνομάζω,) lit. *to name upon*, i. e. with allusion to some other name or circumstance, Sept. in Gen. iv. 17, 24, 25, al. In N. T. pass. *to be named* so or so in addition to some other name, *to be also called*, Rom. ii. 17, σὺ Ἰουδαῖος ἐπονυμᾶζῃ. Pol. i. 29, 2. Xen. Econ. vi. 17.

Ἐποπτεύω, f. σω, (from ἐπόπτης, which see,) *to look at or behold attentively, contemplate closely*, 1 Pet. ii. 12, ἐποπτεύσαντες, for ἂν ἐποπτεύσωσι, scil. τὰ καλὰ ὑμῶν ἔργα, denoting the full knowledge derived from close observation. The term is used foll. by τὰ ἔργα in Hom. Od. xvi. 140. Hesiod, Op. 765. And so 1 Pet. iii. 2, ἐποπτεύσαντες τὴν ἀγνὴν ἀναστροφὴν ὑμῶν.

Ἐπόπτης, ου, ὁ, (ἐπόψομαι, f. to ἐφοράω,) prop. *a looker-on or spectator* of what is passing, 2 Macc. vii. 35. 3 Macc. ii. 21. Æsch. Prom. 299, πόνων—ἐπόπτης. Plato, p. 105, τοῖς ἐπόπταις τῶν ἀνθρωπίνων. Thus it becomes equiv. to αὐτόπτης. So Plut. iii. 647, ἐπόπτας καὶ μάρτυρας. And such may be the import at 2 Pet. i. 16, ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος. But some stronger sense seems intended; and as those, who were admitted to a sight of the more secret mysteries of the pagan religion by the last initiation, were called ἐπόπται, as distinguished from the μυσταὶ, whether lower or higher, so the sense here is, 'admitted to the most intimate view and acquaintance with His majesty;' prob. with allusion to the august scene of the Transfiguration, Matt. xv. 5. Nor is this metaphorical sense unexampled: so Synes. says, νοὺς φιλόσοφος, ἐπόπτης ὦν τῶν λήθους: and Gregor. de Theolog. τοῦτο εἶδειεν ἂν οἱ ἐγγυτέρω Θεοῦ, καὶ τῶν ἀνεξιχνιάστων αὐτοῦ κριμάτων ἐπόπται καὶ θεωροί.

Ἐπος, εος, τό, (εἶπον, ἔπω,) prop. *something spoken, a word, or speech*; in N. T. occ. only in Heb. vii. 9, ὡς ἔπος εἰπεῖν, 'so to speak': a form of expression frequent in the best Greek writers, (prob. founded on the phrase ἔπος εἰπεῖν, occ. in Homer,) where any thing is about to be said which might sound too bold, and require to be thus *softened down*.

Ἐπουράνιος, ιου, ὁ, ἡ, adj. for phrase ὁ ἐπ' οὐρανῷ, prop. *connected with heaven, heavenly*; in N. T. said I. of PERSONS, 1) 'those who dwell in heaven,' Matt. xviii. 35, ὁ Πατὴρ ὁ ἐπ. Phil. ii. 10, οἱ ἐπ. the angels. 2 Macc. iii. 39, and Class. 1) of those who come from heaven, 1 Cor. xv. 48, sq.—II. of THINGS, 1 Cor. xv. 40, σώματα ἐπουράνια, meaning the heavenly bodies, as the sun, moon, and stars. 1) as neut. plur. without subst. τὰ ἐπουράνια, the upper heavens, the abode of God and the angels, Eph. i. 20. ii. 6. iii. 10; also the lower heavens, the sky, the seat of evil spirits, Eph. vi. 12. 2) as said of the kingdom of heaven and whatever pertains to it, 2 Tim. iv. 18, or the calling thereto, Heb. iii. 1. vi. 4. viii. 5. ix. 23. xi. 16. xii. 22. Also τὰ ἐπουράνια, 'things pertaining to the kingdom of God,' Eph. i. 3, or gener. 'things spiritual,' John iii. 12.

Ἐπτὰ, οί, αἱ, τὰ, indecl. seven, Matt. xv. 34. Acts xx. 6, et al. The number seven was often used by the Jews as a round number, Matt. xii. 45. Lu. xi. 26, al. and oft. in O. T. Also as a sacred number of good omen, Acts vi. 3. Rev. i. 4, 12, 16, al. and oft. in O. T. And so among the Egyptians, Persians, and Arabians.

Ἐπτάκις, num. adv. seven times, put for an indef. round number, Matt. xviii. 21. Lu. xvii. 4, and Sept.

Ἐπτακισχίλιοι, αι, α, 7000, Rom. xi. 4.

Ἐργάζομαι, f. ἄσσομαι, dep. mid. (with perf. pass. εἰργασμαι, as depon. in 2 John 8, but pass. in John iii. 21,) gener. *to work*, both intrans. and trans. I. INTRANS. and 1) prop. *to work, labour*, whether at one's trade, Matt. xxi. 28. Acts xviii. 3. 1 Cor. iv. 12. 1 Th. ii. 9. 2 Th. iii. 8, or gener. as Lu. xiii. 14. John ix. 4. 1 Cor. ix. 6. 1 Th. iv. 11. 2 Th. iii. 10, 11, 12. Sept. and Class. 2) fig. *to do business*, i. e. 'to trade or traffic,' Matt. xxv. 16, εἰργάσατο ἐν αὐτοῖς. Dem. 957, 27, ἐ. τι. 3) met. *to be active*, exert one's powers and faculties, John v. 17, ὁ Πατὴρ ἐργάζεται. Rom. iv. 4, τῷ δὲ ἐργαζομένῳ, and 5, τῷ δὲ μὴ ἐργ.—II. TRANS. *to work, work out, produce, effect*, 1) gener. of things wrought or performed, as miracles, John vi. 30, τί ἐργάζῃ; scil. σημείου, Acts xiii.

41, ἔργον: of sacred rites, τὰ ἱερὰ ἔργ. 1 Cor. ix. 13, 'to be employed about.' Comp. Hom. Od. v. 101, οἱ τε θεοῖσι ἱερὰ τε ῥέζουσι. So gener. of ἔργα τοῦ Θεοῦ, or τοῦ Κυρίου, John vi. 28. ix. 4. Eph. iv. 28. Col. iii. 23, al. or ἐν Κυρίῳ, i. e. in conformity to his will, John iii. 21. Sept. and Class. Also ἐργάζομαι ἔργον καλὸν εἰς τινα or ἐν τινι, Matt. xxvi. 10. Mk. xiv. 6. 3 John 5; or κακὸν τινι, Rom. xiii. 10. Class. Fig. to work, i. e. habitually, practise good or evil, Matt. vii. 23. Acts x. 35. Rom. ii. 10. Ja. ii. 9. In Sept. and Class. it is only used of what is evil. 2) to work, i. e. to till, as said of ground, in Sept. Gen. ii. 5. Xen. Œcon. i. 8. Thuc. ii. 71, et al. In N. T. only fig. of the sea, as Rev. xviii. 17, οἱ ἐργαζόμενοι τὴν θάλασσαν, to ply it, i. e. follow nautical pursuits as an occupation. So Aristot. Probl. § 38, 2, τοὺς τὴν θάλασσαν ἐργαζομένους: also in Arrian, Appian, Plutarch, and other later writers. 3) used, by meton. of effect for cause, in the sense to work for and earn, John vi. 27, τὴν βρῶσιν ἐργ. Sept. and Class. e. gr. Hes. Oper. 43, βίον ἐργ. Hdot. i. 24, χρήματα ἐργ. Aor. 1. gener. 2 John 8.

Ἔργασία, as, ἡ, (ἐργάζομαι,) I. prop. 'any labour undergone,' either in agriculture, Thuc. i. 139, or in the exercise of any handicraft, Hdot. Vit. Hom. 3; also, of any trade or occupation; but sometimes fig. 'labour or effort' gener. So Jos. Ant. iii. 1, 7, μὴ σὺν πόνῳ μὴδ' ἐργασία. Hence it occurs in the phrase ἐργασίαν διδόναι, Lu. xii. 58, corresponding to Lat. dare operam, 'to do one's best' to bring any thing about.—II. 'the effect of any labour,' i. e. the practice or performance, whether of good, Plato, p. 404, et al. or of evil, Eph. iv. 19, εἰς ἐργασίαν ἀκαθαρσίας πάσης. Sept. 1 Chron. vi. 49, al. Æschin. Dial. ii. 36, πρὸς ἐργασίας πραγμάτων μοχθηρῶν. Plato, p. 404.—III. work, i. e. a trade or craft, Acts xix. 25. Sept. and Class.—IV. by meton. the gain accruing therefrom, Acts xvi. 16, 19. xix. 24, oft. in Class. Xen. Mem. iii. 10, 1.

Ἔργατης, ου, ὁ, (ἐργάζομαι,) a labourer or workman; prop. in agriculture, but also in trade. I. gener. and prop. a labourer, i. e. an agricultural labourer, Matt. ix. 37, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι, & ver. 38. x. 10. xx. 1, 2, 8. Lu. x. 2. vii. 1. 1 Tim. v. 18. Ja. v. 4, and Class.; fig. of labourers in the work of the Gospel, teachers in the Church, 2 Tim. ii. 15, ἐργάτην ἀνέπ. So, with censure, 2 Cor. xi. 13. Phil. iii. 2. Hence, with gen. of thing, a worker, i. e. habitual doer, of any thing, Lu. xiii. 27, ἐργάται τῆς ἀδικίας. 1 Macc. iii. 6. In Class. the

word is used exclusively of good deeds, except in Menand. Hist. p. 145, ἔργων ἀνοσίων ἐ.—II. a workman, or artisan, Acts xix. 25, and oft. in Class.; gener. with a genit. denoting the kind of employment.

Ἔργον, ου, τὸ, (not of Gr. origin, but I believe from the Gothic weorcan, whence the Dutch werken, operari, agere, to do,) lit. 'something done or to be done,' work in various senses, I. LABOUR, BUSINESS, Mk. xiii. 34, δούς ἐκάστω τὸ ἔργον αὐτοῦ. Eph. iv. 12, εἰς ἔργον διακονίας. 1 Tim. iii. 1. Sept. and Class.; of the work which Jesus Christ was sent to accomplish, John iv. 34. v. 20. ix. 4. xvii. 4. So τὸ ἔργον τοῦ Κυρίου, the Gospel-work, 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. Also of this work as committed to apostles and teachers, 2 Tim. iv. 5, ἔργον ποιήσου εὐαγγελιστοῦ. Acts xiii. 2. xiv. 26; and fulfilled by them, Acts xv. 38. Phil. i. 22. It is likewise designated as τὸ ἔργον τοῦ Θεοῦ, i. e. 'which God requires,' 'duty towards God,' John vi. 28, sq. In the sense of undertaking, lit. 'work set about,' Acts v. 38. 2 Tim. iv. 18. Sept. in Deut. xv. 10. Job xxxiv. 21. Wisd. ii. 12.—II. work, i. e. DEED, ACTION; implying something already done, 1) gener. as ἔργον ἐργάσθαι, to do a deed, Acts xiii. 41; and so in the Class. 2) spec. of the 'mighty works' of Jesus, miracles, Matt. xi. 2. John vii. 3 & 21; or of God, Heb. iii. 9, εἶδον τὰ ἔργα μου. 3) where λόγος and ἔργον are opposed, Lu. xxiv. 19, δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Acts vii. 22. Rom. xv. 18, et al. Eccl. iii. 8, and Class. 4) of the work of men, in reference to right and wrong, whether as judged by the moral law, or by the precepts of the Gospel; and that, either gener. as Matt. xxiii. 3, 5. John iii. 20, sq. Rom. ii. 6. iii. 27, et al. Sept.; or specially, either of good works gener. Rom. ii. 7. xiii. 3. Eph. ii. 10. 2 Thess. ii. 17, et al., or of evil works, John iii. 19. Col. i. 21. Heb. vi. 1, et al. Moreover, there are found two phrases placed in contrast, τὰ ἔργα τοῦ νόμου, 'the works required by the Mosaic moral law,' Rom. ii. 15, where see my note, and ἔργον νόμου, 'conformable to the law,' Rom. iii. 20. Gal. ii. 16, though τὸν νόμον is often implied, Rom. iv. 2, et al. τὰ ἔργα τῆς πίστεως, 'works springing from faith, combined with faith,' 1 Thess. i. 3, where see my note, 2 Thess. i. 11; or with τῆς πίστεως, impl. Heb. vi. 10. Ja. ii. 14, 17.—III. work, i. e. A THING WROUGHT, something made, as said of man, Acts vii. 41, ἐν τοῖς ἔργοις τῶν χειρῶν (idols), 1 Cor. iii. 13, seqq. ix. 1. Sept. and Class.; or created, as said of God, both gener. Acts xv. 18, γνωστὰ τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. Rom. xiv. 20. Phil. i. 6. Heb. i. 10, et al.

Sept. and Hom. Il. xix. 22; and spec. of work implying power, and put for *power*, *might*, John ix. 3, ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

Ἐρεθίζω, f. ἴσω, (ἐρέθω, fr. the obsol. ἐρέω, to move or ply, whence ἐρέσσω, lit. *to move*, as Eurip. Iph. A. 138, ἐρέσσειν τὸν πόδα, and espec. *to move* the oars of a vessel, and fig. *to excite*.) The prim. idea seems to be, 'to excite to motion' any quiescent object; and sometimes it is used of 'urging forward' horses, Eurip. Rhés. 373; but chiefly of *moving* the passions of men, whether to *sorrow*, Hom. Od. iv. 813, or *anger*, TO EXASPERATE, παροξύνω, as oft. in the Class. So Col. iii. 21, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν. From the primary idea to excite to motion, springs that of exciting to action, found in 2 Cor. ix. 2, ὁ ἐξ ὑμῶν ζήλος ἠρέθισε τοὺς πλείονας, 'hath impelled very many to contribute.' So Arr. Diss. Ep. ii. 23, 13, and Hom. Od. xix. 45, ὄφρα κ' ἔτι δμῶας καὶ μητέρα σὴν ἐρεθίζω.

Ἐρεῖδω, f. εἴσω, prop. *to fix firmly*, place, or rest any thing or person upon something else, which may support it, Hom. Il. xxii. 112. In N. T. with εαυτὸν und. *to become fixed* to any thing, *to stick fast*, as a ship on a sand bank, Acts xxvii. 41, ἐρεῖσασα ἔμεινεν ἀσάλευτος.

Ἐρεύγομαι, f. ξομαι, dep. mid. prop. *to eject* wind or matter from the stomach; or, as said of water, from a reservoir, *to pour forth*, *gush*; or fig. *to eject* loud sounds from the lungs, *to bellow* or *roar*, Theocr. Id. xiii. 58. Hom. Il. xx. 403. and Sept. 1 Macc. iii. 4. Hence, in N. T. and Alexandrian Greek, *to utter forth*, *to speak out*, trans. Matt. xiii. 35, ἐρεύξομαι κεκρυμμένα. Sept. in Ps. xix. 2.

Ἐρευνάω, f. ἴσω, (εἰρέω,) prop. *to search for* any one by tracking or tracing his footsteps. So Hom. Od. xix. 436, ἵχνη ἐρευνῶντες κύμας ἦσαν, et al. Hence, *to seek diligently* for any thing, Hom. Od. xxii. 18, τεύχε' ἐρευνά, or person, Eurip. Med. 1315. Xen. Cyr. i. 2, 12. Hence, as said of a thing, *to make an exact scrutiny after*, Pind. Nem. iii. 42, *to investigate* or *explore* it, espec. as to its nature, properties, &c. which are supposed to be hidden or obscure, Hdian. vii. 6, 12, τὰ ἀπόρητα ἠρευνά. So, fig. in John v. 39, ἐρ. τὰς γραφάς. vii. 52. ἐρ. τὰς καρδίας, Rom. viii. 27. τὰ βάθη τοῦ Θεοῦ, 1 Cor. ii. 10, where, however, it denotes, as in Rev. ii. 23, by meton. *to be thoroughly acquainted with*, as the result of full scrutiny, 1 Pet. i. 11, et Sept.

Ἐρημία, as, ἡ, (ἐρημος,) prop. *a desert*, or uncultivated and uninhabited tract of land, Matt. xv. 33. Mk. viii. 4.

2 Cor. xi. 26. Heb. xi. 38. Sept. Joseph. and Class.

Ἐρημος, ου, ὁ, ἡ, adj. in Class. *desert*; and by impl. *vast*, &c. In N. T. I. as an ADJ. and used 1) of a region uninhabited and uncultivated, Matt. xiv. 13, εἰς ἐρημον τόπον. Mk. i. 35, et al. Sept. and Class. 2) in the sense *desolate*, *laid waste*, *deserted*, Matt. xxiii. 38. Lu. xiii. 35, ὁ οἶκος ὑμῶν ἐρημος. Acts i. 20. viii. 26. Sept. and Class. (of a city.) 3) of a female, destitute, i. e. of a husband, *solitary*, Gal. iv. 27, πολλὰ τὰ τέκνα τῆς ἐρήμου, Is. liv. 1. And so Hdót. viii. 65, forsaken, abandoned by. Eurip. Suppl. 1143, and Soph. Œd. Col. 1719, bereft of. Plut. Cæs. 63, living alone.—II. as SUBST. ἡ ἐρημος, sc. χώρα, equiv. to ἐρημία, 'the desert,' meaning gener. an uninhabited and uncultivated tract of country, Matt. iii. 3. Mk. i. 3. Lu. iii. 4. John i. 23; also αἱ ἐρημοί, Lu. v. 16, et al. Also said of the Desert of Judæa, situated in the S. E. part of it, from the Jordan along the Dead Sea, Matt. iii. 1. Mk. i. 4. Lu. i. 80. iii. 2. In the above passages, however, it does not signify a country absolutely desert and uncultivated, but only one *little cultivated*, and *thinly inhabited*; comp. Josh. xv. 61, sq. and my Gr. Test. vol. i. p. 12. Of the desert, or mountainous region, where Christ was tempted, Matt. iv. 1. Mk. i. 12, sq. Lu. iv. 1; of a desert between the Mount of Olives and Jericho, Acts xxi. 38. John xi. 54; of the Arabian desert, between Mount Sinai and Palestine, John iii. 14. vi. 31, 49. Acts vii. 30, and seqq. 1 Cor. x. 5. Heb. iii. 8.

Ἐρημόω, f. ὠσω, (ἐρημος,) *to lay waste*, *make desolate*, trans. Sept. & Class. In N. T. only in pass. *to be laid waste*, *made desolate*, said both of things, as βασιλεία, Matt. xii. 25. Lu. xi. 17; πόλις, Rev. xviii. 19. Sept. sæpe and Class. πλοῦτος, *to be destroyed*, come to nought, Rev. xviii. 16; and of a person, Rev. xvii. 16, ἡρημωμένην ποιήσουσι τὴν πόρνην, 'shall make her desolate,' despoil her of her riches and power. So in Sept. foll. by βασιλεῖς, 2 Kings xix. 17. Is. xxxvii. 18. Plut. Vit. Alex. σεαυτὸν ἐρημοῖς, 'become bereft of friends.'

Ἐρήμωσις, εως, ἡ, (ἐρημόω,) *a laying waste*, *desolation*, Matt. xxiv. 15. Lu. xxi. 20. Mk. xiii. 14, τὸ βδελύγμα τῆς ἐρ. Sept. Jer. iv. 7. vii. 34. Arrian, E. Al. i. 9, 13.

Ἐρίζω, f. ἴσω, (ἐρις,) 1) *to dispute*, *wrangle*, Class. and Apocr. 2) by impl. *to cry out*, *vociferate*, as do persons when quarrelling, intrans. Matt. xii. 19, οὐκ ἐρίσει, οὐδὲ κραυγάζει. So at least the recent Expositors and Lexx. interpret, to make the sense correspond to the Hebr.

ῥῶν and Sept. κεκράξεται. But it is more probable that the Evangelist here chose to render *freely*, in order the better to characterize the Pharisees, whose disputatious spirit, in the words of a great poet, 'Loquacious, brawling, ever in the wrong,' is well known. Indeed, the best version will be, 'He shall not brawl, nor shall he even raise his voice.'

Ἐριθεία, ας, ἡ, (ἐριθεύω, to wrangle, fr. ἐρέθω, cogn. with ἐρίζω,) in the Class. writers, *zeal* in the service of a party, by solicitation, &c.; but in N. T. gener. *party-strife, rivalry*, Phil. i. 16. ii. 3. Ja. iii. 14, 16. Rom. ii. 8. plu. 2 Cor. xii. 20. Gal. v. 20. And so Aristot. Polit. v. 2 & 3, μεταβάλλουσι δ' αἱ πολιτεῖαι καὶ ἀνευ στάσεως, διὰ τὰς ἐριθείας.

Ἐριον, ου, τὸ, (dimin. fr. ἔρος, εἶρος,) *wool*, Heb. ix. 19. Rev. i. 14. Sept. and Class.

Ἐρις, ιδος, ἡ, (see supra at ἐρεθίζω,) 1) prop. *strife, contention*, 1 Cor. i. 11. iii. 3. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Tit. iii. 9, and Class. 2) meton. *love of strife*, equiv. to φιλονεικία, Rom. i. 29. Phil. i. 15. Hdian. iii. 2, 13. On the distinction between this term, ζῆλος, and διχοστασία, see my note on 1 Cor. iii. 3.

Ἐρίφιον, ου, τὸ, (dim. of ἔριφος,) *a kidling*, Matt. xxv. 33. Athenion ap. Athen. xiv. sub fin. p. 661, B. ἐρίφιον ἐντάκερον, ἐμπνικτόν.

Ἐριφος, ου, ὁ, ἡ, *a kid*, prop. Lu. xv. 29. Sept. and Class. In Matt. xxv. 32, ἀφοριεῖ αὐτοὺς—ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, it must signify, from the antithesis, *a goat*; *young goats*, of course, being meant. That the word may have this sense, is plain from the circumstance that this was (as we learn from Hesychius) an appellation of Bacchus. Moreover, it is, I would say, required by the antithesis there with *sheep*, as in Ex. xii. 5. Lev. i. 10. So also in Hom. Il. xxiv. 262, we have ἀρνῶν ἡδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.

Ἑρμηνεία, ας, ἡ, (ἐρμηνεύω,) prop. *interpretation or explanation*, as 1 Cor. xiv. 26; but in 1 Cor. xii. 10, put meton. for the *faculty of interpretation*, considered as a spiritual gift. See my note in loc.

Ἑρμηνεύω, f. εὔσω, prop. *to interpret*, i. e. explain what is obscure. In N. T. *to translate* from one language to another; lit. *to make intelligible*, by translation, what would otherwise be unintelligible, John i. 39, 43. Sept. Ezra iv. 7. Xen. An. v. 4, 4.

Ἐρπετόν, οὐ, τὸ, prop. neut. of adj. ἔρπετός, fr. ἔρπω, to creep, which occ. in Hom. Od. iv. 418; but, in use, a subst. neut. denoting 'a creeping animal,' a rep-

tile, Acts x. 12. xi. 6. Rom. i. 23. Ja. iii. 7. Sept. and Class.

Ἐρυθρός, ὁ, ὄν, adj. (ἐρεύνθω, to redden,) *red*. In N. T. only used of the Red Sea, Acts vii. 36. Heb. xi. 29; where see my notes.

Ἐρχομαι, f. ἐλεύσομαι, *to come or go, move or pass along*, intrans. in any direction whatever, as indicated by adjuncts, or suggested by the context. I. TO GO, with adjuncts implying motion from a place or person to another, John vi. 17, ἤρχοντο πέραν τῆς θαλάσσης εἰς Κ. xxi. 3. Heb. xi. 8; foll. by ὁδόν, *to go one's way*, Acts ix. 17. Xen. An. ii. 2, 10; by ὁδὸν ἡμέρας, accus. of distance, Lu. ii. 44. Xen. Anab. iii. 1, 5.—II. TO COME, with adjuncts implying motion to or towards any person or place, 1) prop. said of *pers.* both *absol.* as Matt. viii. 9. Mk. iv. 4. vi. 31. John i. 40. Acts v. 15, et sæpe, (on the phrase ὁ ἐρχόμενος, to denote the Messiah, see my note on Matt. xi. 3, and on the pleonasm of ἐλθὼν prefixed to verbs of motion, see on Matt. ii. 23,) and with adjuncts marking *object or purpose*, as Matt. ii. 2, ἡλθομεν προσκοπεῖν αὐτῷ. Mk. ii. 17. Lu. iv. 34. John x. 10. xii. 9. Acts viii. 27, et al. With dat. of *pers.* either pleonastic, *in respect to, for, or directly*, for πρὸς τινα, Matt. xxi. 5. Rev. ii. 5, 16; also with dat. of *thing*, as manner or instrument, John xxi. 8; with adv. of place, Matt. viii. 29. Mk. v. 27. Lu. x. 1. John iv. 16, et al. Also constr. with prep. as ἀπὸ with gen. of place or person, eis with acc. of place or purpose, ἐκ with gen. of place whence, ἐπὶ with gen. of thing; or with acc. of place, upon or to which one comes, Mk. vi. 53. Lu. xix. 5. xxiv. 1; with acc. of object or purpose, Matt. iii. 7. Acts xxiv. 8; κατὰ with accus. of object; μετὰ with acc. of person, after; ὅπισθω with gen. of person or of time; παρὰ with gen. of person or acc. of place; πρὸς with acc. of person or of thing. 2) in the sense *to come forth*, make one's appearance publicly, Matt. xi. 14, 19. Mk. ix. 11, sq. Gal. iii. 19. 2 Pet. iii. 3, et al. 3) in the sense *to come again or back, to return*, absol. Lu. xv. 30. xix. 13. John ix. 7. xxi. 22. Rom. ix. 9. 2 Thess. i. 10. Heb. xiii. 23. 4) metaph. of *pers.* foll. by διὰ, as δι' ὕδατος καὶ αἵματος, 1 John v. 6; by εἰς, as εἰς ἐαυτὸν ἐλθὼν, 'recovering his right mind,' Lu. xv. 17; εἰς τὸ χειρὸν ἐλθούσα, 'growing worse,' Mk. v. 26; εἰς ἀπελεγμὸν, Acts xix. 27; εἰς κρίσιν, 'to be condemned,' John v. 24; εἰς ἐπίγνωσιν, 1 Tim. ii. 4. 2 Cor. xii. 14; εἰς τὴν ὥραν ταύτην, John xii. 27. 5) fig. said of *things*, as of *time*, ἐλεύσονται ἡμέραι, Matt. ix. 15; ὅταν ἐλθῇ ἡ ὥρα, John xvi.

4, et al.: of the kingdom of God as to come, or *to be established*, Matt. vi. 10. 1 Cor. xiii. 10; of things, good or evil, which *come upon* men, as peace or war, wrath or punishment, Matt. x. 13. John xviii. 4. Eph. v. 6, et al. Also of natural phenomena which *occur*, Matt. vii. 25, et al. So of a law which is said *to come*, i. e. *to be announced*; and of *faith*, to come abroad, *be manifested*, Gal. iii. 23.

Ἐρωτάω, f. ἥσω, (cogn. with ἔρομαι,) *to ask or question*, gener. foll. by acc. of pers. and also of thing, or other adjuncts. In N. T. it bears two acceptations, I. to ask, i. e. INTERROGATE, *inquire of*, with acc. of pers. Matt. xvi. 13, ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων. John i. 19. xvi. 5. Sept. and Class.; foll. by acc. of person and thing, Matt. xxi. 24, ἐρωτήσω ὑμᾶς—λόγον ἑνα. Mk. iv. 10. Lu. xx. 3. Sept. and Class.; foll. by acc. of person and περὶ with gen. of thing, Lu. ix. 45. Sept. and Class. *to propose questions*. Absol. Lu. xxii. 68. Deut. xiii. 14, 2 Macc. vii. 2, and Class.—II. From the Hebr. to ask, i. e. TO REQUEST, *entreat, beseech*; foll. by acc. of pers. Matt. xv. 23, ἡρώτων αὐτόν, λέγοντες. Lu. xiv. 18, 19. John xii. 21. Phil. iv. 3. Joseph. Ant. v. 1, 14; by acc. of thing, ἐρ. τὰ πρὸς τὴν εἰρήνην, Lu. xiv. 32. Ps. cxvii. 6. Sept.; by acc. of pers. and prep. περὶ or πρὸς, *to ask for*, Lu. iv. 38. John xvi. 26. 2 Th. ii. 1; by acc. of pers. and ἕνα or ὅπως, Mk. vii. 26. Lu. vii. 36; or infin. aor. Lu. v. 3.

Ἐσθῆς, ἡτος, ἡ, (ἔννυμι, ἔσθην,) *a garment, clothing*, Lu. xxiii. 11.

Ἐσθήσις, εως, ἡ, *a garment, raiment*, Lu. xxiv. 4, ἐν ἐσθήσεσιν ἀστραπτούσαις. The word is rare, and, I believe, found no where else in the plural, since it only means *clothing*. A Classical writer would have written ἐσθήμασι.

Ἐσθίω, (ἔσθω, fr. ἔδω,) *to take food, eat*, I. *gener. and absol. of persons*, Matt. xii. 1. xiv. 21, et sæpe al. Sept. & Class.; foll. by μετὰ with gen. *to take a meal with*, Lu. vii. 36, and Sept.; with ἐνώπιόν τινος, Lu. xxiv. 43. Sept. 2 Sam. xi. 13.—II. *with an adjunct of the object*, i. e. the thing eaten. 1) foll. by gen. Lu. xv. 16, κερατίων ὧν ἔσθιον οἱ χοῖροι. 2) by ἐκ with gen. *to eat of*, i. e. part of, Lu. xxii. 16. John vi. 26, 50. 1 Cor. xi. 28. Rev. ii. 7. Sept. 3) foll. by ἀπὸ and gen. *to eat of*, i. e. a part of, Matt. xv. 27. Mk. vii. 28. Rev. ii. 7; foll. by acc. of the thing eaten both gener. Matt. xxvi. 17. Mk. xi. 14, and xiv. 12, 14, et al. sæpe, (prop. and fig. as 1 Cor. xi. 20. Rev. xvii. 16,) and spec. as in the phrase ἄρτον ἔσθιεν or φαγεῖν: *to take food, or a*

meal, Matt. xv. 2, et al. and Sept.; and fig. in Lu. xiv. 15; also, *to eat*, i. e. use as ordinary food, *live upon*, Mk. i. 6, ἐσθίον ἀκριδὰς καὶ μέλι ἀγρίων, John vi. 31. Rom. xiv. 2, et al.—III. *from the Hebr.* in the phrase ἐσθίειν or φαγεῖν καὶ πίνειν, used either absol. or with acc. in three senses, 1) simply *to take a meal*, Lu. x. 7. xvii. 8. Sept. 2) *to live in the usual manner*, Matt. xi. 18, μήτε ἐσθίων μήτε πίνων. Lu. vii. 33. 1 Cor. ix. 4. 3) by impl. *to feast*, Lu. xii. 19, φάγε, πίε, εὐφραίνου. 1 Cor. x. 7. xv. 32; with the idea of revelling, Matt. xxiv. 49. Lu. xii. 45. xvii. 27, sq. 1 Cor. xi. 22. Sept. 4) foll. by ἐνώπιόν τινος, and fig. denoting *acquaintance*; while ἐσθίειν καὶ πίνειν ἐπὶ τῆς τραπέζης τινὸς denotes the closest social intercourse and intimacy, Lu. xxii. 30.—IV. FIG. *to devour*, i. e. *consume*, as said of fire, Heb. x. 27; *to eat into*, as said of rust, Ja. v. 3.

Ἐσοπτρον, ου, τό, (ἐς, at, ὅπτεσθαι, to look,) occ. only twice in the N. T. Ja. i. 23, ἔοικεν ἀνδρὶ κατανοοῦντι—ἐν ἐσόπτρῳ, and 1 Cor. xiii. 12, βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι: in the former of which passages it means *a mirror*, such as those of the ancients, which were made of highly polished metal; see Exod. xxxviii. 8. Job xxxvii. 18, and espec. Jos. Ant. xii. 2, 9, οἱ δ' ἀργύρεοι (κρατῆρες) τῶν ἐσόπτρων τὴν λαμπρότητα πολλὴ διαυγέστεροι γεγόνησαν, ὥς τρανότερας διὰ τούτων τὰς τῶν προσφερομένων ὄψεις ὁράσθαι. In the latter passage the sense has been not a little disputed. Most expositors assign the same sense ('mirror'), and either imagine an allusion to be made to the spots and rust, which would sometimes be found in such metallic mirrors; or, as that might seem to involve an absurdity, they suppose the sense to be, 'But now we have only a reflected image, obscurely, and not face to face, as we shall hereafter.' Yet, how this sense can be elicited, I see not. That would require ἐν ἐσόπτρῳ. It is, therefore, better, with Bos, Wolf, Schoettgen, Schleus. Wahl, and Bretschn. to suppose, that the allusion is not to a speculum or mirror, but to specula, window-glass, i. e. *a window*, filled up with some imperfectly-transparent substance in lieu of glass, such as transparent stone, lapis specularis; see Oldermann, de Specularibus Veterum, who has ably illustrated this seeing through a specular. And Buxtorf, Schoettg. and Webster have shown that the Jewish writers often use the expressions *videre per speculum lucidum*, and *videre per speculum obscurum*, of clear and of imperfect knowledge. So of Moses, they say that he saw *per spec. lucidum*; the rest of the pro-

phets, *per spec. obscurum*; for of the transparent stones used for windows, and called by Strabo *δίοπτραι*, some, as we find from Pliny, Hist. Nat. were as clear as crystal; others dusky. So Philo, 1042, D. *προσβάττει τὰς ἐν κύκλῳ θυρίδας ἀναληφθῆναι* (1 conj. *ἀναφραχθῆναι*) *τοῖς ὑάλῃ λευκῇ διαφανέσι παραπλησίως λίθοι*, 'with stones, in plates, like unto white amber or crystal.' It is true that no other example has been found of this use of *ἐσοπτρον*, which may perhaps be numbered among the Latinisms of later Greek, and regarded as one of the peculiar idioms occurring in St. Paul's writings. Yet *κάτοπτρον* is so used in Philo, de Decal. p. 198, 34, in a similar sentiment: *ὡς γὰρ διὰ κατόπτρον φαντιοῦνται τε νοῦς Θεὸν δρῶντα καὶ κοσμοποιοῦντα*.

Ἑσπέρα, ας, ἡ, prop. fem. of adj. *ἑσπερος*, (fr. *ἑσπομαι*), *evening*, Lu. xxiv. 29. Acts iv. 3. xxviii. 23. Sept. and Class.

Ἑσχατος, η, ου, adj. (*ἔσχεσθαι* for *ἔχεσθαι*), *furthermost, or uttermost, last*; used both of place and time. I. of PLACE, 1) prop. *remotest, extreme*, and neut. *τὸ ἔσχατον* as subst. *the extremity*, Acts i. 8. xiii. 47, *ἕως ἔσχατου τῆς γῆς*. Sept. and Class. 2) fig. of rank or dignity, *the lowest, last*, Lu. xiv. 9, *τὸν ἔσχατον τόπον*. So gener. of *persons, ἔσχατοι*, as opp. to *πρώτοι*, Matt. xix. 30. Mk. ix. 35. x. 31, et al. 3) of order or number, *utmost*, Matt. v. 26, *τὸν ἔσχ. κοδραντήν*. Lu. xii. 59.—II. of TIME, *the latest or last*, only in the later Gr. writers; 1) of *persons*, Matt. xx. 8, 12, *οἱ ἔσχατοι*, 'those last hired.' So Anon. in Phryn. Ecl. Lobbeck, 135, *μάρτυρα παρέχειν scil. ἔσχατον*, 'to bring forward the last witness.' 1 Cor. xv. 26, 45, *ὁ ἔσχατος Ἀδάμ*. In an adverbial sense, Mk. xii. 6, 22, *ἔσχατη ἀπέθανε*. 2) of things, *the last*; or, in reference to two, *the latter*. So *τὰ ἔσχατά τινος*, *the latter state* of any one, Matt. xii. 45. Lu. xi. 26. 2 Pet. ii. 20, al. and Sept. 3) with a noun of time, as *ἡμέρα, καιρὸς, or χρόνος*, John vii. 37, and oft. See my note on 1 John ii. 18. On the phrase *ὁ πρῶτος καὶ ὁ ἔσχατος*, applied to the Messiah in glory, to denote *eternal*, and occurring in Rev. i. 11, 17. ii. 8. xxii. 13, see my note on Rev. i. 11.

Ἑσχάτως, adv. *extremely*, occ. in the phrase *ἐσχάτως ἔχειν*, like the Latin *in extremis esse*, *to be in great extremity*, at the point of death, Mk. v. 23, and often in the later Greek writers, as *πουνήρως ἔχειν* in the earlier ones.

Ἐσω, or Ἐῖσω, (fr. *εἰς*), prop. a prep. and a lengthened form of *εἰς*, *into, in, within*, in the inmost place, as opposed to *ἔξω*. In N. T. it is used as an adverb. I. of place *whither*, implying *motion*

into or inwards, Matt. xxvi. 58, *καὶ εἰσελθὼν ἔ.* Mk. xiv. 54. Sept. and Class.; with gen. Mk. xv. 16, *ἔσω τῆς αὐλῆς*. Xen. Hier. ii. 10, and oft. in Class.—II. of place *where, within*, John xx. 26. Acts v. 23.—III. with art. *ὁ, ἡ, τὸ ἔσω* as adj., *ὁ ἔσω ἄνθρωπος*, *the inner man*, i. e. the mind, soul, Rom. vii. 22. Eph. iii. 16. *οἱ ἔσω scil. τῆς ἐκκλησίας, Christians*, as opp. to heathens, 1 Cor. v. 12.

Ἐσωθεν, adv. of place, (*ἔσω*), *from within*; prop. implying motion from within, Mk. vii. 21, *ἔσωθεν ἐκ τῆς καρδίας*, &c. Lu. xi. 7, and Class. By impl. *internally*, of pers. Matt. vii. 15, *ἔσ. δέ εἰσι λύκοι ἄρπ.*, and xxiii. 25, 27, 28. 2 Cor. vii. 5. Rev. iv. 8. v. 1. Sept. and Class. Also, with art. *ὁ, ἡ, τὸ*, as adj. Lu. xi. 39, sq., *τὸ ἔσωθεν scil. μέρος*, i. e. the mind, soul, 2 Cor. iv. 16, *ὁ ἔσωθεν scil. ἄνθρωπος*.

Ἐσώτερος, α, ου, adj. (compar. from *ἔσω*), *inner, interior*, Acts xvi. 24. Heb. vi. 19.

Ἑταῖρος, ου, ὁ, (*ἔτης*, *socius*), *a companion, friend*, Matt. xi. 16. Sept. and Class. In Matt. xx. 13. xxii. 12. xxvi. 50, *ἐταῖρε* is, like the Class. *ὦ ἀγαθὲ* or *φίλε*, *bone vir*, and Engl. *my friend*, a familiar form of address, and consequently chiefly used to inferiors; and sometimes in the Classical writers, to persons little known, and wholly indifferent to one.

Ἑτερόγλωσσος, ου, ὁ, ἡ, adj. (*ἕτερος*, *γλῶσσα*), lit. *other-tongued*, i. e. of another language, 1 Cor. xiv. 21, *ἐν ἑτερογλώσσῳ scil. λόγοις*, or rather neut. for *γλώσσαις ἑτέραις*, with allusion to Is. xxviii. 21. The word occ. in Aquila, Ps. cxiv. 1. Pol. xxiv. 9, 5, *πλείστοις ἄλλοφύλοις καὶ ἑτερογλώσσοις ἀνδράσι χρησάμενος*.

Ἑτεροδιδασκαλέω, (*ἕτερος*, *διδασκ.*) f. ἦσω, equiv. to *ἐτέρα διδ.*, *to teach otherwise*; i. e. other doctrines than those taught by the Apostles, 1 Tim. i. 3. vi. 3.

Ἑτεροζυγέω, f. ἦσω, (*ἑτερόζυγος*, having a different yoke; so Phocyl. 13, *σταθμὸς ἑτ.* 'an unequal balance,') *to bear a different yoke*; and by impl. *to be yoked unequally*, or heterogeneously. In N. T. only fig. of Christians living in familiar intercourse with heathen idolaters, 2 Cor. vi. 14, where see my note.

Ἑτερος, α, ου, correl. pron. *the other, other*. I. PROP. & DEFIN. *ὁ ἕτερος, the other*, i. e. of two already mentioned, Matt. vi. 24. Lu. v. 7. vii. 41, et al.; or implied, as Lu. iv. 43, *ταῖς ἑτέραις πόλεσιν*, 'the other cities,' viz. where the Gospel has not been preached. In distinction from oneself, *another person*; equiv. to *ὁ πλησίον*, Rom. ii. 1. 1 Cor. iv. 6. xiv.

17. Gal. vi. 4. Ja. iv. 12, and Class. So ἡ ἑτέρα scil. ἡμέρα, *the other* (i. e. next) *day*, Acts xx. 15. xxvii. 3. Xen. Cyr. iv. 6, 10.—II. INDEFIN. and without the art., *other, another*, equiv. to ἄλλος, *strange*. 1) *prop.* Matt. viii. 21, ἕτερος δὲ τῶν μαθητῶν. Lu. viii. 3. John xix. 37, et al. Class. Also, joined with τις, indef., *some other one, any other*, Acts viii. 34. xxvii. 1. Rom. viii. 39. 1 Tim. i. 10. 2) *spec.* of another kind, i. e. *another, different*; equiv. to ἄλλοιός, Mk. xvi. 12, ἐν ἑ. μορφῇ. Rom. vii. 23, ἕ. νόμος. Ja. ii. 25, ὁδός. Gal. i. 6, εὐαγγέλιον. Heb. vii. 11, ἱερεὺς. Acts vii. 18, βασιλεὺς. In the sense *foreign, strange*, and by impl. *wonderful*, Jude 7. Sept. in Ex. xxx. 9.

Ἐτέρως, adv. (ἕτερος,) *otherwise*, Phil. iii. 15, and Class.

Ἐτι, adv. *yet, still*, I. implying DURATION, and said 1) of *present time*, either simply *yet, still, hitherto*, Matt. xii. 46, ἔτι λαλοῦντος, and xxvii. 63. Lu. ix. 42, & Class.; or of the pres. in allusion to *the past, even now*, as before, Mk. viii. 17. Lu. xxiv. 41. Acts ix. 1. Rom. iii. 7. Gal. i. 10, et al. In the sense *even*, Lu. i. 15, ἔτι ἐκ κοιλίας μητρὸς αὐ. Heb. vii. 10. 2) of *future time, yet, still*, i. e. *still further or longer*, Lu. xvi. 2, οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Mk. v. 35. John iv. 35. vii. 33, et al. and Class., as ἔτι ζῆν: *spec.* with a negat. οὐκ or οὐδὲ ἔτι, *not further, no more*. So Matt. v. 13, εἰς οὐδὲν ἰσχύει ἔτι. Lu. xx. 40. John xiv. 30. Gal. iv. 7, al. and Class.—II. implying ACCESSION or addition, *yet more, further, besides*, 1) *gener.* Matt. xviii. 16, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, and xxvi. 65. Heb. xi. 32, al. and Class. So ἔτι δὲ καί, *and further also, moreover*, Lu. xiv. 26. Acts ii. 26. xxi. 28, and Class. 2) with compar. intens. *yet, much, far*, Phil. i. 9, ἔτι μᾶλλον. Heb. vii. 15, περισσώτερον ἔτι κατὰ δόλον.

Ἐτοιμάζω, f. ἄσω, (ἔτοιμος,) *gener.* to *prepare, or get ready*, and keep in readiness, as said of things, Hom. II. i. 118, ἐτοιμάσατέ μοι γέρας. Thuc. vii. 18, ἐργαλεῖα ἢ τ. εἰς ἐπιτελιχισμόν, i. e. 'to get in readiness;' also of pers. Polyb. oft. In N.T. it is said I. of *things*, as τὴν ὁδόν, 'road,' Rev. vi. 12; fig. of the Messiah, Matt. iii. 3. Mk. i. 3. Lu. i. 76. iii. 4. See my notes. Of a *meal, or banquet*, &c. Matt. xxii. 4. Lu. xvii. 8. τὸ πάσχα, Matt. xxvi. 17, 19. Mk. xiv. 12, et al. So Hom. II. x. 571, ἱρὸν (sacrifice) ἔτ. Ἀθήνη, and II. xix. 197, κάπρον ἔτ.; of an abode, ἑ. τόπον, John xiv. 2. 1 Chron. xv. 3. Rev. xii. 6. πόλιν, Heb. xi. 16. Ps. cvii. 36. ξενίαν, Philem. 22. Lu. ix. 52.—II. of PERSONS, to *put in readiness* for some service or office, as soldiers, Acts

xxiii. 23; horses for war, Rev. ix. 7; a bride, ἐαυτήν, Rev. xix. 7. xxi. 2; a servant, ἐαυτὸν, Rev. viii. 6. ix. 15. Lu. xii. 47; pass. part. ἑτοιμασμένος, *prepared, fitted, fit*, 2 Tim. ii. 21, σκευός—εἰς πᾶν ἔργον ἁγ. ἵτοιμ. Comp. Rom. ix. 23, προητοίμασεν εἰς δόξαν.—III. in the sense to *provide*, as necessaries for present use, Lu. xxiii. 56, ἀρώματα, or subsidia for future use, Lu. xii. 20, ἀγαθά. So Sept. & Class. Fig. of *God*, as having, in his counsels, prepared good or evil for men, i. e. to *destine, appoint*, Matt. xx. 23. xxv. 34, 41. Mk. x. 40. Lu. ii. 31. 1 Cor. ii. 9, and perhaps Heb. xi. 16. Rev. ix. 15. Sept. in Gen. xxiv. 14. Ex. xxiii. 20. Is. xli. 21. Tob. vi. 17.

Ἐτοιμασία, as, ἡ, (ἔτοιμος,) *prop.* the act of *preparing* or getting ready any thing for any purpose. So Sept. Ps. lxxv. 9, ὅτι οὕτως ἡ ἐτοιμασία. Nah. ii. 3, ἐν ἡμέρᾳ ἐτοιμασίας αὐτοῦ. Wisd. xiii. 12, εἰς ἐτοιμασίαν τροφῆς. The term is also susceptible of other senses, as *foundation, or basis*, (lit. 'something prepared,' as a support to build on,) and a *support gener.*, Dan. xi. 7, 20, 21. Ezra ii. 68. iii. 3. Zach. v. 10; also *disposition*, or form in which any materials for building are laid down, *ground-plan*. So Ezek. xliii. 11, Sept. Alex. διαγράψεις τὸν οἶκον καὶ τὴν ἐτοιμασίαν αὐτοῦ. Also, fig. a *disposition of mind*, and by impl. *inclination, desire*. So Ps. x. 17, Sept. τὴν ἐπιθυμίαν τῶν πνεύτων εἰσήκουσε Κύριος τὴν ἐτοιμασίαν τῆς καρδίας αὐτῶν προσέσχε τὸ οὖς σου, where read αὐτοῦ, from Alexand., also τῇ ἐτοιμασίᾳ, even without MSS., such being absolutely required by the construction of προσέσχειν, and by the parallelism. As illustrative of the above may be noticed the signif. found in ἐτοιμότης, and our term *readiness* for action, i. e. *promptitude* and *alacrity*. Moreover, the above discussion may afford materials for judgment as to the sense (obscure and disputed) of the word at Eph. vi. 15, ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου, where many, from Bynæus to Parkh., think that *constancy* in the profession of Christianity is inculcated. But however that may be supported by one of the physical senses, it is forbidden by the context. And as to the interpretation propounded by Schleus., 'the being ready at hand,' i. e. *prompt to help*, this, however agreeable to the original force of the word, is feeble and frigid. That of Wahl and Bretschn., *readiness of mind, alacrity*, (q. d. shod as to your feet with alacrity in behalf of the Gospel; let your feet be ever ready to go forth and preach the Gospel,) it is also jejune and too limited; the words not regarding *the preachers only*, but *the professors* of the

Gospel generally; and the Apostle having here in view not merely *constancy* in the faith of the Gospel, but perseverance in its *practice*. So Theophyl. βιοῦντες κατὰ τὸ εὐαγγέλιον, the feet being a symbol of life and conduct. So, just before, it is said, 'See that ye walk circumspectly.' Yet Bynæus was right in tracing a *military allusion*: indeed, the air of the context, presenting a succession of military metaphors, demands this. There is undoubtedly a reference to the military ὑπόδημα of the Greeks, or the *caliga* of the Romans, which, by means of the *clavi*, or hob-nails, with which the heels were well armed, afforded a great security against the roughness or slipperiness of any road. So Thueyd. iii. 29, ἦσαν δὲ εὐσταλεῖς τε τῇ ὀπλίσει, καὶ τὸν ἀριστερόν ποδαμόνον ὑποδεδεμένοι, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πηλόν. Thus the sense is, 'And [like as soldiers have their feet shod with sandals armed with iron, as a defence against the roughness, and a security against the slipperiness, of the roads,] so do ye arm yourselves against the rough or slippery temptations of your Christian course, by being, as it were, shod with the preparation and defence supplied by the Gospel of peace, (i. e. which alone gives peace with God, Rom. v. 1. xiv. 7, and our own consciences,) even the strong motives to constancy in religion and a holy life supplied by the Gospel.'

ΕΤΟΙΜΟΣ, η, ον, adj. *ready*, as applied both to things and persons. I. of THINGS, *ready*, i. e. 'prepared for any purpose, ready furnished,' and not to seek. So Hom. Od. xiv. 453, ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλόν. Thuc. vi. 65. So of a *banquet*, Matt. xxii. 4, 8. Lu. xiv. 17; of a chamber, Mk. xiv. 15; of a contribution, 2 Cor. ix. 5; of time, at hand, John vii. 6, καιρὸς ἔτοιμος. So of an event, *imminent*, Plato 715, D. φθοράν ἔτ. Hom. Il. xviii. 96, πότμος ἔτ. And so Job xv. 23, 'the way of darkness is ready at hand.' Of things done to our hands, and therefore *ready*, i. e. obtained for us, 2 Cor. x. 16, εἰς τὰ ἔτ. καυχήσασθαι. So Thuc. i. 70, ἔτοίμα, and i. 20, ἐπὶ τὰ ἔτ. τρέπονται. Foll. by infin. of accomplishment, *ready* to be done, 1 Pet. i. 5, εἰς σωτηρίαν ἔτ. ἀποκαλυφθῆναι, and often in Class.—II. of PERSONS, *ready* to act, *prepared* for any design, so that there shall be no delay; and foll. either by a simple infin. expr. or impl. or an infin. with πρὸς or εἰς, or its equiv. a noun subst.; foll. by infin. *ready* to do, Lu. xxii. 33, or to be done, 1 Pet. i. 5, Acts xxiii. 15; with inf. impl. ver. 21, and Matt. xxv. 10, αἱ ἔτ. (scil. εἰσέρχεσθαι) εἰσῆλθον, Matt. xxiv. 44. Lu. xii. 40, γίνεσθε ἔτοιμοι, 'be ye in readiness.' So Ex. xix.

15; foll. by πρὸς τὸ, Tit. iii. 1. 1 Pet. iii. 15, ἔτ. πρὸς ἀπολογίαν. Besides these may be noticed the phrases ἐξ ἐτοίμου ἔχειν and ἐν ἐτοίμῳ λαβεῖν or ἔχειν, of which the last occurs only in N. T. to be in readiness, foll. by infin. 2 Cor. x. 6. Pol. ii. 34, 2.

ΕΤΟΙΜΩΣ, adv. (ἐτοιμος,) *readily*; but chiefly for phrase ἐν ἐτοίμῳ, and used in the form of expression ἐτοίμως ἔχειν, to be ready, Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5. Sept. and Class.

ΕΤΟΣ, εος, τὸ, a year, Lu. iii. 1. Acts vii. 30. Heb. i. 12, et al. Sept. and Class. oft. In N. T. are to be noted the following peculiar idioms: in dat. plur. ἔτεσι, marking a period in or during which any thing is done, John ii. 20. Acts xiii. 20. Accus. plur. of time, *how long*, Matt. ix. 20. Lu. ii. 36. John v. 5, et al.; in the phrase εἶναι or γίνεσθαι ἔτων, 'to be of such or such an age,' Mk. v. 42. Lu. ii. 37, 42. Acts iv. 22, al. Sept. and Class.; also John viii. 57, πεντήκοντα ἔτη οὐπω ἔχεις, 'thou art not yet 50 years old.' So the Latin *habere* as said of time, 'to pass, or have spent.'

Εὔ, adv. (prop. neut. of εὖς,) *well* or *good*. I. prop. with a verb, Eph. vi. 3, ἵνα εὖ σοι γένηται. Sept. Gen. xii. 13. Deut. iv. 40. Arr. Epict. ii. 5, 30. Mk. xiv. 7, εὖ ποιησαί τι, to benefit any one. Sept. and Class. Acts xv. 29, εὖ πράσσειν, to do right, act well, Sept. in 1 K. viii. 18. 2 K. x. 30. Jos. Ant. iv. 8, 38. Arr. Epict. iv. 6. Xen. Mem. iii. 9, 14.—II. without a verb, in commendations like Latin *euge, well!* Class. εὖγε, Matt. xxv. 21, εὖ, δοῦλε ἀγαθὲ, Lu. xix. 17. In comp. besides the above senses, it has the force of *intensity*, as in εὐπρόσδεδος, εὐτόνως, &c.

Εὐαγγελίζω, f. ἴσω, (εὐάγγελος, a messenger of good,) to bring glad tidings. announce good news. In N. T. it is used I. ACT. with acc. of pers. and acc. of thing impl. Rev. xiv. 6, εὐαγγ. τοὺς καθημέρους, and x. 7. Sept. with dat. as also in Dio Cass. lxi. 13. Polyæn. v. 7. The act. form not found in the earlier writers.—II. MIDD. in the N. T. and also in the Class. to announce, publish, as glad tidings, 1) gener. with acc. of thing, Acts x. 36. Rom. x. 15, ε. εἰρήνην: foll. by acc. of thing and dat. of pers. (the more usual construction,) Lu. i. 19, ἀπεστάλην εὐαγγελίσασθαι σοι ταῦτα, and ii. 10. Eph. ii. 17. 1 Th. iii. 6. Sept. Jos. and Class. With acc. of thing impl. Lu. iv. 18, ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς. Dem. 332, 9. 2) spec. as said of the announcement of the Gospel of Christ, and all that pertains to it, to proclaim or preach; the idea of glad tidings being, of course, every

where implied; and that in various phrases, as εὐαγγ. τὴν βασιλείαν τοῦ Θεοῦ, Lu. viii. 1, or absol. with βασιμ. implied, Lu. ix. 6. xx. 1. 3) εὐαγγ. Ἰησοῦν Χρ. or τὸν Κύριον Ἰησοῦν, Acts v. 42. xi. 20. xvii. 18, or with εὐαγγ. τὸν λόγον, τὴν πίστιν, &c. Acts viii. 4. xv. 35. Gal. i. 23, et al.—III. PASS. to be announced or published as glad tidings, 1) with a nomin. of the thing announced, Lu. xvi. 16, ἡ βασιλεία τοῦ Θεοῦ. Gal. i. 11, τὸ εὐαγγέλιον, 1 Pet. i. 25; with dat. of pers. 1 Pet. iv. 6. 2) with nom. of pers. Heb. iv. 2, καὶ γὰρ ἔσμεν εὐηγγ. καθάπερ κἀκεῖνοι. Sept. in 2 Sam. xviii. 31. So in respect to the Gospel, to have it preached, Matt. xi. 5. Lu. vii. 22, πτωχοὶ εὐαγγελίζονται.

Εὐαγγέλιον, ου, τὸ, (εὐαγγελος,) prop. the reward for good news, Hom. Od. xiv. 152. Aristoph. Eq. 661, and several times in Sept. In fact the word is no other than neut. of the adj. εὐαγγέλιος (on which see Steph. Thes.) with ὥρων understd. but sometimes signif. the glad tidings themselves, as Sept. in 2 Sam. xviii. 20. Aristoph. Plut. 765. Appian, vol. ii. p. 523, 84. 557, 33. 677, 77. Jos. B. iv. 11, 5. In N. T. it is said only of the glad tidings of God's erecting that spiritual and eternal kingdom foretold in Dan. ii. 44. vii. 13, sq. by the coming of the Messiah in the flesh, or the glad tidings in the Gospel, of the redemption of man from sin and death, through the merits and intercession of Jesus Christ our Saviour.—I. PROP. in the sense of glad tidings, viz. of salvation, every where except in the Epistles of St. Paul, e. gr. τὸ εὐαγγ. τῆς βασιλείας (τοῦ Θεοῦ) Matt. iv. 23. ix. 35. xxiv. 14. Mk. i. 14, et al. or meton. announcement of the Gospel through Christ, Mk. i. 1. Also εὐαγγ. τῆς χάριτος τοῦ Θεοῦ, i. e. as manifested in Christ, Acts xx. 24. Also the Gospel or glad tidings of salvation by Christ, Mk. viii. 35. x. 29. xvi. 15. Acts xv. 7. 1 Pet. iv. 17.—II. in the writings of St. Paul, the Gospel, i. e. 1) gener. the Gospel scheme, its doctrines, precepts, promises, &c. Rom. ii. 16, κατὰ τὸ εὐαγγ. μου, 'the Gospel which I preach,' and xi. 28. xvi. 25. 1 Cor. ix. 14, 18. xv. 1, et sæpe al.—III. by meton. the Gospel work, i. e. the preaching of the Gospel and the labour therein, Rom. i. 1, 9, 16. x. 16. 1 Cor. iv. 15. ix. 14. 2 Cor. ii. 12. viii. 18. Gal. ii. 7. Eph. vi. 15. Ph. i. 12. iv. 3, 15. 2 Th. ii. 14. 2 Tim. i. 8. Philem. 13.

Εὐαγγελιστής, ου, ὁ, (εὐ, ἀγγε-
λίζομαι,) prop. a messenger of good tidings. In N. T. an evangelist, preacher of the Gospel, meaning probably not a regular pastor in any particular place, but one of a sort of travelling preachers sent

out as assistants to the Apostles, to preach the Gospel and found churches, or execute some particular commissions connected therewith, Acts xxi. 8. Eph. iv. 11 (where see my note), 2 Tim. iv. 5.

Εὐαρεστέω, f. ἦσω, (εὐάρεστος, acceptable,) placeo, to please well, be well pleasing, with dat. Heb. xi. 5, 6, ε. τῷ Θεῷ. Sept. in Gen. v. 22, 24. Eccus. xlv. 16. Diod. Sic. xiv. 4. Mid. to be pleased with, take pleasure in, Heb. xiii. 16, τ. Συσταίς εὐαρεστεῖται ὁ Θεός.

Εὐάρεστος, ου, ὁ, ἡ, adj. (εὐ, ἀρέσκω,) well-pleasing, acceptable; with dat. expr. or impl. Rom. xii. 1, ε. τῷ Θεῷ, and xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Tit. ii. 9; foll. by ἐνώπιόν τινος instead of dat. Heb. xiii. 21. By ἐν with dat. of pers. ἐν Κυρίῳ, Col. iii. 20. Wisd. ix. 10, ε. παρὰ σοί.

Εὐαρέστως, adv. (εὐάρεστος,) acceptably, so as to please, Heb. xii. 28, and later Class.

Εὐγενής, ἑος, ὁ, ἡ, adj. (εὐ, γένος,) 1. PROP. well-born, of good family, 1 Cor. i. 26, εὐγενεῖς, and oft. in Class. Also honourable, as said of a person of rank and distinction, Lu. xix. 12. 1 Cor. i. 26. Job i. 3, & Class.—II. METAPH. noble-minded, intelligent, candid, equiv. to γενναῖος, Acts xvii. 11, εὐγενέστεροι. And so 4 Macc. vi. 5, μεγαλόφρων καὶ εὐγενής. Joseph. Ant. xii. 5, 4, οἱ δοκιμώτατοι καὶ τὰς ψυχὰς εὐγενεῖς, and sometimes in Class. as Plato 413, B. εὐγενοῦς ἦθους.

Εὐδία, as, ἡ, (εὐδιος, fr. εὐ, Διὸς gen. of Ζεὺς, the air or sky,) fair weather, (lit. fair sky,) Matt. xvi. 2, εὐδία, scil. ἔσται. So Xen. Hist. vi. 2, 17, we have εἰ εὐδία εἴη, &c.

Εὐδοκέω, f. ἦσω, (εὐ, δοκέω,) prop. to seem good, and by impl. to THINK good. Found only in later Gr. Hence with dat. to be well disposed towards any person, to favour him, Diod. Sic. xvii. 47. xiv. 61, or thing, to embrace and assent to it, 1 Macc. i. 43. Diod. Sic. iv. 23. xiv. 110, or to consent to it, Pol. ii. 38, 7, et sæpe al. In N. T. to think good, and take pleasure in any person. I. to view with approbation, to like, foll. by ἐν and dat. of pers. Matt. iii. 17. xvii. 5. Mk. i. 11. Lu. iii. 22. 1 Cor. x. 5. Heb. x. 38. By ἐν and dat. of thing, 2 Cor. xii. 10, εὐδ. ἐν ἀσθενείαις. 2 Th. ii. 12, εὐδ. ἐν τῇ ἀδικίᾳ. Sept. and Apocr. Pol. ii. 12, 3, ποιεῖται συνθήκας ἐν αἷς εὐδόκησε. Diod. Sic. vol. iii. p. 72, εὐδόκησε τῇ συνθήκῃ, and iv. 184. vi. 313. Foll. by εἰς with acc. of pers. Matt. xii. 18, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου. 2 Pet. i. 17. Foll. by acc. of thing, Heb. x. 6, 8, ὀλοκαυτώματα—οὐκ εὐδ. Sept.—II. in the sense of will or desire, foll. by infin. expr. or impl. and in two shades of

sense, 1) *gener. to be willing or ready to do a thing*, 2 Cor. v. 8, *εὐδοκοῦμεν μάλλον ἐκδημῆσαι ἐκ τοῦ σώματος*. 1 Th. ii. 8, ε. *μεταδοῦναι ὅ*. Ecclus. xxv. 16. 1 Macc. vi. 23. Pol. i. 8, 4, et *sepe*. 2) by impl. *to determine, resolve*, the idea of spontaneous bounty being implied, Rom. xv. 26, *εὐδόκησαν Μ. καὶ Ἀ.* 1 Th. iii. 1, *εὐδ. καταληφθῆναι*. Said of God, Lu. xii. 32, *εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλ.* 1 Cor. i. 21. Gal. i. 15. Col. i. 19. 1 Macc. xiv. 46, sq.

Εὐδοκία, *as, ἡ*, (*εὐδοκέω*), prop. 'a being well pleased with a thing;' implying approbation and good-will. In N. T. it denotes, I. PROP. *delight in any person*, and hence *favour*, Lu. ii. 14, *ἐν ἀνθρώποις εὐδ.* favour, i. e. on the part of God. So in Sept. and Ecclus. xi. 17. Of men, *good-will, kind intention*, Phil. i. 15, *δι' εὐδοκίαν*. And so Epigr. Adesp. 612, ed. Jacobs. By impl. *desire*, Rom. x. 1, *ἡ εὐδοκία—καρδίας*.—II. SPEC. in the sense of good pleasure, in which are included the ideas of *purpose* and *benevolence*, Eph. i. 5, 9, *κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ*. Phil. ii. 13. 2 Thess. i. 11. And so Matt. xi. 26. Lu. x. 21, *οὕτως ἐγένετο εὐδοκία ἔμ-προσθέν σου*.

Εὐεργεσία, *as, ἡ*, (*εὐεργέτης*), the primary sense of the word is that found in Hom. Od. xxii. 374, *well-doing*: 'Ὡς κακοεργίης εὐεργεσίῃ μέγ' ἀμείνων. But elsewhere in Class. it denotes a *benefiting* any one, or a *benefit done* to any one. And so Acts iv. 9, *ἐπὶ εὐεργεσία ἀνθρώπου ἀσθενοῦς*: also 2 Macc. vi. 13, and Ps. lxxvii. 14. The word only occurs elsewhere in N. T. at 1 Tim. vi. 2, *τῆς εὐεργεσίας ἀντιλαμβανόμενοι*; where, if referred, as it is by some Expositors, ancient and modern, to the *masters*, it will mean, 'those who are kind to them.' So frigid, however, is the sense thus arising, that it is *better*, with Bretschn. Rose, and others, to explain, 'those who partake of the benefits and blessings [of the Christian faith].' Yet this involves an ellipsis so harsh, that, after all, it is best to refer *τῆς εὐεργ.* to the *servants*, in this sense: 'Let them serve them the better, because those who possess the benefit [of their service] are believers and beloved [brethren].' This subaudition from the context is, indeed, suggested by the use of the *article*, which in the singular has always the force of *reference*.

Εὐεργετέω, *f. ἴσω*, (*εὐεργέτης*), *to do good, to benefit*, absol. Acts x. 33, *διήλθεν εὐεργετῶν*. Sept. Jos. and Class.

Εὐεργέτης, *ου, ὁ*, (*εὐ*, absol. *ἔργω*), prop. a verbal adj. as in Xen. Cyr. v. 3, 8,

ἀνδρὶ εὐεργέτῃ: but, in use, a subst. *benefactor*, as often in Class. In N. T. it is a title of honour, *benefactor*, corresponding to the Latin *pater patriæ*, Lu. xxii. 25, *οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται*.

Εὐθετος, *ου, ὁ, ἡ*, adj. (*εὐ, τίθημι*), prop. *well situated*, convenient for any purpose; foll. either by *eis* and acc. or its equiv. a dat. Diod. Sic. ii. 57, *πηγάς εἰς λουτρά εὐθέτους*. In N. T. fig. *fit, proper*, for any purpose, Lu. ix. 62, *οὐκ εὐθ. ἐ. εἰς τὴν βασ. τ. Θ.* So Nicolaus ap. Stob. xiv. p. 37, *οἶμαι δ' ἐμαντὸν εὐθετον τοῖς πράγμασι*. Also of things, Lu. xiv. 35, *οὕτε εἰς κοπρίαν εὐθετόν ἐστιν*. So Diosc. ii. 65, *εὐθετος εἰς ἀπόθεσιν*. Also, *useful* to any person, Heb. vi. 7, *βοτάνην εὐθ. ἐκείνοις*, &c.

Εὐθέως, adv. (*εὐθύς*), *straightway, immediately*, Matt. viii. 3. Mk. i. 31, et al. *sepe*. Sept. and Class.

Εὐθύδρομέω, *f. ἴσω*, (*εὐθύδρομος*, running straightforward,) prop. *to run straight, take a straight course*; in N. T. said of a ship, Acts xvi. 11. xxi. 1; foll. by *eis* and acc. of place, and so Philo, p. 102, 213.

Εὐθυμέω, *f. ἴσω*, (*εὐθυμος*), *to be cheerful, in good spirits*, Acts xxvii. 22, 25. Ja. v. 13. Plut. de Tran. 2 & 9. The earlier Class. use the mid. form.

Εὐθύμος, *ου, ὁ, ἡ*, adj. (*εὐ, θυμός*), prop. *well-disposed, kind-hearted*. In N. T. *cheerful*, Acts xxiv. 10. xxvii. 36. 2 Macc. xi. 26. Xen. Ag. viii. 2. Cyr. ii. 2, 27.

Εὐθύ'νω, *f. νῶ*, (*εὐθύς*), *to make straight*, trans. 1) prop. of a way, *to make straight and level*, John i. 23. 2) *gener. to guide any thing a straight way*; also, *to steer a vessel straight*, Lucian Dial. Mort. x. 10, *εὐθυνε. ὦ πορθμεῦ, τὸ πηδάλιον*. Eurip. Hec. 39. Hence in Ja. iii. 4, *ὁ εὐθύνων, the steersman*.

Εὐθύς, *εἰα, ὁ, ἡ*, adj. 1) prop. *straight*, Matt. iii. 3. Mk. i. 3. Lu. iii. 4 & 5, where see my notes. Sept. and Class. 2) fig. of the heart and life, *upright, sincere*, Acts viii. 21, *ἡ καρδία*. xiii. 10, *τὰς ὁδοὺς Κυρίου τὰς εὐθείας*. 2 Pet. ii. 15. Sept. As adv. of time, for *εὐθέως*, Matt. iii. 16. xiii. 20, et al. and Class.

Εὐθύτης, *τητος, ἡ*, (*εὐθύς*), prop. *straightness*, fig. *rectitude*, Heb. i. 8, *ράβδος εὐθύτητος*, equiv. for *ράβδος εὐθεία*.

Εὐκαιρέω, *f. ἴσω*, (*εὐκαιρος*), prop. *to have leisure*, lit. good time for doing any thing, 1) *gener.* Mk. vi. 31, *οὐδὲ φαγεῖν ἡκαίρουν*. Lucian ii. 433, *ἡκαίρουν ἐπινοεῖν τι τῶν κρειττόνων*. Absol. 1 Cor. xvi. 12, *ἐλεύσεται δὲ ὅταν εὐκαι-*

ρήση. Pol. xx. 9, 4, οὐκ ἔφασκεν εὐκαιρεῖν. 2) *spec.* with εἰς final, *to have leisure for*, and by impl. *to spend one's time in*, any thing, Acts xvii. 21, Ἀθ. εἰς οὐδὲν ἕτερον εὐκαιροῦν. ἢ λέγειν, &c. So Philo, p. 969, πλῆθος δ' ἐστὶν ἐνευκαιροῦν διαβολαῖς καὶ βλασφημίαις.

Εὐκαιρία, ας, ἡ, (εὐκαιρος,) *a fit time, opportunity*, Mk. xxvi. 16. Lu. xxii. 6, and Class.

Εὐκαιρος, ου, ό, ἡ, adj. *well-timed, opportune*, Mk. vi. 21, ἡμέρας εὐκ. Heb. iv. 16, and Class.

Εὐκαίρως, adv. *opportunately*, Mk. xiv. 11. 2 Tim. iv. 2, and Class.

Εὐκοπος, ου, ό, ἡ, adj. *easy to be done*; lit. 'of easy labour,' Pol. xviii. 1, 2, τοῦτο δὲ εὐκοπον, opp. to ἀδύνατον, Ecclus. xxii. 15. 1 Macc. xiii. 18. In N. T. occ. only in compar. neut. *easier*, Matt. ix. 5. Mk. ii. 9. x. 25. Lu. v. 23. xvi. 17, et al.

Εὐλάβεια, ας, ἡ, (εὐλαβής,) prop. and in Class. *circumspection, caution*, lit. 'fear of handling' any thing; and fig. *caution*, as to taking any thing in hand, Soph. Œd. Col. 115, ε. τῶν ποιουμένων: also by impl. the *avoiding* of it, Arist. Eth. iv. ε. τῶν αἰσχυρῶν: the *fear* of any thing, Jos. Ant. xi. 6, 9. Hdian. v. 2, 3, δι' εὐλάβειαν ἡσύχαζόντων, *timidity*, Wisd. xvii. 8. Prov. xxviii. 14. Hence the sense, 'fear of offending God,' *piety*; found only in the *later* Class. and even there with an adjunct, as Diod. Sic. vol. v. 215, ἡ πρὸς τὸ Θεῖον εὐλάβεια. Plut. Cam. 21, τὴν πρὸς τὸ Θεῖον εὐλ. Philo, p. 113, εὐλ. Θεοῦ μετὰ αἰδοῦς καὶ εὐλαβείας. In the N. T. the word is used without adjunct; as Heb. v. 7. xii. 28.

Εὐλαβέομαι, f. ἥσομαι, depon. pass. (εὐλαβής,) in the earlier Class. the term signifies *to be circumspect, or cautious, to beware* of any thing, and *avoid* it: in the later ones, as Polyb. and Diod. Sic. *to be afraid of* any thing or person, as Plut. Pericl. 7. Also with infin. as Soph. Œd. Tyr. 616, ε. πεσεῖν. Sept. Jos. and Apocr. Also foll. by μὴ and subj. 1 Macc. iii. 30, εὐλαβήθη μὴ οὐκ ἔχῃ, &c. So Acts xxiii. 10, εὐλαβηθεὶς μὴ διασπασθῇ. And so, as the words are understood by many, Heb. xi. 7, εὐλαβηθεὶς κατεσκεύασε κίβωτον. But the meaning there appears to be, not 'fear of the deluge,' but 'fear of God, and reverence to his word;' a sense of the word often found in the Sept. but rare in the Class.; though an example occurs in Plato, p. 879, Θεὸν εὐλαβούμενος: and Æschin. ap. Steph. Thes. εὐλαβεῖσθαι.

Εὐλαβής, εος, ό, ἡ, adj. (εὐ, λαβεῖν,) prop. *taking well hold of* any thing, so as

not to let it slip from one's grasp, Ælian An. iii. 13. Hence fig. *cautious, wary* of undertaking any thing, and circumspect in carrying it on, Arrian, Epict. ii. 1, 2; Hdian. vi. 9, 2; & thence *timid, fearful*, absol. So in Aristot. Demosth. Philo, & Plut. ap. Steph. Thes. Hence the term came to mean, as in N. T. Lu. ii. 25. Acts ii. 5. viii. 2, *par excellence*, 'one who fears God, a pious person;' a sense derived from the Hebrew idiom, and the character of the Mosaic law, in which the *fear* of God stands for the whole of the worship and service of God, see Ps. xxxiv. 11, as *love* does under the Gospel.

Εὐλογέω, f. ἥσω, prop. and in Class. *to speak well of, commend*: but in N. T. *to bless, trans.* and said I. of men towards God, *to bless*, i. e. praise and celebrate, with ascriptions of praise and thanksgiving. Lu. i. 64, εὐλογῶν τὸν Θεόν, and ii. 28. xxiv. 53. 1 Cor. xiv. 16. Ja. iii. 9, and often in Sept. and Apocr.; and so in Jos. Ant. vii. 14, 11.—II. of men in respect to men, and sometimes things, *to bless*, i. e. *to invoke God's blessing upon*, 1) with acc. of pers. expr. or impl. *to pray for any one's welfare*, Matt. v. 44, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. Mk. x. 16, ἡυλόγει αὐτὰ, scil. τὰ παιδία. Lu. ii. 34. vi. 28. xxiv. 50, et al. Sept. and Jos. Bell. vi. 5, 3. 2) with acc. of thing expr. or impl. in N. T. only used of food, or a meal, *to bless*, i. e. to ask the Divine blessing upon its use, Matt. xiv. 19. Mk. vi. 41. viii. 7. Lu. ix. 16. So of the Lord's Supper, Matt. xxvi. 26. Mk. xiv. 22. Lu. xxiv. 30. 1 Cor. x. 16.—III. of God or Christ in respect to men, *to bless*, i. e. to favour, prosper, and make happy, Eph. i. 3. Acts iii. 26. Heb. vi. 14. Sept. as Gen. xxiv. 1, 35. Pass. as in Philo, *to be blessed*, viz. of God, Gal. iii. 8, 9, and Sept. Pass. part. perf. εὐλογημένος, 'blessed and favoured of God,' *happy*. So it is said in joyful salutations, &c. espec. of the Messiah and his reign, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Matt. xxi. 9. Mk. xi. 9, sq. Lu. xiii. 35. John xii. 13, al. So Matt. xxv. 34, οἱ εὐλογημένοι τοῦ Πατρὸς μου. Lu. i. 28, and Sept.

Εὐλογητός, ου, ό, ἡ, adj. (εὐλογέω,) prop. of men, *blessed*. In N. T. used only of God, to signify *worthy of praise, adorable*, Mk. xiv. 61. Lu. i. 68, et al. Sept.

Εὐλογία, ας, ἡ, (εὐλογέω,) prop. and in Class. *commendation*, in N. T. *blessing*, I. from men towards God, *blessing or praise*, as expressed in ascriptions, implying also thanksgiving, Rev. vii. 12, ἡ εὐλογία—τῷ Θεῷ, and v. 12, sq. Ecclus. iii. 9. Jos. Ant. xi. 4, 2.—II. from men in respect to men and things, *blessing*, i. e. *benediction*, or invocation of good, viz. from

God, upon certain persons, Heb. xii. 17. Ja. iii. 10. Sept. in Gen. xxvii. 12, 35. Ecclus. iii. 8, 9. Jos. Ant. iv. 8, 44. Also upon things, 1 Cor. x. 16, τὸ ποτ. τῆς εὐλογίας δ' εὐλογοῦμεν, 'the cup of blessing,' i. e. consecration, drunk at the paschal supper. —III. by meton. *blessing*, i. e. favour conferred, *benefit*, *bounty*, 1) from God to men, Rom. xv. 29, ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. τοῦ Χρ. Gal. iii. 14, ἡ εὐλογία τοῦ Ἀβραάμ, 'the blessing promised of God to Abraham' and his seed. Eph. i. 3. 1 Pet. iii. 9. Sept. in Gen. xlix. 25. Heb. vi. 7. 2) from man to God, *gift*, *present*, 2 Cor. ix. 5, τὴν προκ. εὐλογίαν ὑμῶν. Sept. in Gen. xxxiii. 11, et al. Hence, by impl. *liberality*, spontaneous bounty, 2 Cor. ix. 5, ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, & ver. 6, ἐπ' εὐλογίαις, as adv. *liberally*, *bounteously*.

Εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὖ, μεταδίδωμι,) *ready to impart*, *liberal*, *bountiful*, 1 Tim. vi. 18. Marc. Ant. iii. 14, τὸ εὐμετάδοτον καὶ εὐποιητικόν.

Εὐνοέω, f. ἴσω, (εὖ, νοῦς,) prop. *to be well-minded*, or *well-disposed to*, *to be on friendly terms with*, Hdian. viii. 8, 11. Xen. Cyr. viii. 2, 1. Œc. xii. 5. At Matt. v. 25, ἴσθι εὐνοῶν τῷ ἀντιδίκῳ, it rather signifies, as we say, *to be friends with*, meaning, *to be reconciled to*.

Εὐνοια, as, ἡ, (εὐνοέω,) prop. *good-will*, a willing mind, as in Eph. vi. 7, μετ' εὐνοίας δουλ. But in 1 Cor. vii. 3, the word is used per euphem. as χάρις is in the Classical writers. Though εὐνοια is found in Jos. Ant. vii. 12, 4. xvi. 7, 3. xvii. 3, 1, and Dio Chrys. p. 52, and φιλότης in Hesiod, Theog. 126, 306.

Εὐνουχίζω, f. ἴσω, (εὐνοῦχος,) *to make any one an eunuch*; prop. Matt. xix. 12. Jos. Ant. x. 2, 2; fig. Matt. xix. 12.

Εὐνοῦχος, ου, ὁ, (εὐνή, a sleeping-place, and ἔχω,) prop. *keeper of the bed-chamber*; and hence, *eunuch*, one who has been emasculated; such persons alone being employed as the keepers of Oriental harems. In N. T. the term denotes, 1) prop. *eunuch*, Matt. xix. 12, as often in Sept. and Class. 2) fig. Matt. xix. 12, twice, of those impotent from birth, and also of those who live in voluntary abstinence. 3) by impl. *a minister of state*, Acts viii. 27, 34, 36, seqq. See my note on ver. 27.

Εὐοδόω, f. ὠσω, (εὐδός, well on a road,) prop. *to lead any one well on his way*, *direct his course*, Sept. Gen. xxiv. 27, ἐμέ τ' εὐώδωκεν K. εἰς οἶκον, &c. Theophr. de Caus. Plant. v. 6. Fig. *to prosper one's journey*; and gener. *to give one success*, Sept. Gen. xxiv. 21, 40. Nehem. ii. 20. In N. T. it occurs only

in pass. *to be led in a good way*, i. e. I. prop. *to have a prosperous journey*, Rom. i. 10, εὐπῶς—εὐοδώθήσομαι ἐλθεῖν πρὸς ὑμᾶς.—II. fig. *to be prospered*, i. e. to obtain a happy issue in any undertaking, 1 Cor. xvi. 2, Σησαυρίζων ὅτι εὐοδῶται. 3 John 2. Sept. and Hdot. vi. 73, εὐοδώθη τῷ Κλεομένει τὸ πρῆγμα.

Εὐπάρεδρος, ου, ὁ, ἡ, adj. prop. *sitting by*, in close attention on, i. e. *assiduous*, 1 Cor. vii. 35, in some Edd. πρὸς τὸ εὐπ. τῷ Κυρίῳ, equiv. to *assiduity*, *devotedness* to.

Εὐπειθής, εὖος, ὁ, ἡ, adj. (εὖ, πείθομαι,) *easily persuaded*, Ja. iii. 17, & Class.

Εὐπερίστατος, ου, ὁ, ἡ, adj. (εὖ, περὶ, ἵσταμαι,) lit. 'standing or stationed well around,' i. e. by impl. and fig. *easily besetting*, Heb. xii. 1, εὐπ. ἀμαρτίαν.

Εὐποιΐα, as, ἡ, (εὐποιέω,) lit. *well-doing*, *doing good*, *beneficence*, Heb. xiii. 16. Jos. and later Class.

Εὐπορέω, f. ἴσω, prop. and lit. *to be well off*, as to the means for effecting any projected purpose, Thuc. vi. 34, 44. Plato de Leg. vii. 791. Frequently, however, the term signifies 'to be well off as to (περὶ) any possession,' food, clothing, goods, &c. & espec. money; in which case the genit. is usually expressed; though sometimes implied, as Xen. Cyr. i. 6, 10. Mem. ii. 7, 4. Œcon. xx. 2, εὐπορεῖν, as opp. to ἀπορεῖν. So also, in the absolute constr. but in the passive form and depon. sense, Acts xi. 29, καθὼς ἡγόρευετο τὸ τίς, where, as often, the sense is, 'to have the means [of doing it], to be able to afford it;' for the idea of *wealth* is not necessarily to be supposed. So Musonius ap. Stob. Serm. p. 476, distinguishes between εὐπορος and πλούσιος, observing, that 'some men, when they cannot pretend poverty, ἀλλ' εὐποροὶ χρημάτων ὄντες, τινὲς δὲ καὶ πλούσιοι, yet go so far as not to educate their younger children, ἵνα τὰ προγενομένα εὐπορῇ μάλλον, that the elder may be the better provided for.' This depon. use of the word, though rare, is found in Lev. xxv. 26, 49. Pol. i. 66, 5. Luc. Bis Acc. 27. Aristot. Œcon. 2, and Theopomp. ap. Athen. 275.

Εὐπορία, as, ἡ, prop. 'the means for effecting any purpose,' espec. acquired *wealth*; as Acts xix. 25, and Class.

Εὐπρέπεια, as, ἡ, (εὐπρεπής, of becoming presence,) *comeliness*, *personal beauty*, Ja. i. 11. Sept. Pol. i. 4, 8. Arr. Epict. i. 8.

Εὐπρόσδεκτος, ου, ὁ, ἡ, adj. (εὖ, προσδέχομαι,) I. and lit. *well-received*, i. e. *approved*, *acceptable*, with dat. Rom. xv. 31. 1 Pet. ii. 5; absol. Rom. xv. 16. 2 Cor. viii. 12. Plut. ix. 196.—II. by

impl. *favourable*, as *καιρὸς εὖπρ.* 2 Cor. vi. 2, 'a time of favour.'

Εὐπρόσεδρος, ου, ὁ, ἡ, adj. synonym. with *εὐπάρεδρος*, *assiduous*. Hence τὸ *εὖπρ.* *assiduity, devotedness*, 1 Cor. vii. 35, where see my note.

Εὐπροσωπείω, f. ἦσω, (*εὐπρόσ-ωπος*, prop. well-faced, handsome; and fig. specious, Hdot. vii. 168,) fig. *to make a fair show*, Gal. vi. 12. So popular and plausible arguments are by the rhetoricians styled *εὐπρόσωπα*.

Εὐρίσκω, f. ἦσω, *to find*, trans. I. gener. to find without seeking, *to light upon, meet with*, 1) prop. and with acc. of pers. Matt. xviii. 28. John i. 42, sqq. et al.; with acc. of thing, Matt. xiii. 44. Lu. iv. 17, sq. et al. Sept. and Class. 2) fig. to find, i. e. *perceive, or learn by experience*, Matt. xii. 44. Lu. viii. 35, et al. sæpe, and in Class. frequently.—II. *to find*, i. e. *find out*, viz. by search or inquiry, *to discover*, prop. and absol. Matt. vii. 7, *ζητεῖτε, καὶ εὐρήσετε*. Also with acc. of pers. or thing, Mk. i. 37. Lu. ii. 45. John vii. 34. Acts v. 22, et al. sæpe, and Sept. and Class.—III. *fig.* in various senses, 1) *εὐρίσκειν Θεόν*, i. e. 'so to find out the way of pleasing God as to be accepted by him.' (See ἐκζητέω, III.) Acts xvii. 27, *ζητεῖν τὸν Θεόν, εἰ ἄρα γε ψιφη. αὐτὸν καὶ εὐρίεν*. Pass. in Rom. x. 20, *εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν*. 2) to find or *make out*; as said of the result of mensuration or computation, Acts xix. 19, *εὗρον ἀργυρίου μυριάδας πέντε, et xxvii. 28*. Xen. Cyr. viii. 2, 18. Hist. iii. 2, 10. 3) to find out mentally, *to invent, contrive*, Lu. v. 19. xix. 48. Acts iv. 21.—III. *mid. to find for oneself, to acquire, obtain*, Heb. ix. 12, *αἰωνίαν λύτρωσιν εὐράμενος*. Jos. Ant. i. 19, 1, *δόξαν ἀρετῆς εὐράμενος*, and Class. The act. in this sense often occurs in N. T. as Matt. x. 39, *ὁ εὐρών τὴν ψυχὴν αὐ.* xi. 29. Lu. ix. 12, *εὐρ. ἐπισιτισμόν*. John xxi. 6. Acts vii. 46. Rom. iv. 1. Heb. xii. 17. Rev. ix. 6. Sept. and Class. By Hebr. in the phrase *εὐρίσκειν χάριν παρὰ τῷ Θεῷ*, 'to obtain favour and acceptance with God,' Lu. i. 30. Acts vii. 46. So *εὐρεῖν ἔλεος παρὰ Κυρίου*, 2 Tim. i. 18; absol. Heb. iv. 16. Sept.

Εὐροκλύδων, ωνος, ὁ, *Euroclydon*, a tempestuous wind prevailing in the Levant, and so called from *εὐρος* and *κλύδων*, an obsolete adj. from *κλύζω*, meaning lit. *an East-souser*, or wave-stirring Easter, the *τυφῶν* of the ancients, and the *Tuffone* of the moderns; so called from its two peculiar properties, 1) as coming principally from the East; 2) as exciting the waves to a great height;

which is usual in the Mediterranean with Easters. Acts xxvii. 14. See more in my note in loc.

Εὐρύχωρος, ου, ὁ, ἡ, adj. (*εὐρύς, χῶρος*,) prop. *broad-spaced, broad, spacious*, as *ἡ ὁδός*, Matt. vii. 13. Sept. and Joseph.

Εὐσέβεια, ας, ἡ, (*εὐσεβής*,) in Class. 'a dutiful reverence' both towards God and our parents; in N. T. it is confined to the former, and may be rendered *godliness*, Acts iii. 12. 1 Tim. ii. 2, et al. sæpe, also in Sept. & Apocr. and Jos. Ant. iii. 2, 3, and oft. in Class. In 1 Tim. iii. 16, *μέγα ἐστὶ τὸ τῆς εὐσεβ. μυστήριον*, the sense is, 'the doctrine of piety in the Gospel,' i. e. by meton. 'the Gospel scheme,' so named because piety towards God is the foundation of it. Thus Jos. c. Ap. i. 12, *ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσέβεια*, meaning, 'the form of religion.' Ant. xviii. 5, 3, fin. *οὐδὲ ἄλλη τις ἀλήκη τῶν ἐν ἀνθρώποις ἐπιτετευγμένων, δίχα τῶν πρὸς τὸ Θεῖον εὐσεβειῶν*, meaning, 'the various forms of religion in the world.'

Εὐσεβέω, f. ἦσω, (*εὐσεβής*,) prop. *to be εὐσεβής*, 'to entertain a reverential and dutiful feeling' towards any one, trans. I. as regards God, *to reverence, worship*, Acts xvii. 23, *ὃν εὐσεβείτε*. Xen. Hist. i. 7, 10. Jos. Ant. x. 3, 2, *εὐσ. τὸν Θεόν*.—II. as respects parents, 1 Tim. v. 4, *εὐσ. τὸν ἴδιον οἶκον*. And so in Class., where, however, the acc. is governed of *πρὸς*, *περὶ*, or *εἰς*.

Εὐσεβής, ἑός, ὁ, ἡ, adj. (*εὖ, σέβεσθαι*, which prop. signifies 'to agitate oneself, to tremble,' and when foll. by an acc. 'to tremble at any one's presence,' and, like the Latin *tremo*, 'to dread,' and then again by impl. 'to reverence,' as in our law phrase, 'the king's dread majesty,') the primary sense of this word is 'the quality of feeling reverence' for those to whom it is due, as God, or one's parents; but in N. T. it is used only of the former mode, lit. signifying, *pious, devout*, Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. Sept., Apocr., and Class.

Εὐσεβῶς, adv. *piously, religiously*, 2 Tim. iii. 12. Tit. ii. 12. Jos. and Class.

Εὐσημος, ου, ὁ, ἡ, adj. (*εὖ, σῆμα*,) lit. *well-marked*, or 'easy to be distinguished by certain marks;' & hence, 'easy to be recognised and known,' Pol. x. 44, 3. Theoph. C. Pl. iii. 8, 2. In N. T. said fig. of speech, *distinct*, 'easy to be understood,' 1 Cor. xiv. 9, *εὐσημου λόγον*. So Porphy. de Abstin. iii. 4. Sext. Emp. adv. Arithm. 18, and in the physical sense, Plut. p. 564, *φωνὰς ἀσήμους*.

Εὐσπλαγχνος, ου, ὁ, ἡ, adj. (*εὖ, σπλάγγχρον*,) *tender-hearted, compassionate*, Eph. iv. 32. 1 Pet. iii. 8, and Apocr.

The word occurs in Class., but in a very different sense.

Εὐσχημόνως, adv. (εὐσχήμων,) in Class. *decorously, becomingly*, so as not to violate modesty or propriety in any way. In N. T. it is used, 1 Cor. xiv. 40, of the mode of conducting public worship, *decently, decorously*, and also Rom. xiii. 13, *creditably*, as Xen. Mem. iii. 12, 4. At 1 Th. iv. 12, it is used of life and conduct, such as *becometh* those professing godliness. There is nothing that exactly corresponds to this in the Class. The nearest approach to it is in Stob. Eclog. Phys. vol. ii. 144, Heer. *κάν λέγωμεν ἀδιάφορα τὰ σωματικά πρὸς τὸ εὐσχημόνως ζῆν, ἐν ᾧ πάρεστι τὸ εὐδαιμόνως*.

Εὐσχημοσύνη, ης, ἡ, (εὐσχήμων,) prop. *becomingness* as to dress or general appearance; and sometimes used of *decorum of manners*. In N. T. 1 Cor. xii. 23, it is used of the decorous dressing of the body.

Εὐσχήμων, ονος, ὁ, ἡ, adj. (εὐ, σχῆμα,) prop. and lit. *well off* as to the *σχῆμα*, or to external figure, form, and general appearance. Hence, *comely*, as applied both to persons and things, I. *prop.* as said of the former; in N. T. it is used prop. 1 Cor. xii. 24, *τὰ εὐσχήμονα μέλη*. Xen. Cyr. i. 17.—II. *metaph.* τὸ εὐσχημον, *decorum, propriety*, 1 Cor. vii. 35, and Class.—III. of *persons*, fig. 'of good *σχῆμα*,' i. e. rank, condition, and the figure one makes (see Xen. Econ. ii. 4); hence, *honourable, noble, &c.* Mk. xv. 43, ε. *βουλευτής*. Acts xiii. 50, *γυναικας τὰς εὐσχ.* and xvii. 12, *γυναικῶν τῶν εὐσχ.*

Εὐτόνως, adv. (εὐτονος, fr. εὐ, τείνω, to stretch a cord,) *intensely, i. e. strenuously, vehemently*, Lu. xxiii. 10. Acts xviii. 28. Sept. and Class.

Εὐτραπελία, ας, ἡ, fr. εὐτράπελος, prop. *well-turned*, and fig. *facetious, witty*, 'who can readily turn his discourse' to a present occasion, for the purpose of exciting merriment. See Aristot. Eth. iv. 8, and Aristoph. Vesp. 467. As, however, such may be done either to a good or an evil purpose, so the thing itself, *εὐτραπελία*, according as it kept within due bounds or not, admits of a *good* or a *bad* sense. Hence in the Class. it is used I. in a *good* sense, to denote *wit, pleasantry*, as Plato p. 563, *εὐτραπελίας τε καὶ χαριεντισμοῦ ἐμπέπλανται*. So in Arist. Eth. ii. it is said, *περὶ τὸ ἡδὺ τὸ ἐν παιδιᾷ, ὁ μὲν μέσος* (he who keeps in due medium) *εὐτράπελος, καὶ ἡ διάθεσις, εὐτραπελία· ἡ δὲ ὑπερβολή, βωμολοχία· καὶ ὁ ἔχων αὐτήν, βωμόλοχος· ὁ δὲ ἐλλείπων ἀγροικός τις*, 'a boorish person.'—Also II. in a *bad* sense, for *scurrility, buffoonery*, coarse and even obscene

jesting. So Isocr. Areop. 18, *τοὺς εὐτραπέλους καὶ σκώπτειν δυναμένους, οὓς νῦν εὐφρεῖς προσαγορεύουσιν*. Aristot. Eth. i. 31. Endem. iii. *οἱ βωμόλοχοι εὐτράπελοι προσαγορεύονται*, namely, by an Attic ὑποκορισμός, or calling bad things by good names. See my note on Thuc. iii. 82, 4. So in N. T. at Eph. v. 4, we have *καὶ αἰσχρότης καὶ μωρολογία, ἡ εὐτραπελία*.

Εὐφημία, ας, ἡ, (εὐφημος,) in Class. *the using of words of good omen*; but in N. T. *good report, good fame*, 2 Cor. vi. 8, *διὰ δυσφημίας καὶ εὐφημίας*. And so Ælian V. H. iii. 47, *ἡ εὐφημία ἡ καλοῦσα αὐτὸν χρηστὸν, οὐδὲν ὠφέλησεν*. Alciph. Ep. i. 39. Hdian. i. 7, 11. Plut. vi. 462.

Εὐφημος, ον, ὁ, ἡ, adj. (εὐ, φῆμη,) prop. *well-spoken*. Hence, by impl. of *favourable import*; also, of words, *laudatory*, as Pol. xxxi. 14, 1, *λόγος ε.* In N. T. (of actions) of *good report, laudable*, and so Anthol. Gr. iv. p. 183, *αἰσχρὰν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένην*.

Εὐφορέω, f. ἦσω, (εὐφορος, fertile,) *to bear well, yield abundantly*, as said of ground, Lu. xii. 16, *εὐφόρησεν ἡ χώρα*. Jos. Bell. ii. 21, 2, et al.

Εὐφραίνω, f. αὐῶ, (εὐφρων, cheerful,) *to gladden, cause to rejoice*, trans., also mid. and aor. I. pass. in mid. signif. *to be glad, rejoice*, intrans. I. *gener.* in act. 2 Cor. ii. 2, *τίς ἐστὶν ὁ εὐφραίνων με*; Sept. and Class. Mid. Lu. xv. 32, *εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει*. Acts ii. 26. Rom. xv. 10. Rev. xi. 10. xii. 12, et al. Sept. and Class.—II. *spec.* as connected with feasting, mid. *to rejoice, make merry*, Lu. xii. 19, *φάγε, πίε, εὐφραίνου*, and xv. 23, 24. Sept. and Class. Hence, by impl. simply *to feast*, Lu. xv. 29, where see my note.

Εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts ii. 28. xiv. 17. Sept. and Class.

Εὐχαριστέω, f. ἦσω, (εὐχάριστος,) prop. and in earlier writers, *to show oneself grateful*, i. e. to requite a favour; equiv. to *διδόναι χάριν*: but in later Gr. and N. T. *to give thanks, to thank*, equiv. to *εἰδέναι χάριν*, 'to feel and express one's gratitude to any one,' Lu. xvii. 16, *εὐχαριστῶν αὐτῷ*. Rom. xvi. 4. Jos. Ant. xiv. 10, 7. Plut. de Garr. 7, fin.; elsewhere in N. T. only used in reference to God, 1) in the sense *to give thanks* to Him, usually foll. by τῷ Θεῷ, &c., and also other adjuncts, as prepositions, or conjunctions, &c. Lu. xviii. 11. John xi. 41. Rom. i. 8. vii. 25, et al. sæpe; but sometimes absol. as in Eph. i. 16. 1 Thess. v. 18. Pass. with acc. 2 Cor. i. 11, *ὑμᾶς εὐχαριστηθῇ τὸ χάρισμα*. Apocrypha, Philo, Joseph., and later Class. 2) as

said of giving God thanks before meals, &c. foll. by τῷ Θεῷ, Acts xxvii. 35. Rom. xiv. 6; absol. Matt. xv. 36. Mk. viii. 6. xiv. 23. John vi. 11, 23. 1 Cor. x. 30, et al. By impl. to praise or worship, for εὐλογεῖν, Rom. i. 21. 1 Cor. xiv. 17.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) prop. *gratitude, thankfulness*, Acts xxiv. 3. Philo p. 231, 651. Pol. viii. 14, 8. Joseph. Ant. iv. 8, 26. In St. Paul's Epistles and Apocalypse, *thanksgiving, thanks*, i. e. 'the expression of gratitude to God,' 1 Cor. xiv. 16. 2 Cor. iv. 15. ix. 11, sq. Phil. iv. 6. Col. ii. 7. iv. 2. 1 Th. iii. 9. 1 Tim. ii. 1. iv. 3, 4. On the sense at Eph. v. 4, see my note there.

Εὐχάριστος, ου, ό, ἡ, adj. (εὖ, χαριζομαι,) prop. and in Class. *grateful*, i. e. *pleasing and acceptable*, Xen. Cyr. ii. 2, 1. In N. T. *grateful*, i. e. *thankful*, to God, Col. iii. 15, see my note. Jos. Ant. xvi. 6, 2. Xen. Cyr. viii. 3, 19.

Εὐχή, ἡς, ἡ, (εὐχομαι,) I. *prayer*, to God, Ja. v. 15. Sept. in Job xvi. 17. Prov. xv. 9, and Class.—II. *a vow*, as said in N. T. of the vow of a Nazarite, Acts xxi. 23, where see my note. So Sept. in Num. vi. 2, 21. Acts xviii. 18, *κεράμενος τὴν κεφαλὴν ἐν Κ.* εἶχε γὰρ εὐχὴν, meaning *votum civile*, on which see my note in loc.

Εὐχομαι, f. *ξομαι*, dep. mid. This word bears, in the Class. writers, various senses, though closely connected together; of which the primary one seems to be that assigned by Hemsterhuis, who traces its origin from the obsolete εὐχω, which he says meant *peto, postulo*, in the mid. εὐχομαι; and in the latter of those senses, *sibi postulo, arrogo*, (whence *gloriarī*.) and also to *solemnly aver or affirm*, claiming belief to one's words; whence to *promise*: in the former, 'to seek for oneself,' *long for*, 'anxiously wish for,' any thing; whence, to *pray* for any thing. The two last senses, viz. to *pray for*, and to *earnestly wish for*, are alone found in the N. T. I. to *pray* to God, foll. by dat. τῷ Θεῷ, Acts xxvi. 29, by πρὸς τὸν Θεόν, 2 Cor. xiii. 7, absol. and by ὑπὲρ τίνος, Ja. v. 16. Sept. & Class.—II. to *wish for, desire earnestly*, with acc. and infin. Acts xxvii. 29, *ἠύχοντο ἡμέραν γενέσθαι*. Rom. ix. 3. 3 John 2; with acc. τοῦτο, 2 Cor. xiii. 9. Sept. and Class., espec. Plato.

Εὐχρηστος, ου, ό, ἡ, adj. (εὖ intens. *χράσμαι*.) *very useful*, 2 Tim. ii. 21. iv. 11. Philem. 11. Sept. and Class.

Εὐψυχέω, f. ἥσω, (εὐψυχος,) prop. to be bold or brave, and fig. to be in good spirits, Phil. ii. 19. Anthol. Gr. iv. 275.

Εὐωδία, ας, ἡ, (εὐώδης, fr. ὄζω, pf. ὄδωδα,) prop. *good odour, fragrance*, Eccclus. xxiv. 15. Xen. Conv. ii. 3. In N. T.

only fig. of persons or things, 'well-pleasing, or acceptable to God,' 2 Cor. ii. 15, *Χριστοῦ εὐωδία ἐσμὲν*, where see note. Eph. v. 2, *εἰς ὁσμὴν εὐωδίας*. Phil. iv. 18, *ὁσμὴν εὐωδίας, θυσίαν δ.* Hebr. for *fragrant odour*. Sept. Lev. i. 9, 13, 17. Num. xxviii. 13, and oft.

Εὐώνυμος, ου, ό, ἡ, adj. (εὖ, ὄνομα,) prop. of good name, honoured, renowned, Hes. Theog. 409. Pind. Ol. ii. 3, and oft. Or, *having an auspicious name*. Hence, of good omen, used by euphem. instead of ἀριστερὸς, the left, which was a word of ill omen; all omens on the left being sinister, or regarded as unlucky. In N. T. the left, said chiefly of the left hand, opp. to the right, Matt. xx. 21, 23. Mk. x. 37, 40. xv. 27; of the left foot, Rev. x. 2.—Adverbially, Acts xxi. 3, *καταλιπόντες αὐτὴν εὐώνυμον*, 'on the left hand.' Sept. and Class.

Ἐφάλλομαι, f. αλοῦμαι, (ἐπὶ, ἄλλομαι,) to leap upon, or against, foll. by ἐπὶ with acc. Acts xix. 16, *ἐφαλλόμενος ἐπ' αὐτοὺς*, 'springing upon.' In Pind. Nem. vi. 85, *εἰς Αἰθίοπας ἐπάλτο*, & Homer often; foll. by dat. of pers. And so Plut. vi. 526.

Ἐφάπαξ, adv. (ἐπὶ, ἅπαξ,) lit. *at once*, i. e. 1) 'once for all,' Rom. vi. 10. Heb. vi. 27. ix. 12. x. 10. 2) *at once*, i. e. not at several times, 1 Cor. xv. 6.

Ἐφευρετής, ου, ό, (ἐφευρίσκω, to find out any thing,) *an invention or device*, Rom. i. 30, *ἐφ. κακῶν*. So Philo, p. 968, *κακῶν εὐρέται*.

Ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in Class. In Sept. it is used prop. of the *daily service* of the priests in the Temple, 2 Chron. xiii. 10. 1 Esd. i. 16. In N. T. meton. *a course or class*, into which the priests were divided for the daily service of the Temple, each continuing for a week at a time, Lu. i. 5, 8, *ἐν τῇ τάξει τῆς ἐφ.* where see my note.

Ἐφήμερος, ου, ό, ἡ, adj. (ἐπὶ, ἡμέρα,) prop. *for a day*, ό ἐφ' ἡμέραν ὦν, 'ephemeral.' In N. T. *daily*, 'sufficient for the day,' Ja. ii. 15, *τῆς ἐφημέρου τροφῆς*. Diod. Sic. iii. 32, *τὰς ἐφημέρους τροφάς*.

Ἐφικνέομαι, f. ἱξομαι, to come to, arrive at, foll. by ἄχρι with gen. 2 Cor. x. 13; by εἰς with acc. 2 Cor. x. 14, et Class.

Ἐφίστημι, f. ἐπιστήσω, trans. to place upon or over, to set over. In N. T. the word occurs only in the intrans. form, (act. aor. 2, ἐπίστην; perf. part. ἐφεστώς; and mid. ἐφίσταμαι,) I. prop. to place oneself upon or near, to stand by or near. 1) gener. Lu. ii. 38, *καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα*. Acts xxii. 13, 20; with dat. of pers. Acts xxiii. 11; with ἐπὶ τι, Acts x. 17. xi. 11; with ἐπάνω τίνος, to stand by

and over, Lu. iv. 39. Sept. and Class. 2) as implying also approach, *to come and stand by, to come to or upon*, any person or place, Lu. xx. 1, ἐπέστησαν οἱ ἀρχιερεῖς, and x. 40, and Class. So also, with the idea of sudden appearance, Acts xii. 7, ἄγγελος Κυρίου ἐπέστη: with dat. Lu. ii. 9. xxiv. 4. Class. In a *hostile* sense, *to come upon*; gener. Acts vi. 12. xxiii. 27; with dat. Acts iv. 1. Jos. Ant. vii. 11, 1. —II. fig. 1) of persons, *to stand fast by*, i. e. be instant, pressing, 2 Tim. iv. 2, ἐπιστηθὶ εὐκαίρως ἀκαίρως scil. κηρύσσω τὸν λόγον. Demosth. 70, 16, διὰ τοῦτ' ἐγρήγορεν, ἐφέστηκεν. 2) of things, as evils, *to come upon, befall*, Lu. xxi. 34. 1 Th. v. 3; of a tempest, Acts xxviii. 2. Jos. Ant. ii. 4, 3. Wisd. vi. 5, 8; ζῆφος, Pol. xviii. 3, 7. In the sense, *to impend*, 'be close at hand,' 2 Tim. iv. 6, ὁ καιρὸς ἐφέστηκεν. Demosth. 287, 5.

Ἐχθρα, as, ἡ, (prop. fem. of adj. ἐχθρός,) *enmity, hatred*, Lu. xxiii. 12. Gal. v. 20. Eph. i. 15, 17. Ja. iv. 4. Sept. & Class. In Rom. viii. 7, ἔχθρα εἰς Θεὸν means, 'is in a state of enmity against God.'

Ἐχθρός, ὁ, ὄν, (ἐχθος, fr. ἔχθειναι, to stick close to, q. d. 'deeply-seated ill-will,') 1) pass. *hated, hateful*, an object of enmity, Rom. xi. 28, ἐχθροὶ δι' ὑμᾶς. Class. 2) act. *hating, hostile*, I. as *adj.* Matt. xiii. 28, ἐχθρὸς ἄνθρωπος. Rom. v. 10, ἐχθροὶ ὄντες. Col. i. 21. Sept. and Class. —II. as *subst.* ὁ ἐχθρός, *an enemy*, 1) gener. and foll. by gen. of pers. Matt. v. 43, sq. x. 36, et al. sæpe. Sept. & Class.; with gen. of thing, Acts xiii. 10. Sept. oft. and Class. 2) spec. of the adversaries of the Messiah, Matt. xxii. 44. Mk. xii. 36. Lu. xx. 43. Acts ii. 35. 1 Cor. xv. 25, et al. or of God, Jas. iv. 4. Also, ὁ ἐχθρός, said *κατ'* ἐξοχήν of Satan, Lu. x. 19. Matt. xiii. 39.

Ἐχιδνα, ης, ἡ, (ἐχ-ις & κίδνα fr. κιδνός, small,) *a viper*; lit. a little serpent, Acts xxviii. 3, and Class.; fig. of *wicked men*, γεννήματα ἐχιδνῶν, Matt. iii. 7. xii. 34. xxiii. 33. Lu. iii. 7, Class.

Ἐχω, f. ἔξω, *to have or hold*, implying continued possession, I. PROP. and PRIM. *to have or hold in the hands*, Rev. i. 16, ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑ. vi. 5. x. 2. xvii. 4. Hom. Il. i. 14, ἐν χερσὶν ἔχων, et al. sæpe, and sometimes in the other Class. So, by impl. Matt. xxvi. 7. Heb. viii. 3. Rev. iii. 1, et al. II. GEN. and most freq. *to have*, i. e. *possess*, 1) with the accus. of the *things* in one's possession, power, charge, &c. and that whether gener. as *property*, Matt. xiii. 12. xix. 21, et al. (sometimes left underst. as ἔχειν or μὴ ἔχειν) or spec. as *estates*, or inheritances, produce, or personal property, as clothes, arms, furniture, provi-

sions, &c., and also of the members of the body; also of power, faculty, dignity, John iv. 44. vi. 68, &c. or any advantage, benefit, &c. Matt. v. 46; favour with, Acts ii. 47; faith as a gift, Rom. xiv. 22; eternal life, as a free gift, John iii. 36. vi. 40, et al.; of a law, John xix. 7. 1 Cor. vii. 25; of age, or years, John viii. 57. ix. 21; of a ground of complaint against any one, Matt. v. 23. Acts ix. 38. xxiv. 19, et al.; or of reply, 2 Cor. v. 12. By impl. with the idea of charge, trust, &c. Rev. i. 18, ἔχω τὰς κλεῖς τοῦ θανάτου, and xii. 12, ἔχ. θυμὸν μ. and xv. 1, 6, ἔ. πληγὰς. Dem. 1153, 4. In the sense *to have at hand*, 'ready,' 1 Cor. xiv. 26, with acc. of pers. implying some special relation or connexion, 1) gener. and simply, as of husband or wife, Matt. xiv. 4, et al.; brothers, Lu. xvi. 28; children, Tit. i. 6; widows, 1 Tim. v. 16, et al. 2) where the subject is *a thing*, *to have*, implying the existence of something *in*, i. e. in connexion with, the subject, Matt. xiii. 5, διὰ τὸ μὴ ἔχειν βάθος γῆς. Lu. xi. 36. xx. 24. Acts i. 12. 1 Cor. xii. 23. 1 Tim. iv. 8. 2 Tim. ii. 17. Heb. ix. 8. Ja. i. 4. Rev. iv. 7. —III. used of what any one is said to have *in*, or *on*, *by*, or *with*, himself, i. e. of any condition or state external or internal, in which any one is, 1) gener. of any obligation, duty, Acts xxi. 23, εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, and xviii. 18. Rom. xii. 4, ἔ. προᾶξιν. 2 Cor. iv. 1, ἔ. διακονίαν. Phil. i. 30, & Col. ii. 1, ἔ. ἀγῶνα. Lu. xii. 50, ἔ. βάπτισμα. Of sin, guilt, &c. ἀμαρτίαν ἔχειν, John ix. 41. ἔγκλημα, Acts xxiii. 29. κρίμα, 1 Tim. v. 12. Of effects or results, dependent on the subject, as a cause or antecedent, Heb. x. 35, ἥτις ἔχει μισθαποδοσίαν, 'has, or brings with it, reward.' 2) of any condition or affection of body or mind, where one is said *to have*, i. e. sustain or bear, such or such an affection, &c. whether of the *body*, as in the case of disease or infirmity, so ἔχ. μαστίγας or ἀσθενείας, Mk. iii. 10, Acts xxviii. 9. Heb. vii. 28. δαιμόνιον ἔχ. 'to have a devil,' namely, inflicting disease, Matt. xi. 18. Mk. iii. 22, 30. ix. 17. Lu. xiii. 11. Acts xvi. 16. xix. 13; or of the *mind*, as τὴν ἀγάπην τοῦ Θεοῦ ἔχειν, John v. 42. xiii. 35. ἀνάγκην, Lu. xiv. 18. xxiii. 17. So *χρεῖαν* ἔχειν, *to be in want of*, Matt. vi. 8. Lu. v. 31, et al. sæpe; *χάριν* ἔχ. τινί, *gratias habere, to thank*, Lu. xvii. 9. 1 Tim. i. 12, and Class. By an inversion of subject and predicate, such an affection is in the Class. often said *to have* or *possess* a person, Hom. Il. xviii. 247, and oft. Hdot. iv. 115, φόβος. And so Mk. xvi. 8, εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. 3) of things which any one has *in*, *on*, or *about* himself, involving the idea of carrying in oneself, as ἐν γαστρὶ ἔχειν, Matt. i.

18. Rev. xii. 2, and fig. 2 Cor. i. 9. iv. 7. Phil. i. 7. So *on* oneself, as *garments*, *arms*, 'to wear, or bear,' Matt. iii. 4, ἔνδυμα. John xii. 6, τὸ γλωσσόκομον, and xviii. 10, μάχαιραν. Rev. ix. 17, θώρακας. Fig. of persons, *wearing* an appearance, Col. ii. 23. 2 Tim. iii. 5. Rev. iii. 1. 4) in the sense to *contain*, i. e. to have within itself, Heb. ix. 4. Rev. xxi. 11. Fig. ῥίξαν ἐν ἑαυτῷ, Matt. xiii. 21. Mk. iv. 17.—IV. fig. and intens. *to have firmly*, i. e. in mind, *to hold to*, *to hold fast*, 1) gener. of things, John xiv. 21, ὁ ἔχων τὰς ἐντολάς μου. 1 Cor. xi. 16. Phil. iii. 9, et al.; also of persons, as ἔχειν Θεόν, τὸν Πατέρα, τὸν Υἱόν, *to hold fast* to them, 'hold them in devoted affection,' 1 John ii. 23. v. 12. 2 John 9. 2) by impl. *to hold* or 'regard as,' *account*; with acc. of pers. and noun in appos. Matt. xiv. 5, ὡς προφ. αὐτὸν εἶχον, and xxi. 26, 46. Mk. xi. 32. Isocr. p. 239, τινὰς οὖν ἔχω πεκαϊδευμένους.—V. foll. by infin. with an acc. as τί, οὐδὲν, &c. namely, ἔχω—τί ὥστε εἰπεῖν or ποιῆσαι, i. e. by impl. 'I am able to say or do something,' I CAN, implying only an objective or external ability, and so differing from δύναμαι: usually with infin. aor. Lu. vii. 40, ἔχω σοι τί εἰπεῖν, and xii. 4, μὴ ἐχόντων—τί ποιῆσαι. Acts iv. 14. xxiii. 17, sq. xxv. 26. xxviii. 19; with infin. pres. 2 John 12. And so in Class. More direct is the sense *to be able*, *I can*, where the acc. is suppressed, Matt. xviii. 25, μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, 'not having wherewithal to pay,' pres. John viii. 6, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. i. 15. So in Class. as Xen. Mem. ii. 7, 11, οὐχ ἔζω ἀποδοῦναι. Sometimes the infin. is suppressed, as Mk. xiv. 8, ὁ ἔσχεν αὐτὴ (ποιῆσαι), ἐποίησε. Acts iii. 6, & Class.—VI. intrans. or with ἑαυτόν, &c. implied, always with an adv. or adverb. phrase, *to have oneself*, i. e. to be circumstanced so or so, *to be*; e. gr. ἐτοίμως ἔχειν, *to be ready*, Acts xxi. 13. 2 Cor. xii. 14. Ælian V. H. iv. 13. ἐσχάτως ἔχειν, *to be in extremity*, Mk. v. 23. κακῶς ἔχειν, *to be sick*, Matt. iv. 24. Lu. vi. 2. Xen. Œcon. iii. 11. καλῶς ἔχειν, *to be well*, namely, after being ill, Mk. xvi. 18. John iv. 52. οὕτως ἔχειν, *to be so*, Acts vii. 1. πῶς, xv. 36. ἄλλως, 1 Tim. v. 25, and so Class. Acts xxiv. 25, τὸ νῦν ἔχον ('for the present') πορεύου: and so in Class.; foll. by ἐν and dat. adverbially, John v. 5, 6, ἐν ἄσθενειᾳ ἔχειν. 2 Cor. x. 6. So of place, ἔχειν ἐν, 'to be in a place,' John xi. 17, ἔχ. ἐν τῷ μνημείῳ. Jos. Ant. vii. 1, 1.—VII. mid. ἔχομαι, *to hold oneself upon*, or *to hold by*, *adhere* to a person or thing, Hom. Od. xi. 346; also *to be contiguous* to any place, foll. by gen. Hdot. iv. 169. Thuc. v. 67. In N. T. only occ. in partic. ἔχο-

μενος, η, ου, 'next in place,' *adjacent*, Mk. i. 38. εἰς τὰς ἐχόμενας κωμοπόλεις. Jos. Ant. vi. 1. 1. Xen. Mem. iii. 5, 10. Of time, τῇ ἐχόμενῃ, suppl. ἡμέρα, expr. Acts xxi. 26. τῷ δὲ ἔχ. σαββ. xiii. 44, et al. Sept. Apocr. Jos. and Pol. iii. 112, 1. Fig. Heb. vi. 9, τὰ ἐχόμενα σωτηρίας, 'things closely connected with salvation.' So Lucian, Herm. 69, ταῦτ' ἐλπίδος ἐχόμενα λέγεις.

"Εως, prop. and prim. adv. but in the later writers also prepos. with gen. In N. T. I. ADV. in two senses: 1) *until*, i. e. *so long as*, *until*, i. e. 'unto such a time,' marking the continuance of an action up to the time of another action, and foll. by the indic. subj. or opt. according as the latter action is certain or uncertain. It is foll. *either* by indic. of a past action, as Matt. ii. 9, ἕως ἐλθὼν ἔστη, and xxiv. 39, in a future action, or foll. by subj. aor. with αὐν, where the latter action is only probable, Matt. ii. 13, ἕως αὐν εἴπω σοι, and v. 18, et sæpe; also Sept. and Class. 2) by impl. *so long as*, *while*, i. e. during the continuance of another action, until it ends, &c. John ix. 4, ἕως ἡμέρα ἐστίν, and xii. 35, and so in Class.—II. as PREP. gov. the genit. *until*, *unto*; marking a terminus ad quem, and used both of time and place. I. of time, and 1) foll. by gen. of a noun of time, Matt. xxvi. 29, ἕως τῆς ἡμέρας ἐκείνης. Lu. i. 80, et al.; or by gen. of pers. or event, Matt. i. 17, ἕως Δαυὶδ, ἕως τῆς μετοικεσίας Βαβ., ἕως τοῦ Χριστοῦ, et al. and Class. as Diod. Sic. i. 4, ἕως τῆς Ἀλεξάνδρου τελευτῆς. 2) foll. by gen. of a pron. e. gr. ἕως, scil. χρόνου, lit. *until what time*, *until when*, i. e. simply *until*, with indic. or subj.; with indic. Matt. i. 25, ἕως οὗ ἔτεκε τὸν υἱόν. xiii. 33. Palæph. iv. 2; with subj. aor. without αὐν, Matt. xiv. 22, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, and oft.; also in Sept. Eccl. xii. 2. Jos. Ant. v. 1, 3. So ἕως οὗτου, scil. χρόνου, *until when*, *until*, either with indic. as John ix. 18, ἕως οὗτου ἐφώνησαν, et al. or with subj. Lu. xiii. 8, ἕ. ὁ. σκάψω. 3) foll. by adv. of time, with or without τοῦ. So ἕως τοῦ νῦν, *until now*, Matt. xxiv. 21. ἕως σήμερον, 2 Cor. iii. 15. So gener. without τοῦ, more usually in later writers, ἕως ἄρτι, *until now*, Matt. xi. 12. ἕως πότε; *until when?* i. e. *how long?* xvii. 17. Mk. ix. 19.—II. of PLACE, *as far as to*, *until*, *unto*. 1) prop. in various constructions, e. gr. foll. by gen. of place, Matt. xi. 23, ἕως τοῦ οὐρανοῦ, 'as far as, up to heaven.' xxvi. 58, ἕως τῆς αὐλῆς τοῦ ἀρχ. Lu. ii. 15, ἕως Βηθ. iv. 29. Acts i. 8. xi. 22. xxvi. 11, ἕως καὶ εἰς τὰς ἑξω πόλεις, 'as far as and even unto foreign cities.' So with gen. of pers. as marking

a place, Lu. iv. 42. Foll. by adv. of place, as ἕως ἄνω, 'to the very brim,' John ii. 7. ἕως κάτω, 'to the very bottom,' Matt. xxvii. 51. ἕως ἔσω, 'as far as the interior,' Mk. xiv. 54. ἕως ὧδε, 'unto this place,' Lu. xxiii. 5; foll. by prep. and its case, e. gr. ἕως εἰς B. 'as far as unto Bethany,' Lu. xxiv. 50. Diod. Sic. i. 27, ἕως εἰς τοὺς ἀοικήτους τόπους. So ἕως ἔξω τῆς πόλεως, 'as far as to the outside of the city,' Acts xxi. 5.—III. FIG. foll. by gen. either of a *term* or *limit*, marking extent, Matt. xxvi. 38, ἕως θανάτου. Lu. xxii. 51, ἔατε ἕως τούτου: or of pers. in a like sense, Matt. xx. 8, ἕως τῶν πρώτων. Dion. Hal. vi. 37, ἕως ἐκγόνων. John viii. 9. Acts viii. 10. Rom. iii. 12, οὐκ ἔστιν ἕως ἐνός, 'not so much as one.'

Z.

Ζάω, (ζῆς, ζῆ, inf. ζῆν, fut. ζήσω and later ζήσομαι,) gener. TO LIVE, intrans.; but employed in various shades of sense in N. T. as follows, I. *to live, have life*, as said of physical life, or existence, as opp. to death, or non-existence, and implying always some duration. It is used, 1) *gener.* of human life, &c. Acts xvii. 28, ἐν αὐτῷ ζῶμεν, and xxii. 22. Rom. vii. 1, et al. So ζῶντες καὶ νεκροί, Acts x. 42, et al. Sept. and Class. Also τὸ ζῆν, subst. *life*, Phil. i. 21, sq. 2 Cor. i. 8. Jos. Ant. ii. 3, 1, and Class. Of persons raised from the dead, Matt. ix. 18, ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν—καὶ ζήσεται, et al. Sept. in 2 Kings xiii. 21. Said likewise of persons restored to health from sickness, *not to die*, i. e. by impl. *to mend, be well*, John iv. 50, ὁ υἱός σου ζῆ, and Sept. in 2 Kings viii. 8, sq. 2) *spec.* in the sense *to exist*, absol. now and hereafter, *to live for ever*; of human beings, Matt. xxii. 32, οὐκ ἔστιν ὁ Θεός, Θεός νεκρῶν, ἀλλὰ ζώντων. John xi. 25; of Jesus, John vi. 57; of God, vi. 57, ὁ ζῶν Πατήρ, equiv. to ὁ ἔχων ζωὴν ἐν ἑαυτῷ, v. 26; also, in an oath, by Hebr. Rom. xiv. 11, ζῶ ἐγώ, λέγει Κύριος, 'I live, saith the Lord.' So Sept. Numb. xiv. 21, et al. Partic. ζῶν, *ever-living, eternal*, ὁ Θεός ὁ ζῶν, Matt. xvi. 16. Rom. ix. 26, et al.; and as opp. to *idols*, which are dead, non-existing, Acts xiv. 15. 2 Cor. vi. 16. 1 Thess. i. 9, and Sept. 3) *fig.* of *things*, only in particip. ζῶν, ζῶσα, ζῶν, *living*, i. e. lively, active, and also enduring, as opp. to what is dead or inactive; likewise transient, e. gr. 1 Pet. i. 3, ἐλπὶς ζωσα, 'lively and enduring.' Rom. xii. 1, θυσία ζωσα, 'enduring and constant,' opp. to the *interrupted* sacrifice of slaughtered victims. Heb. iv. 12,

ζῶν ὁ λόγος τοῦ Θεοῦ, 'is lively, active, and enduring.' 1 Pet. i. 23, λόγος ζῶντος Θεοῦ, 'living, efficient, enduring;' and ii. 4, λίθος ζῶν, of Christ as the corner-stone of the Church, 'not inactive, but *efficient*;' of Christians, v. 5. So ὕδωρ ζῶν, living water, i. e. the water of running streams, opp. to that of stagnant waters, as pools or cisterns, John iv. 10. vii. 38. Rev. vii. 17, and Sept. in Gen. xxvi. 19, et al. By impl. and by Hebr. particip. ζῶν, *life-giving*, John vi. 51, ὁ ἄρτος ὁ ζῶν, 'which imparts eternal life.' Acts vii. 38, λόγια ζῶντα. Heb. x. 20, ὁδὸς ζωσα. And so sometimes in Sept.—II. *to live*, i. e. sustain life, *to live on* or *by* any thing, Matt. iv. 4, οὐκ ἐπ' ἄρτι μόνω ζήσεται. 1 Cor. ix. 14, and Class.; as Demosth. i. 309, 26; with διὰ, Xen. Mem. iii. 3, 11.—III. *to live in any way, to pass one's life in any manner*, Lu. xv. 13, ζῶν ἀσώτως. Acts xxvi. 5, ἔζησα Φαρισαῖος. Gal. ii. 14, ἐθνικῶς ζῆν. 2 Tim. iii. 12, εὐσεβῶς ζῆν. Tit. ii. 12, ζ. σωφρόνως, &c. Rom. vii. 9, ἔζων χωρὶς νόμου. Apocr. Jos. and Class. Lu. ii. 36, ζήσασα ἔτη μετὰ ἀνδρός. Hence the phrase ζῆν τινι, ἐν τινι, κατὰ τινα, *to live to, in, according to any one*, i. e. 'to be devoted to, to live conformably to the will, purpose, precepts, or example of any person or thing;' e. gr. of a *person*, ζ. τῷ Θεῷ, Lu. xx. 38. Rom. vi. 10. Gal. ii. 19. And so 1 Pet. iv. 6, ζ. κατὰ Θεὸν πνεύματι, i. e. 'to live spiritually according to the will of God.' Also Gal. v. 25, ζ. πνεύματι, 'to live under His influences.' 1 Pet. ii. 24, ζ. τῇ δικαιοσύνῃ. Rom. xiv. 7. 2 Cor. v. 15, ζ. ἑαυτῷ, 'to live agreeably to one's own corrupt inclinations.' Demosth. p. 80, 26, Φιλίππω ζῶντες, καὶ οὐ τῇ ἑαυτῶν—πατρίδι. Of a *thing*, ζῆν ἐν ἀμαρτίᾳ, 'to live under the dominion of sin,' Rom. vi. 2; ἐν πίστει, 'under the power of faith,' Gal. ii. 20; ἐν κόσμῳ, i. e. 'in conformity to the world,' Col. ii. 20. iii. 7. So Ælian, V. H. iii. 13, ζ. ἐν οἴῳ. κατὰ σάρκα ζῆν, 'to live conformably to the flesh,' Rom. viii. 13. Jos. Ant. iv. 8, 44, μὴ κατὰ τοὺς νόμους ζ.—IV. by impl. *to live and prosper, be blessed*, 1) gener. and prop. Rom. x. 5. Gal. iii. 12, ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 1 Thess. iii. 8, νῦν ζῶμεν, 'we live, feel ourselves happy.' So Sept. in Deut. viii. 1. 1 Sam. x. 24, al. and Demosth. 434. 2) metaph. *to be exempt from death*, temporal, Lev. xviii. 5, or spiritual, 'to enjoy eternal life, and be admitted to the blessings and privileges of Christ's kingdom.' Lu. x. 28, τοῦτο ποίει, καὶ ζήσῃ. John vi. 51. Rom. i. 17. 1 Thess. v. 10, ἵνα ἅμα σὺν αὐτῷ ζήσωμεν. 1 John iv. 9, ἵνα ζήσωμεν δι' αὐτοῦ. Heb. xii. 9, καὶ ζήσομεν, for ἵνα ζήσωμεν δι' αὐτοῦ, et al.

Ζεστός, ἡ, ὄν, adj. (ζέω,) prop. *boiled*, or *boiling*, Diosc. ζ. ὕδωρ. In N. T. *fervent* in zeal, (like τῷ πνεύματι ζέοντες, Rom. xii. 11, and ζέων τῷ πν. Acts xviii. 25,) as opp. to ψυχρός, 'frigid, indifferent.'

Ζεύγος, εος, τὸ, (ζεύγνυμι,) prop. *a yoke* for joining together two beasts of draught, and sometimes a carriage or wain drawn by them; but in N. T. the *pair of animals* thus yoked together, Lu. xiv. 19, ζεύγη βοῶν ἡγόρασα πέντε. Sept. 1 Kings xix. 19. Is. v. 10. Æl. V. H. ix. 25. Xen. Mem. ii. 4, 5; and gener. a pair, or couple, of any animals, as turtle-doves, Lu. ii. 24. Sept. Lev. v. 11.

Ζευκτηρία, as, ἡ, (ζευκτήρ, ζεύγνυμι,) *a band*, or fastening of any thing to another, Acts xxvii. 40, τὰς ζ. τῶν πηδάλιων, *rudder-bands*, called by Eurip. Hel. 1552, ζευγλαί, see my note.

Ζέω, f. ζέσω, (Onomatop. like our *hiss*,) prop. of water, to *boil*, be boiling hot. In N. T. only fig. of the ardour of the affection, 'to be fervent,' Acts xviii. 25. Rom. xii. 11, ζ. τῷ πνεύματι. Anthol. Gr. iii. 169. v. 218, 219.

Ζῆλος, ου, ὁ, (fr. ζέω and the termin. ελος, contr. to ζῆλος, as in βηλός, &c.) formed as ὕελος, μύελος, πύελος, &c.) prop. *heat*, produced by the action of fire or water. Hence it is applied to *every* kind of heat or fervour of the mind and affections; and so admits both of a good and a bad sense. I. in a GOOD sense, *ardour* for a person, or a cause, and foll. by gen. of that *for* whom or which it is felt, John ii. 17, ὁ ζ. τοῦ οἴκου σου. Rom. x. 2, ζῆλον Θεοῦ ἔχουσιν: by ὑπέρ with gen. 2 Cor. vii. 7; absol. 2 Cor. xi. 2, ζηλω ὑμᾶς Θεοῦ ζήλω, 'I am zealous for you with a zeal proceeding from, i. e. inspired by, God.' Sept. and later Class.—II. in a BAD sense, 1) *heart-burning*, *envy*, Acts xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. Ja. iii. 14. Plur. ζῆλοι, 2 Cor. xii. 20. Gal. v. 20, and later Class. 2) *anger*, *indignation*, Acts v. 17. Heb. x. 27, καὶ πυρός ζῆλος, *fiery wrath*. See Ps. xxi. 9. Mal. iv. 1, and Blomf. on Æschyl. Ag. 449.

Ζηλόω, f. ὥσω, (ζῆλος,) *to be zealous towards*, i. e. for or against, any person or thing, trans. I. gener. FOR a person or thing, and usually in a good sense, e. gr. of things, *to desire ardently*, be eager for, 1 Cor. xii. 31, ζηλοῦτε δὲ τὰ χαρίσματα τ. κ. and xiv. 1, 39. Sept. and Class. e. gr. Demosth. p. 500, 2, ζ. ἀρετήν: of persons, in a good sense, *to bear an ardent affection for*, *to love*, Gal. iv. 18. Sept. in 2 Sam. xxi. 2. Prov. xxiv. 1. Soph. Aj. 552, and Elect. 1027. In a bad sense, *to make a show of zeal* or affection for any

one, in order to gain him as a follower, Gal. iv. 17.—II. AGAINST a person, *to be jealous of*, *to envy*, Acts vii. 9, ζ. τὸν Ἰωσήφ, and xvii. 5. Ja. iv. 2, φονεύετε καὶ ζηλοῦτε, 'ye have heart-burnings even to meditate the murder of one another.'

Ζηλωτής, ου, ὁ, (ζηλώω,) 1) *one zealous for*, *eagerly desirous of* any thing, 1 Cor. xiv. 12, ζηλωταὶ ἐστε πνευματικών. Tit. ii. 14, and later Class. So also, in a bad sense, of *zealots* for the ancient Jewish law, Acts xxi. 20.

Ζημία, as, ἡ, Schl. after Spanheim supposes the primary sense of the term to be *the mulct* or penalty for any crime, whether in person or purse. But though such be a sense frequent in the best writers, even the early ones,—that is, I apprehend, the primary one, which is laid down by him as *secondary*,—namely, *damage*, or injury, loss, as opposed to gain or advantage. Now this arises naturally out of the other, inasmuch as, by a metonymy of antecedent for consequent, pecuniary penalty is a payment, to make up the damage occasioned or injury inflicted by a person. A sense of the word found at Acts xxvii. 10, & 21, κερδῆσαι τὴν ζημίαν, 'this damage.' In Phil. iii. 7, ταῦτα ἡγνημαι, διὰ τὸν Χριστόν, ζημίαν, the term signifies, as opp. to κέρδη, *what occasions loss*, and in the next verse, *what is injurious*, mere *poxa*. So Test. xii. Patr. p. 651, ζημία ἡ ἀπώλεια. With the phrase ζημίαν ἡγεῖσθαι, 'to count as loss,' comp. a similar one, Xen. de Vect. iv. 5, ζημίαν λογίζεσθαι, and κέρδος ἡγ. Thuc. ii. 44, where see my note.

Ζημιόω, f. ὥσω, (ζημία,) *to occasion loss to any one*, prop. with double accus. In N. T. only pass. or mid. *to suffer loss* or *damage*, 1 Cor. iii. 15. 2 Cor. vii. 9. Ph. iii. 8, τὰ πάντα ἐζημιώθην, 'I have suffered the loss of all things.' Class. Aor. 1. pass. ἐζημιώθην, in mid. signif. *to bring loss upon oneself*, i. e. *to lose*, τὴν ψυχὴν αὐτοῦ, Matt. xvi. 26, ἐαυτόν, Lu. ix. 25.

Ζητέω, f. ἥσω, *to seek*, trans. I. PROP. *to seek after*, *look for*, *strive to find*, *find out*, or *know*, 1) gener. e. gr. absol. in the proverbial phrase, Matt. vii. 7, 8, ζητεῖτε, καὶ εὐρήσετε: foll. by acc. of pers. Matt. ii. 13, ζητεῖν τὸ παιδίον. Mk. iii. 32. Lu. ii. 45, et al. Sept. and Class. So in the phrase formed on Hebr. ζητεῖν τὸν Θεόν, i. e. 'to turn to God in humble and hearty obedience,' & ζητεῖν τὸν Κύριον, Rom. x. 20. Acts xvii. 27. Foll. by acc. of thing, prop. 'something lost,' Matt. xviii. 12, ζητεῖν τὸ πλανώμενον. Lu. ii. 45, and xix. 10, with acc. impl. xv. 8, gener. as an object of *desire* and endea-

vour, Matt. xii. 43, ἀνάπανσιν. xxvi. 59, ψευδομαρτυρίαν. Rev. ix. 6, τὸν θάνατον; or of *striving*, as to buy, μαργαρίτας, Matt. xiii. 45. Theophr. Char. 23. Xen. Cyr. ii. 2, 26. Hence from the Hebr. ζητεῖν τὴν ψυχὴν τινος, 'to seek the life of any one,' i. e. to endeavour to kill him, Matt. ii. 20, and often in Sept. Note the construction ζητεῖν πῶς, 'to seek how to do any thing,' Mk. xi. 18. 2) to seek what was not before lost, in the sense to *strive after*, try to gain any thing, Matt. vi. 33, ζ. τὴν βασιλείαν τοῦ Θεοῦ. Lu. xii. 29, μὴ ζητεῖτε τί φάγητε. John v. 44, et al. Sept. and Class. So gener. to *endeavour, strive*; foll. by ἵνα and subj. 1 Cor. xiv. 12; by infin. aor. Matt. xxi. 46, ζ. αὐτὸν κρατῆσαι, Lu. v. 18, et al. ὄρ infin. pres. Lu. vi. 19. Gal. i. 10; infin. impl. John v. 30, οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, scil. ποιεῖν. Sept. and Class. 3) by impl. to *desire, wish*, foll. by infin. aor. Matt. xii. 46, ζ. αὐτῷ λαλῆσαι. Lu. ix. 9, ἐξήτει ἰδεῖν αὐτόν. xi. 54. John vii. 4; with acc. John i. 38. iv. 27, τί ζητεῖς; 2 Cor. xii. 14, οὐ ζητῶ τὰ ὑμῶν. 1 Cor. vii. 27, & Class.—II. metaph. to *seek for, require, demand, expect*, with acc. of thing, 1 Cor. i. 22, σοφίαν ζητοῦσιν. 2 Cor. xiii. 3. Heb. viii. 7; foll. by παρά τινος, Mk. viii. 11, ζ. παρ' αὐτοῦ σημειῖν. Lu. xi. 16; by ἐν τινι, 1 Cor. iv. 2; with accus. of pers. John iv. 23.—III. by impl. to *inquire, ask*; foll. by περὶ and gen. John xvi. 19, περὶ τούτου ζητεῖτε. And so in Class.

Ζήτημα, ατος, τὸ, (ζητέω,) prop. something sought or inquired about, an object of search; also fig. an object of research, a question, Acts xv. 2. xviii. 15.

Ζήτησις, εως, ἡ, (ζητέω,) prop. the act of seeking, Thuc. viii. 57, or the search for any thing lost or wanting, Eurip. Cycl. 14. Thuc. i. 20. vi. 53; also, fig. the process of inquiry concerning it, discussion, debate, Plut. Coriol. ζήτησιν ἐποιήσαντο τοῦ πράγματος. And so John iii. 25, ἐγένετο ζήτησις. Acts xxv. 20, εἰς τὴν περὶ τούτων ζήτησιν, and so oft. in the Philosophers, espec. Plato. In 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23, it means a question, or topic of discussion, as often in Plato.

Ζιζάνιον, ου, τὸ, prop. a general name for weeds among grain, like our cockle, darnel, &c., but in N. T. a weed common in Palestine, which infests fields of grain, and resembles wheat, but is worthless, Matt. xiii. 25, sqq.

Ζόφος, ου, ὁ, darkness, thick obscurity, Hom. Od. xx. 353; espec. as said of the infernal regions, Hom. Od. xi. 57. Il. xx. 191, & xxi. 56. So in N. T. of the darkness of Tartarus, or Gehenna, 2 Pet. ii. 4, σιραῖς ζόφου ταρταρώσας, 'thrusting

them down to Tartarus, and consigning them to chains of darkness,' i. e. where darkness encompasses them like chains, and holds them fast. So Wisd. xvii. 17, of the wicked, ἀλύσει σκότους ἐδόθησαν. Luc. Contemp. 1, παραδούς τῷ ζόφῳ, 'infernal darkness.' Intens. ὁ ζ. τοῦ σκότους, 'thickest darkness,' 2 Pet. ii. 17. Jude 13.

Ζυγός, ου, ὁ, (ζεύγνυμι,) prop. a yoke, so called as coupling two things together, e. g. draught cattle. In N. T. only used fig. I. of a yoke, either as an emblem of servitude, 1 Tim. vi. 1, and Class.; or, as denoting moral bondage, e. g. of the Mosaic Law, Acts xv. 10. Gal. v. 1. Hence, by antith. the precepts of Christ, Matt. xi. 29. And so Lucian says of necessity, that it puts βαρὺν κατ' αὐχένα ζυγόν ἡμῖν.—II. from its resemblance thereto, the beam of a balance which unites the two scales; hence, by synecd. a pair of scales, Rev. vi. 5, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. Sept. and Class.

Ζύμη, ης, ἡ, (ζύω, cogn. with ζέω, ferveo,) fermentum (for fervimentum), id quod ferveat, leaven, Matt. xiii. 33. Hence, as leaven causes the dough to ferment and turn sour, it is said proverb. Gal. v. 9, μικρά ζύμη ὅλον τὸ φύραμα ζυμοῖ, i. e. 'a few bad men corrupt a multitude.' Also fig. for corruptness of heart, life, &c. Matt. xvi. 6. Mk. viii. 15. Lu. xii. 1. 1 Cor. v. 7, sq.

Ζυμώω, f. ὠσω, (ζύμη,) to leaven, make to ferment, trans. Matt. xiii. 33. Lu. xiii. 21. 1 Cor. v. 6. Gal. v. 9.

Ζωγρέω, f. ἦσω, (ζωός for σῶος, ἀγρεύω,) prop. to take alive, Hom. Il. vi. 46. Hdot. i. 86; or to take prisoner, Thuc. vii. 23, sq. But the word seems to have been by the later Greek writers used of catching or taking game, as beasts, birds, or fishes in a net or snare; as we may infer from the phrase, κύρτος ὁ ζωγρητικός, for 'a fishing-net;' and ζωγρεῖον, 'an aviary.' In N. T. the word only occurs twice, 1) in Lu. v. 10, of Peter, ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν, where the latter sense is alluded to, q. d. 'henceforth thou shalt catch, i. e. win over to the truth and hold fast, men;' as applied spiritually to the taking or catching of men by the preaching of the Gospel; terms of hunting and fishing being by the ancients often used of those who attach men to themselves. 2) in 2 Tim. ii. 26, of sinners, ἐζωγρημένοι ὑπ' αὐτοῦ (the Devil), where the allusion (as appears fr. the next words, εἰς τὸ ἐκείνους θέλημα) is to the former sense, i. e. of taking and holding captive; and therefore the meaning is not, as the recent Commentators explain, ensnared or seduced, but held captive.

Ζωή, ἡς, ἡ, (ζάω,) life, I. GENER. as said of physical life or existence, opp. to death, or non-existence, 1) prop. and gener. of *human* life, &c. Lu. xvi. 25. Acts xvii. 25, διδοὺς πᾶσι ζωήν. Heb. vii. 3. Ja. iv. 14, and Sept. and Class.; also of life after rising from the dead, only of Christ, Rom. v. 10. 2 Cor. iv. 10; fig. of the Jewish people, Rom. xi. 15, wh. see my note. 2) in the sense of *existence*, absol. & without end, Heb. vii. 16, ζωὴ ἀκατάλυτος. So τὸ ζῦλον τῆς ζωῆς, 'which preserves from death,' Rev. ii. 7. τὸ ὕδωρ τῆς ζωῆς, xxi. 6. ὁ ἄρτος τῆς ζωῆς, John vi. 35. Meton. of God and his Son Jesus Christ, *life*, i. e. source of life, John i. 4.—II. life, i. e. *manner of life, conduct*, Rom. vi. 4, ἐν καινότητι ζωῆς περ. Eph. iv. 18, τῆς ζωῆς τοῦ Θεοῦ, 'a godly life.'—III. life, i. e. a happy life, *happiness*, 1) gener. Lu. xii. 15. John vi. 51, ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 2 Cor. i. 16, ὁσμή ζωῆς, 'salutary.' Acts ii. 28, ὁδοὺς ζωῆς, 'life and happiness.' 1 Pet. iii. 10, ζῶν ἀγαπᾶν. 2) spec. in the *Evangelical* sense, of eternal life, that life of bliss in the kingdom of God, which awaits the true followers of Christ, after the resurrection. So ζ. αἰώνιος, Matt. xix. 16, al. ἡ ὄντως ζ. 1 Tim. vi. 19; absol. Matt. vii. 14, ἡ ζωὴ. Acts v. 20, τὰ ῥήματα τῆς ζωῆς ταύτης, i. e. 'the doctrine of eternal life.' Rom. v. 17, et al. sæpe. So ὁ στέφανος τῆς ζωῆς, 'the reward of eternal life,' Ja. i. 12. χάρις ζωῆς, 1 Pet. iii. 7. Meton. for the *author* or giver of eternal life, John xi. 25; the *cause* thereof, John v. 39.

Ζώνη, ἡς, ἡ, (ζώννυμι,) prop. a belt or girdle, such as was worn by both sexes, among the ancients, Gr. and Lat., espec. the Orientals, because of their long flowing vestments, Matt. iii. 4. As, however, this girdle was often *hollow*, it served as a *purse* to hold money, Mk. vi. 8, by a custom still subsisting in the East.

Ζώννυμι, or Ζωννύω, f. ζώσω, to gird, or bind with a girdle, put on a girdle, John xxi. 18. Sept. and Class.

Ζωογονέω, f. ἡσω, (ζωογόνος, from ζωός and obsol. γένω,) prop. to bring forth alive, and pass. to be born alive, as in the later Class. In N. T. to preserve alive, Lu. xvii. 33. Acts vii. 19. Sept. and Fathers.

Ζῶον, ου, τὸ, prop. neut. of adj. ζωός, meaning, a living thing, i. e. an animal, Heb. xiii. 11. 2 Pet. ii. 12. Sept. & Class. Symb. Rev. iv. 6, and often in that book.

Ζωοποιέω, f. ἡσω, (ζωός, ποιέω,) prop. and in Class. to make alive, i. e. engender; also, to vivify, or reanimate, by restoring lost animation. In N. T. 1) prop. to make alive, endue with life, 1 Tim. vi. 13, τοῦ Θεοῦ τοῦ ζωοπ. τὰ πάντα.

Sept. Act. Thom. 10, ὁ Θεὸς τὸν κόσμον ζωοποιῶν. Of the dead, to recall to life, reanimate, John v. 21. Rom. iv. 17. viii. 11. 1 Cor. xv. 22. 1 Pet. iii. 18. Of seeds, to quicken, like reanimation in animals, 1 Cor. xv. 36, ὁ σπείρεις οὐ ζωοποιεῖται. 2) metaph. and by impl. to make alive, cause to be alive, happy for ever in Christ's kingdom, John vi. 63, τὸ πνεῦμά ἐστι τὸ ζωοποιῶν. 1 Cor. xv. 45, εἰς πνεῦμα ζωοποιῶν. 2 Cor. iii. 6, τὸ δὲ πνεῦμα ζωοποιεῖ. Gal. iii. 21, ὁ δυνάμενος ζωοποιῆσαι. Sept. and Fathers.

Η.

Ἡ, a particle, *disjunct., interrog., and comparat.* I. DISJUNCT. *aut, or*, 1) gener. Matt. v. 17, τὸν νόμον ἢ τοὺς πρ. 2) ἢ—ἢ, repeated, *either—or*, Matt. vi. 24, ἢ τὸν ἕνα μισήσει—ἢ ἐνὸς ἀνέξεται.—II. INTERROG., where, however, the primary force is strictly retained, *or whether, if perhaps*, 1) prop. *indirect*, in the latter clause of a double interrog., after πότερον, *whether—or*, John vii. 17, γινώσεται—πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. So gener. where πότερον or something equiv. is implied, Matt. ix. 5. 2) gener. and in a *direct* question, where the interrogation implies a negation of something preceding, Matt. vii. 9, ἢ τίς ἐστίν ἐξ ὑμῶν ἄνθρωπος; xx. 15. Rom. iii. 29.—III. COMPARAT. *than; e. gr.* 1) after comparatives, and words implying comparison, Matt. x. 15, ἀνεκτότερον—ἢ τῇ πόλει ἐκείνῃ. John iv. 1. μάλλον ἢ, *more than, rather than*, iii. 19. πρὶν ἢ, *sooner than, before*, Matt. i. 18. So after ὅτε, 1 Cor. xiv. 19. 2) after ἄλλος, ἕτερος, and the like, Acts xvii. 21, εἰς οὐδὲν ἕτερον εὐκαίρουν ἢ λέγειν, &c.; with ἄλλος, &c. impl. John xiii. 10, ὁ λελουμένος οὐ χρεῖαν [ἄλλην] ἔχει, ἢ τοὺς πόδας νίψ. Acts xxiv. 20, 21, τί ἀδίκημα [ἄλλο] ἢ περὶ μιᾶς ταύτης φωνῆς. 3) after the positive, where it may be rendered *rather than, more than*, μάλλον ἢ, so that the positive with ἢ is equiv. to the compar. Matt. xviii. 8, καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ῥωτῆν χαλὸν ἢ κυλλόν, ἢ δύο χεῖρας—ἔχοντα, βληθῆναι εἰς τὸ πῦρ τὸ αἰών. Lu. xvii. 2. xviii. 14.—IV. *with other particles; viz.* 1) ἄλλ' ἢ, *unless, except*. 2) ἢ καὶ, *or also, or even*, Lu. xviii. 11, οὐκ εἰμὶ ὥστε οἱ λοιποὶ—ἢ καὶ ὡς οὗτος: interrog. xi. 11. 3) ἢπερ, *than perhaps, than indeed*, after μάλλον, John xii. 43. 4) ἢτοι—ἢ, *or, but stronger; in N. T. only ἢτοι—ἢ, whether indeed—or*, Rom. vi. 16.

Ἡ, a particle of affirmation, *truly, assuredly, certainly*; in N. T. only in the connection ἢ μὴν, the usual intensive form

of oaths, *most certainly, most surely*, Heb. vi. 14.

Ἡγεμονεύω, f. εὔσω, (ἡγεμῶν,) prop. *to go first*, Hom. Od. iii. 306. Hence, *to lead or point out the way*, Hom. Od. xxiv. 225. And hence, in the later writers, *to lead an army*, also, *to command* or govern men, Hdot. vii. 99; foll. by gen. Thuc. iii. 61. In N. T. *to be governor of* a Roman province, Lu. ii. 2. iii. 1.

Ἡγεμονία, as, ἡ, (ἡγεμῶν,) *reign*, Lu. iii. 1. In Class. as Hdot. vii. 2. Thuc. iv. 91, it means *chief command, dominion*.

Ἡγεμῶν, ὄνος, ὁ, (ἡγέομαι,) prop. *a guide*, one who goes first and directs the way, Hom. Od. xi. 505. Hdot. v. 14, also, *a chief* or leader, whether military (as oft. in Class.) or civil. So Matt. ii. 6, ἐν τοῖς ἡγεμόσιν Ἰούδα, 'heads of families,' (see my note). And so in Sept. and Joseph. Hence, also, *a political chief*, as Thuc. i. 4, also *a governor of a Roman province*, whether proconsul, legate, or procurator, as often in later Class. Hence in N. T. it is used 1) gener. of a *proconsul*, legate, &c. Matt. x. 18. 2) spec. of the procurator of Judea, Matt. xxvii. 2. Acts xxiii. 24. xxvi. 30. The usual and more exact term is ἐπίτροπος. But ἡγ. occurs in Hdian. iv. 6, 8.

Ἡγέομαι, f. ἡσσομαι, depon. mid. (ἄγω,) prop. and prim. *to go first, lead the way*, Hom. Od. x. 263. Joseph. Ant. vi. 5, 2; then, *to be a leader or chief*, whether in war, or in civil government, Diod. Sic. i. 4, or in the management of affairs in general. Hence in N. T. I. prop. *to be leader* in any business, Acts xiv. 12, ὁ ἡγούμενος τοῦ λόγου, 'chief speaker.' Jambl. de Myst. init. Σεὺς ὁ τῶν λόγων ἡγεμῶν ὁ Ἑ. Said gener. of those who have authority, Lu. xxii. 26. Acts xv. 22; of officers in the churches, Heb. xiii. 7. xiii. 24; of a *chief magistrate*, as Joseph in Egypt, Acts vii. 10; of the Messiah, as *Ruler*, Matt. ii. 6, and often in Sept.—II. by a peculiar idiom, ἡγοῦμαι and perf. ἡγημαι signif. fig. (like the Latin *ducere*) 'to lead out before the mind,' i. e. *to view, regard* as being so or so, *to esteem, count, reckon*; said of THINGS, with acc. 2 Pet. iii. 9, ὡς τινες βραδυντῆτα ἡγοῦνται: with acc. and infin. Phil. iii. 8, ἡγοῦμαι πάντα ζημίαν εἶναι: with acc. and εἶναι impl. 2 Cor. ix. 5, ἀναγκαῖον ἡγησάμην παρακαλέσαι. Phil. ii. 25. 2 Pet. i. 13. Ja. i. 2; with double acc. and εἶναι impl. *to think to be* such and such, *to esteem* as any thing, Phil. iii. 7, ταῦτα ἡγῆμαι ζημίαν. Sept. and Class. So, of PERSONS, *to hold or esteem one* as such or such; with double acc. and εἶναι impl. Acts xxvi. 2, ἡγῆμαι ἐμαντὸν μακάριον. Phil. ii. 3, μὴ ὡς

ἐχθρόν, 2 Thess. iii. 15. Sept. & Class.; with acc. and adv. 1 Thess. v. 13, ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, 'to regard them as very highly deserving of love.'

Ἡδέως, adv. (ἡδὺς,) lit. *sweetly*, i. e. 'with pleasure,' Mk. vi. 20. xii. 37.

Ἡδῆ, adv. *now, even now, already*; often used with particles of time, and applied to time past, pres., and fut. I. said in reference to time *present* and *past*, Matt. iii. 10, ἡδῆ δὲ καὶ ἡ ἀξίω (jam vero) κεῖται, 'is being laid.' Lu. iii. 9. And so Hom. Il. i. 260, ἡδῆ ποτὲ ὠμίλησα, and with νῦν, 1 John iv. 3, νῦν ἔστιν ἡδῆ, 'is now already [in the world].' Plato Apol. Socr. 33, ἡδῆ ὥρα [ἐστίν] ἀπίναυ. Thuc. ii. 35, 2, ἡδῆ καὶ ἀπιστοῦσιν: with *past*, marking the action as completed, Matt. v. 28, ἡδῆ ἐμοίχυσεν αὐτήν. Lu. vii. 6. John iii. 18. iv. 35, et al. Synes. ap. Steph. Thes. ἡδῆ δὲ καὶ τοῖς ἄλλοις τὸ περ. ἦν. So with ποτὲ, Phil. iv. 10, *now at length*. Dion. Hal. Ant. vii. 51.—II. by impl. of the immediate future, *now, presently, soon*, Rom. i. 10, εἴπως ἡδῆ ποτὲ εὐδοθήσομαι, 'if perhaps I may ere long be prospered.' And sometimes in Class., espec. Dion. Hal.

Ἡδίστα, adv. (ἡδὺς,) prop. *most sweetly, with high relish*, as said of eating and drinking; in N. T. fig. *most gladly*, 2 Cor. xii. 9, 15, and so in Xen. Mem. ii. 7, 10.

Ἡδονή, ἡς, ἡ, (ἡδομαι, as ἀμπεχόνῃ fr. ἀμπέχομαι, ἀγχόνῃ fr. ἀγχομαι, &c.) prop. 'that by which we are pleased,' *pleasure, enjoyment*, of every kind, whether of the mind or of the senses, and both in a good and a bad sense. In N. T. only in the latter acceptance, as said either of sensual pleasure, or of that which closely resembles it, the carnal gratification of luxury, in *dress, sights, &c.* Lu. viii. 14, ὑπὸ ἡδονῶν τοῦ βίου, where the expression is equiv. to ἐπιθυμ. in the passage of Mark. Tit. iii. 3, ἐπιθυμίαις καὶ ἡδοναῖς, 'sensual lusts.' 2 Pet. ii. 13, ἡδονὴν ἡγ. 'regarding it as a matter of gratification.' In Ja. iv. 1, by ἐκ τῶν ἡδονῶν ὑμῶν, &c. are meant not only sensual lusts, the desire of sensual pleasure, but also the carnal passions of our corrupt nature. See my note there.

Ἡδύσμον, ον, τὸ, (neut. of adj. ἡδύσμος, sweet-scented,) *spear-mint*, Matt. xxiii. 23. Lu. xi. 42, strewed by the Jews on the floors of their houses or synagogues.

Ἡθος, εος, τὸ, (Ion. for ἔθος, fr. ἐζομαι,) prop. 'the accustomed seat, haunt, or abode' of animals or men, as often in Homer, Hesiod, and Hdot.; or fig. *accustomed action, habit, behaviour, conduct*;

and in the plur. *morals*, Hdot. ii. 35. Thuc. vi. 18. Menand. in a passage quoted at 1 Cor. xv. 33.

ἤκω, (f. ἤξω, later aor. 1. ἤξα,) *to come*, i. e. *to have come, to be here*, in the sense of pret. Gen. of pers. foll. by ἀπό with gen. of place whence, Matt. viii. 11, ἀπό ἀνατολῶν ἤξουσι. Mk. viii. 3; by ἐκ, John iv. 47; and in the sense of *to come forth, arise*, Rom. xi. 26; by πρὸς with acc. of pers. Acts xxviii. 23, ἤκον πρὸς αὐτόν. Sept. and Class. Fig. John vi. 37; with ἐπὶ τινα, *to come upon one*, in a hostile sense, Rev. iii. 3. Sept. and Class. absol. Matt. xxiv. 50, ἤξει ὁ κύριος τοῦ δούλου ἐκείνου. Lu. xii. 46. xv. 27. John viii. 42, ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω, for ἐξελθὼν ἤκω. Heb. x. 7, 9. Sept. and Class. Fig. of things, e. gr. of time, John ii. 4, ἡ ὥρα ἔκει. Lu. xiii. 35. 2 Pet. iii. 10; of the end or consummation of any thing, Matt. xxiv. 14; of evils, Rev. xviii. 8. So foll. by ἐπὶ τινα, *to come upon any one*, i. e. as said of evil times, Lu. xix. 43; of guilt and its punishment, *to be laid upon*, Matt. xxiii. 36.

Ἡλικία, ας, ἡ, (ἡλιξ, adult,) *adulthood, maturity* of life in mind, person, &c. 1) *age*, i. e. full age for any purpose, John ix. 21, ἡλικίαν ἔχει. Lu. ii. 52. Heb. xi. 11. Jos. and Class. 2) *stature, size*, τῇ ἡλικίᾳ μικρός, Matt. vi. 27. Lu. xii. 25. Sept. and Class. Fig. Eph. iv. 13, εἰς μέτρον ἡλικίας.

Ἡλίκος, η, ου, (ἡλιξ,) corr. pron. like Lat. *quantus*, *how great*, Col. ii. 1. Ja. i. 5. Jos. and Class.

Ἡλιος, ου, ὁ, prop. *the sun*, (ἔλη or ἔλος, *beam of light*; whence adj. ἀέλιος, α for ἄμα, & ἔλιος *splendidus*, and subst. *splendidus*, by an ellip. of orbis, *par excellence*, as a designation of the sun. From ἀέλιος came the Doric ἄλιος and the common ἥλιος, not only the orb or sphere of the sun, but the *light* thence proceeding. So Mimnerm. ὅσον τ' ἐπὶ γῆν κίδναται ἥελιος: and Clem. Al. cited by Suicer, says, 'God hath poured forth, ἐξέχεεν, the sun, the father of light; also the *heat* thereby produced, Theocr. Id. x. 56, ἐν ἀλίῳ.) Thus in N. T. it is 1) for the sun, meaning the orb; 2) for the *light* of day, Acts xiii. 11, μὴ βλέπων τὸν ἥλ. what Milton, Sams. Ag. 82, beautifully expresses by 'total eclipse to whom the sun is dark.' 3) the *heat* of the sun, Rev. vii. 16, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, or rather the *sun-stroke* thence resulting, as in Polyæn. viii. 10, 2, and often in the plur. with reference to the rays of the sun, as Æl. V. H. xiii. 1, πεφοίνικτο ὑπὸ τῶν ἡλίων αὐτῇ τὸ πρόσωπον, and Thuc. vii. 87, 1, where see my note. This is placed beyond doubt by a passage of Is.

xliv. 10, on which the expression in Rev. was doubtless formed: οὐ πεινάσουσιν, οὐδὲ διψήσουσιν οὐδὲ πατάξει αὐτοὺς ὁ καύσων, οὐδὲ ὁ ἥλιος, where ὁ ἥλιος is explanatory of ὁ καύσων.

Ἡλος, ου, ὁ, (from ἔλω, to drive, as our peg fr. πηγνύω, and nail fr. A.-S. næglian, to fix,) a *nail*, John xx. 25. Sept. and Class.

Ἡμέρα, ας, ἡ, prop. fem. of adj. ἡμερος, blandus, *jucundus*. Thus it lit. signif. *the pleasant time*, namely, ἡμέρα, (of which it is said, Eccles. xi. 7, γλυκὺ τὸ φῶς, καὶ ἀγαθὸν τοῖς ὀφθαλμοῖς τοῦ βλέπειν τὸν ἥλιον, as opp. to the time of *night*, which suggests the contrary idea, being an emblem of sorrow, (see Is. xxi. 12, and comp. Rev. xxi. 25,) *day-time*, meaning either the natural day, or the time from one sunrise to the next, or the artificial, from sunrise to sun-set. In N. T. the word is used in two leading senses,—*day* and *time*. I. DAY, i. e. 1. the artificial day, the time from one sun-rise or sun-set to the next, equiv. to νυχθήμερον, 1) gener. Matt. vi. 34, ἀρκετὸν τῇ ἡμ. ἡ κακία αὐτῆς. John xi. 9, ὥραι τῆς ἡμέρας. Ja. v. 5, ὡς ἐν ἡμέρᾳ σφαγῆς. So with gen. of a festival, &c. ἡ ἡμέρα τῶν σαββάτων, or τοῦ σαββάτου, 'the sabbath-day,' Lu. iv. 16. John xix. 31. Sept. Jer. xvii. 24, 27. ἡμ. τῶν ἀζύμων, 'day or days of unleavened bread,' the passover, Acts xii. 3. xx. 6. ἡ ἡμέρα τῆς πεντηκοστῆς, *day of pentecost*, Acts ii. 1. xx. 16. In specifications of time, viz. in the *genitive*, of time *when*, i. e. indefinite, e. gr. τῆς ἡμέρας, *in a day*, 'every day,' Lu. xvii. 4. Xen. An. i. 7, 18. In the *dative*, of time *when*, i. e. definite, Matt. xvi. 21, τῇ τρίτῃ ἡμέρᾳ ἐγεσθῆναι. Mk. ix. 31. Lu. ix. 22. John ii. 1. By Hebr. 2 Cor. iv. 16, ἡμέρα καὶ ἡμέρα, *day by day*, 'every day, daily.' Sept. ἡμέραν καθ' ἡμέραν. In the acc. of time *how long*, implying duration, Matt. xx. 6, ὅλην τὴν ἡμέραν ἀργοί. xxviii. 20, πάσας τὰς ἡμέρας, i. e. *always*. Mk. i. 13. John i. 40, et al. So Matt. xx. 2, συμφωνήσας—ἐκ δηναρίου τὴν ἡμέραν, *for a denarius per day*. Acts v. 42, πάναν τε ἡμέραν, *every day*, i. e. the whole time. 2 Pet. ii. 8, ἡμέραν ἐξ ἡμέρας. In these and similar specifications of time, ἡμέρα is often constr. with a prep. viz. in *gen.* after ἀπὸ, ἄχρι, διὰ, ἕως, πρὸ: in *dat.* after ἐν: in *acc.* after εἰς, ἐπὶ, κατὰ, μετὰ, πρὸς: for which see those prepositions respectively. 2) *spec.* ἡμέρα τοῦ Κυρίου, *the day of the Lord*, when the Saviour will return to judge the world, and fully establish his kingdom, 1 Cor. i. 5, 8. 2 Cor. i. 14. 1 Thess. v. 2, 4. 2 Pet. iii. 10. al. Lu. xvii. 24, ὁ Υἱὸς τοῦ ἀνθρ. ἐν τῇ ἡμέρᾳ αὐτοῦ. Comp. ver. 30, ἡ ἡμέρα ὁ

Υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. absol. 1 Cor. iii. 13. So ἐκεῖνη ἡ ἡμέρα, *that day*, the great day of judgment, Matt. vii. 22. Mk. xiii. 32. 2 Thess. i. 10. With a gen. of what is then to take place, e. gr. ἡμέρα κρίσεως, Matt. x. 15. xi. 22. ἡμ. ὀργῆς, Rom. ii. 5. Rev. vi. 17. ἡμ. ἀπολήψεως, Eph. iv. 30. ἡ ἡμέρα τοῦ Θεοῦ, 'the day of God,' by whose authority Christ sits as judge, 2 Pet. iii. 12.—II. *day, daylight*, from sunrise to sunset, e. gr. as opp. to νύξ, as in the gen. of time *when*, ἡμέρας καὶ νυκτὸς or νυκτὸς καὶ ἡμέρας, *by day and by night*, Lu. xviii. 7. Mk. v. 5. Acts ix. 24, al. Xen. Cyr. ii. 3, 23; or in *acc.* of time *how long*, Matt. iv. 2. So νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, Mk. iv. 27. Lu. ii. 37. Acts xx. 31, al. Xen. An. vi. 1, 14. Gener. Rev. viii. 12, ἡ ἡμ. μὴ φαίνῃ—καὶ ἡ νύξ ὁμοίως. Simply e. gr. τὰς ἡμέρας, *the days*, i. e. 'the day-time,' 'every day,' Lu. xxi. 37. Xen. Cyr. i. 3, 12. So ἡμέρας μέσας, *at mid-day*, Acts xxvi. 13. ἡμ. γενομένης, 'day being come,' Lu. iv. 42. Acts xii. 18. Xen. An. vii. 2, 34. ἡ ἡμέρα κλίνει, 'the day declines,' Lu. iv. 42. John ix. 4, ἔως ἡμέρα ἐστὶ, 'so long as it is day.' Fig. for the daylight of true knowledge, *moral light*, Rom. xiii. 12. 1 Th. v. 5, 8. 2 Pet. i. 19.—II. *TIME* in general, nearly equiv. to χρόνος. I. sing. of a point or period of time, Matt. xiii. 1, ἐν δὲ τῇ ἡμέρᾳ ἐκεῖνῃ ἐξεληθὼν ὁ Ἰ. John xiv. 20. Eph. vi. 13, ἐν τῇ ἡμ. τῇ πονηρᾷ. Xen. H. G. ii. 4, 17. Foll. by gen. of pers. Lu. xix. 42, ἐν τῇ ἡμέρᾳ σου ταύτῃ, 'in this thy time,' whilst thou yet livest. So John viii. 56, ἵνα ἴδῃ τὴν ἡμέραν ἐμὴν, *my time*, 'the time of my manifestation,' by gen. of thing, e. gr. ἔως ἡμέρας ἀναδείξεως, Lu. i. 80. σωτηρίας, 2 Cor. vi. 2. πειρασμοῦ, Heb. iii. 8. ἐπισκοπῆς, 1 Pet. ii. 12. 2 Pet. iii. 18, ἡμ. αἰῶνος, equiv. to αἰώνιος, 'time eternal,' *for ever*.—II. from the Hebr. plur. ἡμέραι, *days*, i. e. *time*, 1) gener. Matt. ix. 15, ἐλεύσονται δὲ ἡμέραι. Mk. ii. 20. Lu. xvii. 22; with adj. Acts xv. 7, ἀφ' ἡμερῶν ἀρχαίων. Acts ii. 17, & Ja. v. 3, ἐν ταῖς ἐσχάταις ἡμέραις. Acts iii. 24, καταγγ. τὰς ἡμέρας ταύτας. xi. 27, al. Foll. by gen. of pers. Matt. xi. 12. Lu. iv. 25, ἐν ταῖς ἡμ. Ἠλίου. Acts vii. 45, ἔως τῶν ἡμ. Δαυὶδ: by gen. of an *event*, e. gr. Lu. ii. 6, αἱ ἡμ. τοῦ τεκεῖν αὐτήν. Acts v. 37, al. and Sept. 2) *spec.* 'the time of one's life,' i. e. one's days, years, age, *life*, e. gr. fully, Lu. i. 75, πᾶσας τὰς ἡμέρας τῆς ζωῆς. Absol. Lu. i. 7, προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, 'advanced in years,' and ii. 36. gener. Heb. vii. 3, and Sept. and Heb.

Ἡμέτερος, α, ον, (ἡμεῖς,) poss. pron. of 1 pers. plur. *our*, our own, Acts ii. 11.

Ἡμιθανής, ἑός, ὁ, ἡ, adj. (from ἡμισυ, *ἡνίσκω*,) *half-dead*, Lu. x. 30, lat. Class.

Ἡμισυς, εια, υ, adj. *dimidius*, *half*. In N. T. occ. only in neut. τὸ ἡμισυ, as subst. *half*, Mk. vi. 23. pl. τὰ ἡμισυ, Lu. xix. 8. (both forms of later Grecism) Rev. xi. 9.

Ἡμιώριον, ον, τὸ, (ἡμι for ἡμισυ, ὥρα,) *a half-hour*, prop. neut. of adj. ἡμιώριος, *dimidius*, with an ellip. of μέρος, 'a half-hour's space,' Rev. viii. 1.

Ἡνίκα, correl. adv. *when*, *whenever*, with indic. 2 Cor. iii. 15. Sept. and Class. with subj. & ἂν, ver. 16. Jos. Ant. v. 1, 2.

Ἡπιος, ου, ὁ, ἡ, adj. *mild*, *gentle*, *indulgent*, 1 Th. ii. 7, ἐγενήθημεν ἡπιοι. 2 Tim. ii. 24, ἡπιον εἶναι, as opp. to μάχεσθαι, as in Class. The word is almost always used of those superior in some way or other to the persons who are the objects of this indulgence; and hence it is best derived from ἔπος, εἰπεῖν, the prim. sense being *affabilis*, which word similarly signifies likewise, from *ad* and *fari*, 1) *easy of access*; 2) *gentle*, *mild*, 1 Th. ii. 7. 2 Tim. ii. 24.

Ἡρεμος, ον, ὁ, ἡ, adj. (formed by transp. from ἡμερος, tame or gentle, as opp. to wild or fierce,) *quiet*, *tranquil*, 1 Tim. ii. 2, ἡρ. καὶ ἡσύχιον βίον.

Ἡσυχάζω, f. ἄσω, (ἡσυχος,) 'to cease from any commenced action,' *to be quiet*, *still*, *tranquil*, either by cessation from labour, or freedom from disturbance of any kind. In N. T. the word is used 1) of *rest from labour*, Lu. xxiii. 56, τὸ μὲν σάββατον ἡσυχάσαν. In the Class. writers it is, not dissimilarly, used of cessation from any action that has been carrying on, as Xen. Anab. v. 4, 8. Thuc. iv. 4. vi. 44. vii. 11. Hdian vii. 5, 5. 2) of *freedom from disturbance*, 1 Th. iv. 11, φιλοτιμιεσθαι ἡσυχάζειν, for ἡσυχίαν ἄγειν, as in Thuc. i. 12. vi. 38, ἡσυχάζει, as opp. to στάσεις ἀναιρεῖται. 3) of cessation from speaking, *to hold one's peace*, Lu. xiv. 4. Eurip. Cycl. 620. Thuc. viii. 86, and often in Class. Also by impl. *to tacitly acquiesce* in what has been said, Acts xi. 18. xxi. 14, as ἡσυχίαν ἔχειν in Class.

Ἡσυχία, ας, ἡ, (ἡσυχος,) *quiet*, by cessation from motion, Eurip. Hipp. 205, esp. rest from labour, Hom. Od. xviii. 22. Hdot. vi. 135; freedom from disturbance, by the stillness of a quiet life, 2 Th. iii. 12, μετὰ ἡσυχίας ἐργαζόμενοι, (so Class. e. gr. Eurip. Hipp. 205, μετὰ ἡσυχίας,) or by cessation from speaking, *stillness*, *silence*, Acts xxii. 2, παρέσχον ἡσυχίαν, for ἡσ. ἄγειν. 1 Tim. ii. 11, sq. Sept. and Class. as Hdot. i. 80.

Ἡσυχίος, ου, ὁ, ἡ, adj. (equiv. to ἡσυχος,) *quiet, tranquil*, by freedom from disturbance, 1 Tim. ii. 2, ἡσ. βίου διάγειν, namely, by public peace and tranquillity. See Pind. Pyth. viii. 1—6. In the Class. it is used only of *persons*; at least I remember nothing like the expression in 1 Pet. iii. 4, ἡσυχίον πνεῦμα, with which Bretsch. aptly compares Psalt. Salom. xii. 6, φυλάξαι Κύριος ψυχὴν ἡσυχίον, καὶ κατευθύναι ἄνδρα ποιοῦντα εἰρήνην ἐν οἴκῳ.

Ἡττώμαι, f. ἡσμαι, depon. pass. (ἥττων,) prop. *to be worse off* than another, *to be inferior* to him. So 2 Cor. xii. 13, τί—ὁ ἥττήθητε, &c. and also in later Class.; though in them the word carries after it a dat. or something equiv. Hence *to be worsted* by any one, either in war, or in any contest, as often in Class. And so 2 Pet. ii. 19, ὃ γὰρ τις ἥττηται, where fig. as Jos. Ant. i. 19, 4, ἔρωτι ἥττηθεις. Absol. 2 Pet. ii. 20, ἥττωνται. Xen. Cyr. i. 4, 5, ἐκ τοῦ ἥττάσθαι.

Ἡττημα, ατος, τό, (ἥττάομαι,) prop. *a being in a worse state* than any former one, or that of some other person. So Rom. xi. 12, ἥττημα αὐτῶν: and as ἥττάομαι signifies *to come short, be worsted*, so ἥττημα in 1 Cor. vi. 7, ἥττημα ἐν ὑμῖν ἐστίν, signifies, 'there is a falling short of your duty,' *a failure, a fault*.

Ἡττών, ονος, ὁ, ἡ, adj. irreg. compar. *to kakos, worse, inferior*. In N. T. the word occurs only in neut. 1 Cor. xi. 17, εἰς τὸ ἥττον, 'for the worse,' and Class. Adverb. 2 Cor. xii. 15, ἥττον ἀγαπᾶμαι, and Class.

Ἡχέω, f. ἡσω, (ἦχος,) *to sound, resound, clang*, intrans. 1 Cor. xiii. 1, χαλκός ἡχῶν. Hes. Th. 42. *Of the sea, to roar*, Lu. xxi. 25. Sept. and Hom. Il. i. 157.

Ἡχος, ου, ὁ, prop. *sound, noise*, Acts ii. 2. Heb. xii. 19. Sept. and Jos. metaph. *fame, rumour*, Lu. iv. 37.

Θ.

Θάλασσα, ης, ἡ, (ἄλς, wh. ἄλασσα,) *the sea, or a sea*, 1) gener. Matt. xiii. 47, σαγήνη βληθείση εἰς τὴν θάλα. and xviii. 6. Rev. v. 13. vii. 1. xx. 13. 2) spec. of particular sins, as specified by adjuncts, Acts x. 6, 32. vii. 36. 1 Cor. x. 1, et al.

Θάλλω, f. ψω, prop. *to make warm*, either by fire, Hom. Od. xxi. 179, or by warmth imparted from the body, Jos. Ant. vii. 14, 8. In N. T. fig. *to cherish*, 1 Th. ii. 7, ὡς ἂν τροφὸς θάλπη τὰ ἐαυτῆς

τέκνα. (See my note.) Eph. v. 29, and Class.

Θαμβέω, f. ἡσω, (θάμβος,) *to be in amazement*, intrans. Acts ix. 6, τρέμων καὶ θαμβῶν. Hom. Od. i. 328, and Sept. Hence pass. *to be astonished*, Mk. i. 27. x. 32, and later Class.

Θάμβος, εος, τό, (θάω,) prop. *admiration mixed with terror*, as Pind. Nem. i. 85, and elsewh. but sometimes 'amazement from admiration,' or a mixed feeling of admiration and awe, Lu. iv. 36. v. 9. Acts iii. 10, and so Hom. Il. iii. 342. iv. 79. Thuc. vi. 31.

Θανάσιμος, ου, ὁ, ἡ, adj. (θάνατος,) *causing death, deadly*; in N. T. applied to death by *poison*, Mk. xvi. 18, κἂν θ. τι πίωσιν, where sub. φαρμακόν, which is expressed in Eurip. Ion 616, φαρμάκων θ. and Jos. Antiq. iv. 8, 34. Artem. ii. 64. v. 33.

Θανατηφόρος, ου, ὁ, ἡ, adj. (θάνατος, φέρω,) *deadly*, (lit. death-bringing,) Ja. iii. 8, μεστὴ τοῦ θαν. And so in later Class.

Θάνατος, ου, ὁ, (θανεῖν,) *death*, i. e. the extinction of life, whether naturally, or by violence. I. said of *natural death*, John xi. 4, 13. Rom. viii. 38, et al. sæpe. Rev. xiii. 3, ἡ πληγὴ τοῦ θανάτου, 'deadly wound.' Plur. θάνατοι, 'exposures to death,' 2 Cor. xi. 23. Artem. iv. 83. Hence meton. for *pestilence*, Rev. vi. 8.—II. said of *violent death*, espec. as a punishment, Matt. xx. 18. xxvi. 66. Phil. ii. 8, θ. σταυροῦ: gener. Matt. x. 21; of the death of Jesus as *piacular*, Rom. v. 10.—III. in O. T. *death* often has the sense of *utter destruction, or perdition*, implying both physical dissolution and exclusion from the presence and favour of God, in consequence of sin; in N. T. this sense is applied with more definiteness to the Gospel-scheme; and as ζωὴ is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, so θάνατος is put for the opposite, namely, 'exclusion from the kingdom of God,' including the idea of physical death as aggravated by eternal damnation and punishment, John viii. 51, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Rom. vi. 16, δοῦλοι ἀμαρτίας εἰς θάνατον. ver. 21, τὸ τέλος ἐκείνων θάνατος. 2 Tim. i. 10, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν—διὰ τοῦ εὐαγγ., called 'the second death' in Rev. ii. 11. But besides this death eternal, in *another world*, there is adverted to, John v. 24. 1 John iii. 14, a death spiritual in *this*, a present exclusion from the favour of God; for, as spiritual *life* consists in constant communication with the Divine light and spirit, which constitute *life*, (see under ζωὴ, III.) so

spiritual death is the being separated from their blessed influence.—IV. ὁ θάνατος *personified*, DEATH, as the King of Hades, Rev. vi. 8, meton. for ἄδης itself. Matt. iv. 16, ἐν χώρα καὶ σκιά θανάτου, 'death-shade,' i. e. the thickest darkness.

Θανατόω, f. ὠσω, (θάνατος,) *to put to death*; in N. T. by the intervention of others; i. e. *to cause to be put to death, to deliver over to death*, trans. 1) prop. Matt. x. 21, θανατώσουσιν αὐτοὺς, *sæpe*. 2) fig. *to mortify, subdue* evil desires, &c. Rom. viii. 13; pass. *to become dead* to any thing, *be freed* from its power, with dat. vii. 4.

Θάπτω, f. ψω, (prob. fr. θάω, obruo,) *to cover over or up* with any thing, and thereby *remove out of sight*; also *to bury*, which was done either by simply covering over the corpse with heaps of earth or stones, wh. was called ἐπαμβῆσαι, ἐπέχειν, ἐπιβάλλειν τὴν γῆν, or by digging a grave, and interring the corpse; of which modes, whichever were the most ancient, *either* was designated by θάπτω. When, however, *burning* the dead was introduced, as it was at an early period, the same term was retained in use, espec. as the bones at least were often interred; see Hom. Od. xi. 52. Yet, to make the meaning more distinct, πυρὶ was often added, as Æl. H. An. x. 22. Philostr. Heroic. 721. Vit. Soph. 601. The word θάπτω came, however, at length, to denote the performing of the funeral rites of every kind, whether preliminary, as embalment, or at the time of the burial, whether by burning or interment, Hom. Od. xii. 12. In N. T. it signifies gener. *to inter*, trans. Matt. viii. 21, et al. Sept. and Class.

Θαῤῥέω, f. ἦσω, (θάρσος,) prop. and in Class. 'to have courage to perform any action;' or, 'to take courage as to any thing.' In N. T. it bears the latter sense; imper. signifying absol. 'to be full of confidence,' as to any evil, 2 Cor. v. 6, θαῤῥούντες οὖν πάντοτε. Heb. xiii. 6. Sept. and Class.; also foll. by ἔν τι, 'to have hope or confidence in any one,' 2 Cor. vii. 16. Sept. in Prov. xxxi. 11. Pol. v. 29, 4, and elsewhere in Class.; or by its equiv. εἰς τινα, 'to use boldness towards any one,' 2 Cor. x. 1.

Θαρσέω, f. ἦσω, same as θαῤῥέω. In N. T. only imperat. θάρσει, θαρσεῖτε, 'be of good cheer,' Matt. ix. 22. xiv. 27.

Θάρσος, eos, τὸ, *courage*, as in the phrase λαμβάνειν θάρ. *to take courage*, equiv. to θαρσεῖν, Acts xxviii. 15. Apocr. Joseph. and Class.

Θαῦμα, ατος, τὸ, prim. and prop. 'an object of admiration or astonishment,' a *wonder*, i. e. cause of wonder, as oft. in

Hom. and Hes.; but gener. in succeeding writers, the *effect* produced on the mind thereby, *admiration, wonder*, Thuc. viii. 14. Hdor. and others. And so in Rev. xvii. 6, ἐθαύμασα θαῦμα μέγα, a Hebraism for 'I wondered exceedingly.'

Θαυμάζω, f. ἄσω, (θαῦμα,) *to wonder*, I. INTRANS. 'to be astonished,' *to be amazed*; absol. Matt. viii. 10, ὁ Ἰησοῦς ἐθαύμασε καὶ εἶπε, and 27. ix. 8, 33. xv. 31, et al.; with adjuncts, *to wonder at* any thing; e. gr. with acc. of pers. as remote object, John v. 28, μὴ θαυμ. τοῦτο. Lu. xxiv. 12. Thuc. vi. 33, ὁ πανὺ θαυμάζετο: with διὰ τι, Mk. vi. 6. John vii. 21. ἔν τι, Lu. i. 21. ἐπὶ τι, Lu. ii. 33. iv. 22, et al.; by περί τινος, Lu. ii. 18: foll. by ὅτι, *to wonder that, because*, &c. Lu. xi. 38. John iii. 7. iv. 27. Gal. i. 6; by εἰ, *to wonder if, whether*, Mk. xv. 44. I John iii. 13.—II. by impl. TRANS. *to wonder at*, i. e. 'to admire,' with acc. of pers. Lu. vii. 9, ὁ Ἰησοῦς ἐθαύμασεν αὐτόν. Acts vii. 31. Diod. Sic. iv. 31, τὴν ἀρετὴν, and oft. in Class.; from the Hebr. Jude 16, θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. 'having respect to persons,' *partial*. So Sept. Is. ix. 15. Job xiii. 10. In constr. prægn. Rev. xiii. 3, θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. 'to admire and follow him, to become his worshippers,' comp. v. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω,) *admirable*, as said of *persons*; *wonderful*, as said of *things*. In N. T. neut. τὸ θαυμάσιον, as subst. a *wonder* or *miracle*, Matt. xxi. 15, and Sept.

Θαυμαστός, ἡ, ὄν, prop. a verbal adj. signif. *admirandus, admirable or excellent*, as said of persons; *wonderful*, as said of things. In N. T. only the latter, 1) gener. as 1 Pet. ii. 9, εἰς τὸ θαυμαστόν αὐτοῦ φῶς. Matt. xxi. 42. Sept. and Class. 2) spec. in the sense *strange, unusual*, 2 Cor. xi. 14, καὶ οὐ θαυμαστόν, 'no wonder,' John ix. 30. So Xen. Cyr. vii. 5, 9, οὐδὲν ἂν εἴη θ. et sæpe al.

Θεὰ, ᾤς, ἡ, (fem. of Θεός,) a *goddess*, Acts xix. 27, 35, and Class.

Θεάομαι, f. ἄσομαι, dep. mid. (θεᾶ, fr. θάω,) *to see, look at, behold*, &c. I. prim. and simply, *to see*, i. e. 'to perceive' with the eyes, equiv. to ἰδεῖν, foll. by acc. John viii. 10, μηδένα θεασάμενος. Acts xxi. 27, et al.; with acc. and partic. Mk. xvi. 14. Lu. v. 27, ἐθεάσατο τελώνην καθήμενον. John i. 32. Acts i. 11; in Class. by ὅτι, as John vi. 5. Acts viii. 18.—II. including the notion of *pleasure* in seeing, Matt. xi. 7, τί ἐξήλθετε θεάσασθαι;

Θεατρίζω, f. ἴσω, (θέατρον,) *to be an*

actor in the theatre, to bring upon the theatre, 'present as a spectacle,' trans. Hence in N. T. gener. 'to make a public spectacle of, expose to public scorn,' pass. Heb. x. 33. Criminals were sometimes exposed and punished in the theatre.

Θέατρον, ου, τό, (θεάσθαι,) prop. *a theatre*, i. e. the place where dramatic and other public spectacles were exhibited, Æl. V. H. iii. 8. Xen. H. G. iv. 4, 3, where, too, the people were convened, in order to hear harangues, hold public consultations, &c.; see Xen. Hist. vi. 5, 7. And so in Acts xix. 29, 31, meton. *a spectacle, public show*; fig. 1 Cor. iv. 9. Comp. Heb. x. 33. Æsch. Dial. Socr. iii. 20, θέατρα ποιητῶν.

Θεῖον, ου, τό, prop. neut. of adj. θεῖος, but used subst. for *sulphur*, called θεῖον, scil. πῦρ, as being, the ancients thought, *fire from heaven*, such as *lightning*: and since lightning leaves a sulphurous smell,—and as sulphur was used in *lustrations*,—from this notion of its affinity to lightning, so it obtained the name of θεῖον, Lu. xvii. 29, ἔβρεξε πῦρ καὶ θεῖον ('sulphurous flames') ἀπ' οὐρανοῦ. Rev. ix. 17, 18, al. Sept. and Class.

Θεῖος, α, ου, adj. (Θεός,) *divine, pertaining to God*, 2 Pet. i. 3, sq. Sept. & Class.; neut. τό θεῖον, 'the Divine nature,' the Deity, Acts xvii. 29, and Class.

Θεοότης, ητος, ή, (Θεός,) *Deity, God-head*, i. e. the Divine nature and perfections, Rom. i. 20. Lucian iii. 149, and Isocr.

Θειώδης, εος, ό, ή, adj. (θεῖον,) *sulphurous*, i. e. made of sulphur, Rev. ix. 17, θώρακας πυρίνους—καὶ θ. Philostr. Imag. i. 27.

Θέλημα, ατος, τό, (perf. τεθέληκα, fr. θέλω,) *will*, i. e. *active volition*, the faculty by which we will any thing. The word does not occur in Attic Greek. In N. T. it denotes, I. prop. the result of the exercise of this faculty, *will, wish, good pleasure*, Matt. xxvi. 42, γεννηθήτω τό θέλ. σου. Acts xxi. 14. 1 Cor. xvi. 12, οὐκ ἦν θ. Eph. v. 17. 1 Pet. ii. 15. iv. 2, sq. 1 John v. 14, al. And so in John i. 13, θελ. σαρκός, 'carnal desire,' or rather 'that to which we are led by natural instinct.' Sept. Ps. i. 2, and Ecclus. viii. 15.—II. METON. *will, the thing willed*, 'what one wills to do, or to be done,' Matt. vii. 21, ἀλλ' ό ποιῶν τό θέλ. τοῦ Πατρός, and xii. 50, al. sæpe. Eph. ii. 3, τὰ θελήματα τῆς σαρκός, 'the desires of the flesh,' i. e. those to which a body making us prone to sin inclines us. The plural also occurs in Sept. 2 Chron. ix. 12, et al. and Theodor. v. 958. And so in our own language; as Shakspeare: 'The wills above be done!' In Lu. xxiii. 25, παρέδωκε τῷ θελ.

αὐτῶν, it means, 'their will and pleasure,' what they willed to be done. Hence, by impl. will, i. e. *purpose, decree*, Matt. xviii. 14, οὐκ ἔστι θ. ἐμπροσθεν τοῦ Πατρός. John vi. 39. Acts xxii. 14. Heb. x. 7, seqq. So collect. τό θ. τοῦ Θεοῦ, i. e. 'the counsels, eternal purposes of God,' Matt. vi. 10. Lu. xi. 2.—III. meton. *will*, meaning the *faculty of willing, free will*; of man, 1 Cor. vii. 37, ἐξουσίαν δὲ ἔχει περὶ τοῦ ιδίου θ. 2 Pet. i. 21; of God, Eph. i. 5, 11. 1 Pet. iii. 17, εἰ θέλει τό θέλ. τοῦ Θεοῦ.

Θέλησις, εως, ή, (θέλω,) *will*, 'the good pleasure of God,' Heb. ii. 4. Sept. Ezek. xviii. 23. 2 Macc. xii. 16. Stobæi Ecl. Phys. vol. ii. 162.

Θέλω, (f. θελήσω,) *to will, wish, desire*; implying *active volition*, and thus differing from βούλομαι, which denotes *passive*. 1. prop. *to will*, i. e. *to purpose, intend, choose, to do a thing, or not*; 1) of *God & Christ*, foll. by infin. aor. Rom. ix. 22, εἰ θέλων ό Θεός ἐνδείξασθαι τὴν ὀργήν. Col. i. 27; by infin. and acc. 1 Tim. ii. 4; absol. with inf. impl. John v. 21. 2) of *men*, foll. by inf. aor. Matt. v. 40, τῷ θέλοντί σοι κριθῆναι. John i. 44; pres. Matt. xix. 21, εἰ θέλεις τέλειος εἶναι. John vi. 67; by inf. and aor. Lu. i. 62; absol. with inf. impl. Matt. viii. 2, ἐὰν θέλῃς. Mk. iii. 13. So with neg. οὐ θέλω, *not to will or have in mind*, and by impl. *to will not, to determine NOT to do this or that, &c.*; foll. by inf. aor. Matt. ii. 18, οὐκ ἠθελε παρακληθῆναι. Mk. vi. 26; pres. John vii. 1; absol. with inf. impl. Matt. xviii. 30. In antith. e. gr. *to will and to do*, Rom. vii. 18. Phil. ii. 13. In Matt. i. 19, μὴ θέλων αὐτὴν παραδειγματίσαι, and Lu. xviii. 13, οὐκ ἠθέλεν οὐδὲ τοὺς ὀφθαλμοὺς—ἐπαῖραι, the recent Commentators and Lexicographers take θέλ. as standing for *δύναμαι*, (by a use freq. in the Class.) i. e. 'could not bring himself,' *dared not*. But in the former passage the sense is simply, as we say, *not caring, not being disposed*; and in the latter much the same; as also in Matt. ii. 18, οὐκ ἠθελε παρακληθῆναι. 3) *fig. of the wind*, John iii. 8, ὅπου θέλει, πνεῖ: an expression not to be paralleled by those passages of the Classical writers (as Xen. Cyr. ii. 4, 19,) where volition is ascribed to *animals*. The Commentators might more aptly have adduced from Hdt. ii. 11, 4, εἰ ὦν δὴ ἐθελήσει ἐκτρέφειν τό ρέεθρον ό Νεῖλος, &c. Xen. Œc. iv. 13, ὅποσα ή γῆ φέρειν ἐθέλει.—II. *to wish, desire, choose*; foll. by infin., either aor. Lu. viii. 20, or pres. John xvi. 19. Gal. iv. 20; foll. by inf. and acc. Mk. vii. 24; absol. with infin. impl. Matt. xv. 28, γεννηθήτω σοι ὡς θέλεις. Mk. ix. 13. So with neg. οὐ

Ἰέλω, *be unwilling, choose NOT*; foll. by inf. aor. Lu. xix. 14, οὐ θέλομεν τοῦτου βασιλεῦσαι. 1 Cor. x. 20; pres. ver. 1. Rom. i. 13; absol. with inf. impl. John xxi. 18. Foll. by εἰ, Lu. xii. 49, τί θέλω, εἰ ἤδη ἀνήφθη; foll. by ἵνα with subj. Matt. vii. 12, ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθ. Mk. vi. 25. So in interrog. foll. by fut. ind., or more properly aor. subj. pres. with ἵνα implied, Matt. xx. 32, τί θέλετε [ἵνα] ποιήσω ὑμῖν, and xxvi. 17, oft. and Class. Once with ἦ, in the sense to *choose rather, to prefer*, 1 Cor. xiv. 19. Sometimes ἐθέλειν, when followed by an infin., is to be rendered as an adv. before a finite verb, *willingly, gladly*, John vi. 21, ἦθελον λαβεῖν αὐτόν εἰς τὸ πλοῦτον, lit. 'they desired to receive him.'

—III. TO BE DISPOSED, *inclined*, or prone to any thing; and by impl. *to like* to do it, (nearly equiv. to φιλέω,) foll. by infin. Lu. xx. 46, τῶν θελούντων περιπατεῖν ἐν στολαῖς (as Hdot. i. 74. vii. 50, 2. viii. 60, 3). So, by Hebr., with acc. Matt. xxvii. 43, εἰ θέλει αὐτόν. ix. 13, ἔλεον θέλω. Foll. by ἐν τινι, *to delight in* any thing, Col. ii. 18, θέλων ἐν ταπ. And so in Sept.—IV. by impl. *to be so* or *so MINDED, to be of opinion, affirm*, 2 Pet. iii. 5, λανθάνει αὐτοὺς τοῦτο θέλοντας. So Hdtian. v. 3, 11, εἰκόνα τε ἥλιον ἀνέρο- γαστον εἶναι θέλουσιν, and v. 6, 10; so also volo in Latin.—V. θέλω with infin. is sometimes nearly equiv. to μέλλω, *to be about to*, giving to the infin. a fut. sense, (but only of inanimate objects,) Acts ii. 12, τί ἂν θέλοι τοῦτο εἶναι; Hdot. i. 78, et al. Artemid. iv. 80, ἀπο- ρῶν τί ποτε θέλει σημαίνειν ὁ ὄνειρος.

Θεμέλιος, ου, ὁ, ἡ, prop. adj. (θέμα, something laid,) meaning, 'placed or laid as a foundation, *fundamental*;' but almost always used as a subst. *foundation*; sometimes θεμελίον in neut. I. masc. ὁ θεμέλ. scil. λίθος, prop. *foundation-stone*, Heb. xi. 10, τὴν τοὺς θεμ. ἔχουσιν πόλιν. Rev. xxi. 14, 19, bis. Sept. and Class. Fig. of elementary doctrine and instruction, *the foundation*, 1 Cor. iii. 10, θεμέλιον τέθεικα. Rom. xv. 20. Eph. ii. 20. Heb. vi. 1; of a fundamental *doctrine* or *principle*, e. gr. CHRIST, 1 Cor. iii. 11, 12. 1 Tim. vi. 19, θεμέλιον καλόν, a *good foundation*, one on which hope of salvation may rest. Meton. 2 Tim. ii. 19, ὁ θεμέλιος τοῦ θεοῦ, 'that which God hath founded,' God's building, *the Gospel-scheme*.—II. neut. τὸ θεμέλιον, *foundation*, Acts xvi. 26, τὰ θεμέλια. Lu. vi. 48, 49. xiv. 29. Sept. and Class.

Θεμελιόω, f. ὥσω, (θεμέλιος,) 1) prop. *to lay the foundation* of any building, trans. Matt. vii. 25. Lu. vi. 48, τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν. Heb. i. 10.

Sept. and Class. 2) metaph. *to ground, establish, confirm*, Eph. iii. 17. Col. i. 23, τῇ πίστει τεθεμελιωμένοι. 1 Pet. v. 10. Diod. Sic. xi. 68, καλῶς θεμελιωθεῖσα, and xv. 1, ἡγεμονία τεθεμελιωμένη.

Θεοδιδάκτος, ου, ὁ, ἡ, adj. (θεός, διδάσκω,) *taught of God*, 1 Thess. iv. 9.

Θεόλογος, ου, ὁ, ἡ, adj. (θεός, λόγος, discourse,) in Class. *theologus, a divine*, i. e. one who treats of God and divine things, as did Epimenides, Diod. Sic. v. 80. Pherecydes, Plut. Syll. 36. In N. T. it stands only as a title to the book of Revelation, signifying *a theologian or divine*, and is applied to St. John in an eminent sense, because in his Gospel, Epistles, and book of Revelation, he handled the sublimest doctrines of Christian theology; particularly by asserting the Divine Word, proving Him to be God. Thus he is called by Athanasius, θεόλογος ἀνὴρ, and by Theophylact, θεολογικώτατος.

Θεομαχέω, f. ἴσω, (θεόμαχος,) *to contend against God*, Acts xxiii. 9. 2 Macc. vii. 19, and often in Class.

Θεόμαχος, ου, ὁ, ἡ, adj. (θεός, μάχουμαι,) *contending against God*, Acts v. 39. Prov. ix. 13, Symm.

Θεόπνευστος, ου, ὁ, ἡ, adj. (θεός, πνέω,) *inspired from God*, 2 Tim. iii. 16, πᾶσα γραφή θεοπνεύστου σοφίας λόγος ἐστὶν ἀριστος. And Plut. ix. 583, applies the word to dreams sent from God.

Θεός, ου, ὁ, God. I. gener. GOD, the supreme Lord and Father of all, ἸΕHOVAH, ὁ Θεός, Matt. i. 23, and oft.; without the art. vi. 24; Κύριος ὁ Θεός, Mk. xii. 29, oft. and Sept. In construction, 1) before a gen. of *person*, ὁ Θεός τινος, 'the God of any one,' i. e. his protector, benefactor, the object of his worship,' Matt. xxii. 32, ὁ Θεός Ἀβραάμ, Mk. xii. 26. Lu. i. 68. Acts v. 30, et al. So voc. Matt. xxvii. 46, Θεέ μου. Mk. xv. 34, ὁ Θεός μου: of *thing*, when God is considered as the author and giver, the source of any thing, e. gr. Θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως, Rom. xv. 5. τῆς ἐλπίδος, ver. 13. τῆς εἰρήνης, xvi. 20. πάσης χάριτος, 1 Pet. v. 10, al. 2) gener. Θεοῦ after other nouns, e. gr. both as *active* or *subjective*, (denoting what comes forth, is sent, given, appointed from God, Matt. iii. 16, τὸ πνεῦμα τοῦ θεοῦ. Lu. xi. 49, ἡ σοφία τοῦ θεοῦ. iii. 38, (Υἱός) τοῦ θεοῦ. ix. 20, ὁ Χριστὸς τοῦ θεοῦ. Acts xxiii. 4, τὸν ἀρχιερέα τοῦ θεοῦ. Matt. vi. 33, ἡ βασιλεία τοῦ θεοῦ. 2 Tim. iii. 17, ὁ ἀνθρωπος τοῦ θεοῦ, *the man of God*, i. e. 'taught, furnished of God.' 1 Thess. iv. 16, σάλπιγξ Θεοῦ, *the trump of God*, 'which sounds by his command,' see 1 Cor. xv.

52;) and also as *passive* or *objective*; e. gr. Lu. xi. 42, ἡ ἀγάπη τοῦ Θεοῦ, 'love to God,' (see ἀγάπη 2,) and vi. 12, ἡ προσευχή τοῦ Θεοῦ, *prayer to God*. Mk. xi. 22, πίστις Θεοῦ, *faith in God*. So ὁ οἶκος τοῦ Θεοῦ, i. e. 'consecrated to God,' Lu. vi. 4, et al. Rev. xv. 2, κιθάραι τοῦ Θεοῦ, 'harps for the praise of God.' Further, τὰ τοῦ Θεοῦ, *the things of God*, e. gr. his *counsels* and *purposes*, 1 Cor. ii. 11, or 'things agreeable to him,' Matt. xvi. 23, or *pertaining to him*, xxii. 21, in which sense we also find τὰ πρὸς Θεόν, i. e. 'his service and worship,' Rom. xv. 17. Heb. ii. 17. v. l. 3) dat. Θεῷ, e. gr. after adjectives, as ἀστέιος τῷ Θ. Acts vii. 20. δυνατὰ τῷ Θ. 2 Cor. x. 4, as an intensive, from the Heb., *exceedingly*, (see ἀστέιος and δυνατός:) elsewh. after verbs, &c. *to or for God*, Rom. vi. 10, ζῆν τῷ Θεῷ, i. e. 'to his honour and glory,' in accordance with his will.—II. it is applied to CHRIST, the SON, who is declared to be ὁ Θεός, John i. l. xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 16. Heb. i. 8. 1 John v. 20. Rev. xix. 17. comp. ver. 7. xxii. 6. In like manner He is called ὁ Θεός in very many passages of the early Fathers, adduced in Dr. Burton's Testimonies of the Ante-Nicene Fathers.—III. in the Greek sense, Θεός, a god, ὁ Θεός, the Deity, and οἱ Θεοί, the gods, i. e. the heathen gods, Acts vii. 43, ὁ Θεός. xiv. 11, οἱ Θεοί. So Satan is called, ὁ Θεός τοῦ αἰῶνος τούτου, *the god of this world*, as being its leader, &c. 2 Cor. iv. 4. Once fem. ἡ Θεός, a goddess, Diana, Acts xix. 37. Meton. *an image, idol*, Acts vii. 40.

Θεοσέβεια, as, ἡ, (Θεοσεβής,) *reverence for God, piety, godliness*, 1 Tim. ii. 10, (where see my note,) Sept. and Class.

Θεοσεβής, εὐός, ὁ, ἡ, adj. (Θεός, σέβομαι,) *reverencing God, godly*, namely, by worship and obedience, John ix. 31. Sept. and Class.

Θεοστυγής, εὐός, ὁ, ἡ, adj. (Θεός, στυγέω,) *prop. as in Class. pass. hated by the gods*, Eurip. Tr. 1243. In N. T. act. *hating God, impious*, Rom. i. 30. Eurip. Cycl. 395.

Θεότης, (same as Θειότης,) *ητος, ἡ, the Deity, or Godhead*, i. e. the Divine nature, Col. ii. 9. Luc. Icarom. 9, but only in the sense *deity, godship*.

Θεραπεία, as, ἡ, (Θεραπεύω,) *service or attendance* of any kind, by impl. voluntary, whether of servants or their masters, or of nurses, or medical attendants, on the sick. In N. T. used 1) of *care of the sick*, and by impl. *the relief* imparted, &c. Lu. ix. 11. Rev. xxii. 2. Jos. and Class. 2) meton. and collect. *attendants, retinue*,

Matt. xxiv. 45. Lu. xii. 42. Sept. and Class.

Θεραπεύω, f. εὐσω, (Θεράπων,) in Class. *to wait upon, minister unto, pay court to*; *to honour, venerate, seek to please*; also, *to worship*. In N. T. the word is used in two senses, 1) *prop. and gener. to minister to, wait on*, Acts xvii. 25, οὐδὲ (ὁ Θεός) ὑπὸ χειρῶν ἀνθρώπων Θεραπεύω. 2) *spec. to take care of, tend, the sick*, Class. In N. T. by impl. *to relieve, or heal*, Matt. iv. 24. xii. 10. Mk. i. 34. Lu. vi. 7. x. 9, al. And so in Thuc. ii. 47, where see my note.

Θεράπων, οντος, ὁ, (Θέρω, to cherish,) *an attendant*; implying voluntary service, and therefore differing from δοῦλος, Heb. iii. 5, where see my note.

Θερίζω, f. ἴσω, (Θέρος,) 'to gather the fruits of the summer,' *to reap or harvest*. 1) *prop. and absol.* Matt. vi. 26. Ja. v. 4, οἱ Θερίσαντες, *the reapers*, Matt. xxv. 24. John iv. 37. 2 Cor. ix. 6. Gal. vi. 7. 2) *fig. to reap the fruits of one's labours*, 1 Cor. ix. 11, τὰ σαρκικά. John iv. 36, 38. Gal. vi. 8, 9. Sept. and Class. 3) by impl. *to cut down, destroy*, Rev. xiv. 15, 16, ἐθερίσθη ἡ γῆ, i. e. 'the iniquity of men is fully ripe, and is cut off,' (comp. Joel iii. 13,) i. e. the bad are cut off, as corn by the reaper.

Θερισμός, οῦ, ὁ, (Θερίζω,) *prop. harvest, harvesting*, John iv. 35, ὁ Θερισμός ἐρχεται. Matt. xiii. 30, 39. Sept. and Class. Meton. *the harvest* to be gathered, *produce of the harvest*. In N. T. *fig. for the converts* to be gathered into Christ's kingdom, Matt. ix. 37. Lu. x. 2; also of those whose iniquity is fully ripe for punishment, Rev. xiv. 15.

Θεριστής, οῦ, ὁ, (Θερίζω,) *a reaper, harvest-man*, Matt. xiii. 30, 39. Sept. and Class.

Θερμαίνω, f. ανῶ, (Θερμός,) *to warm*. In N. T. mid. *Θερμαίνομαι, to warm oneself*, Mk. xiv. 54, 67; at the fire, Ja. ii. 16; 'to become warm with clothing,' Sept. and Class.

Θέρμη, ης, ἡ, (Θερμός fr. Θέρω,) *warmth, heat*, Acts xxviii. 3. Sept. and Thuc. ii. 49.

Θέρος, εος, τὸ, (Θέρω, to warm,) *summer*, i. e. 'the warm season,' Matt. xxiv. 32. Mk. xiii. 28. Lu. xxi. 30. Sept. and Class.

Θεωρεῖω, f. ἴσω, (Θεωρὸς, spectator,) *prop. to be a spectator of, to behold, view any thing, espec. a public spectacle, or person*, I. PROP. including the notion of attention, wonder, &c. See Schol. on Eurip. Hec. 342. 1) *gener. with acc. of thing*, Lu. xxiii. 48, Θεωροῦντες τὰ γεγόμενα. John ii. 23. Acts viii. 13; of pers.

Rev. xi. 11, 12; foll. by πῶς, Mk. xii. 41, and πον, xv. 47; absol. Lu. xiv. 29, al. Sept. and Class. 2) *to look at*, 'view with attention,' Matt. xxviii. 1, *τὸν τάφον*. Ceb. Tab. 1. Fig. *to consider attentively*, Heb. vii. 4, *θεωρεῖτε δὲ, πηλίκος οὗτος*, and Class. 3) *to look at*, i. e. by impl. *to comprehend, recognise, acknowledge*, with acc. of pers. John vi. 40, *πᾶς ὁ θεωρῶν τὸν Υἱόν*, and xii. 45. xiv. 17. Wisd. xiii. 5. Diod. Sic. xix. 52, *τοὺς λόγους*.—II. simply *to see, perceive* with the eyes, *behold*, nearly *equiv. to ἰδεῖν*, 1) gener. foll. by acc. of pers. Mk. iii. 11. John ix. 8, et al.; with part. added, Lu. x. 18, *ἐθεώρουν τὸν Σατανᾶν—πесόντα*. xxiv. 39. Mk. v. 15. John vi. 19. Foll. by acc. of thing, Lu. xxi. 6, *ταῦτα ἃ θεωρεῖτε*. John vii. 3; with partic. added, John x. 12, *τὸν λύκον ἐρχόμενον*. xx. 6, al. Sept. and Class. 2) *to perceive, mark, note*, foll. by ὅτι, Mk. xvi. 4; by πόσος, Acts xxi. 20; by acc. of thing, Mk. v. 38, *καὶ θεωρεῖ θόρυβον*. 2 Macc. ix. 23. Diod. Sic. xiii. 28. 3) from the Hebr. *to see*, i. e. *experience*, e. gr. *τὸν θάνατον*, John viii. 51.

Θεωρία, as, ἡ, (θεωρός,) prop. *the act of viewing* any thing, Jos. Ant. ii. 9, 5, *κατὰ θεωρίαν*. Dan. v. 7, Cod. Chisl. Also *the sight* of what is viewed, 2 Macc. xv. 12; but chiefly that of public spectacles, as games, &c. Thuc. vi. 16. Xen. Hier. i. 12, espec. a *religious* one, as Eurip. Bacch. 1000, Matth. And so 2 Macc. xv. 26, *τοὺς ἐξεληθόντας ἐπὶ τὴν θεωρίαν*. In N. T. of the *spectacle* of public execution, Lu. xxiii. 48, *οἱ συμπαραγεγνημένοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην*. Simil. 3 Macc. v. 24, *τὰ δὲ πλήθη συνήθροιστο πρὸς τὴν οἰκτροτάτην θεωρίαν*, and of a *sad spectacle*, gen. in Æsch. Prom. 827, *ἄλλην δ' ἀκουσον δυσχερῆ θεωρίαν*. And so *spectaculum* in Latin, and *spectacle* in Engl.

Θήκη, ης, ἡ, (τίθημι,) *repository, or receptacle* to put any thing in, as a coffer or chest, cell or chamber; likewise a sheath or scabbard for a sword, John xviii. 11, as in Engl. *case* is sometimes used for a *sheath*.

Θηλάζω, f. ἄσω, (θήλη,) 1) prop. *causative*, for *θήλην ἐπέχω*, *papillam præbeo*, *to suckle*; absol. Matt. xxiv. 19. Mk. xiii. 17. Lu. xxi. 23. Sept. & Class. but foll. by acc. 2) *immed. to suck at the breast*, more usually *θηλάζομαι*. Foll. by acc. Lu. xi. 27, *μαστοὶ οὖς ἐθήλασας*. So Job iii. 12, *μαστοὺς ἐθήλασα*. Cantic. viii. 1, and Class. Partic. *θηλάζων*, a *suckling*, Matt. xxi. 16.

Θήλυς, εια, υ, adj. gen. *female*, applied, as mostly in Class. to the female of any animals whatever. In N. T. 1) ἡ *Θήλεια*, as subst. to denote a *female*, i. e. a wo-

man, Rom. i. 26, sq. Sept. Lev. xxvii. 4, and sometimes, though rarely, in Class. 2) τὸ *Θῆλυ*, scil. γένος, as in the phrase ἄρσεν καὶ Θῆλυ, Matt. xix. 4. Mk. x. 6. Gal. iii. 28. Sept. and sometimes Class. as Hdot. ii. 85, τὸ *Θ*. γένος.

Θήρα, as, ἡ, (θήρ,) prop. *the chase of wild animals, hunting*, Hom. Il. v. 49. Od. i. 429, or meton. *the fruit* of the chase, the *prey* or *game*, Hom. Od. ix. 158. Xen. Ven. vi. 13. In N. T. meton. *capture* or *destruction*, i. e. cause of destruction, Rom. xi. 9. So, too, Plut. Alcib. Μηχανὴ *Θήρας* ἀνθρώπων.

Θηρεύω, f. εὔσω, (θήρα,) prop. *to hunt*, take wild animals, as often in Class. In N. T. fig. *to hunt*, i. e. *catch at, lay hold of*, any one's words, Lu. xi. 54, *ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ*.

Θηριομαχέω, f. ἥσω, (θηρίον, μάχομαι,) *to fight with wild beasts*, as condemned persons in the public spectacles, Artem. ii. 54. Absol. 1 Cor. xv. 32, *εἰ κατὰ ἄνθρωπον ἐθηριομάχῃσα ἐν Ἐφ*. and probably fig. in allusion to what is recorded, Acts xix. 29, where see my note.

Θηρίον, ου, τὸ, (equiv. to θήρ,) I. prop. *a wild beast*, Mk. i. 13, & oft. Sept. and Class.—II. fig. of *brutal savage men*, Tit. i. 12, and sometimes in Class.

Θησαυρίζω, f. ἴσω, (θησαυρός,) I. prop. *to treasure up, lay in store* for one's use; foll. by acc. of thing and dat. of pers. expr. or impl. as Matt. vi. 19, sq. Lu. xii. 21, al. Sept. and Class.—II. fig. *to lay up*, as said of evil, *punishment*, &c. Rom. ii. 5, *ὀργήν*. Ja. v. 3. Sept. in Prov. i. 18; also in pass. *reserved*, by the providence of God, for 2 Pet. iii. 7, *οἱ οὐρανοὶ καὶ ἡ γῆ—τεθησαυρισμένοι εἰσὶ*.

Θησαυρός, ου, ὁ, der. from τίθημι and αὔρον: or rather, as there is no trace of the existence of αὔρον in the Greek, from Heb. צָוָה from צָוָה, *to lay up*. The word has two senses: 1) 'something laid up in store;' and 2) the *place* where it is reposit; of which significations the former is the earlier, being found in Hesiod and Pindar. The latter, however, is as ancient as the time of Herodotus, by whom it is often used. In N. T. it means I. a *treasure*, i. e. any thing *laid up* in store, *wealth*, 1) prop. temporal, in this life, Matt. vi. 19. xiii. 44. Lu. xii. 34. Heb. xi. 26. Sept. and Class. 2) fig. *spiritual*, pertaining to the soul and eternal life, Matt. vi. 20. Mk. x. 21. Lu. xii. 33, al. Said in 2 Cor. iv. 7, of the *Gospel* of Christ considered as a precious *deposit* to be improved. See Matt. xiii. 44. Of the treasures of divine knowledge, which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3, *οἱ θησαυροὶ*

τῆς σοφίας, intimating the plenteousness as well as preciousness thereof. So Plato, Phil. 15, E. ὡς τινα σοφίας εὐρηκώς Ξησαυρόν. Xen. Mem. iv. 2, 9, Ξησαυροὺς — σοφίας. Julian. Or. iv. σοφίας Ξησαυροὺς. — II. a treasury, or place where stores or treasures are repositied to be drawn forth and distributed as occasion may require, Matt. xiii. 52, ἐκβάλλει ἐκ τοῦ Ξησαυροῦ αὐτοῦ καινὰ, &c. So Isocrates tells Demonius, § 20, that he had laid down such and such rules for his conduct, that he might draw them forth ὡς περ ἐκ ταμείου. And Lucian, Rhet. Præcep. tells his pupil to read the modern writers so as occasionally to make use of them καθάπερ ἐκ ταμείου προαιρῶν. In Matt. ii. 11, ἀνοίξαντες τοὺς Ξησαυροὺς αὐτῶν, it simply signifies a chest or casket, in which valuables are kept. So Jos. Ant. ix. 8, 2, ξύλινον Ξ. Fig. of the storehouse of the mind, or heart, where the thoughts, feelings, and counsels are as it were laid up, to be drawn forth by the daily exigencies of life, Matt. xii. 35, ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγ. Ξησ. τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ where ἐκβ. is simply for προφέρει, as used of words spoken; and in the term there is merely an allusion to the disbursement of money or valuables from a treasury. So Lu. x. 35, ἐκβαλὼν δύο δηνάρια.

Θιγγάνω, f. θίջομαι, aor. 2. ἔθιγον, (a lengthened form of the pres. for θίγω,) 1) gener. to touch, prop. with the hand or foot, Col. ii. 21. 2) with gen. to touch by coming to, to reach, Heb. xii. 20, κὰν θηρίου θίγη τοῦ ὄρου. 3) with an idea of force, to smite, harm, Heb. xi. 28, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν.

Θλίβω, f. ψω, gener. to press, compress, depress, oppress. In N. T. I. PROP. of a person in a crowd, Mk. iii. 9, ἵνα μὴ θλίβουσιν αὐτόν. Eccl. xvi. 28. Artemid. ii. 37. Luc. Nigr. 13, θλίβων καὶ στενοχωρῶν τοὺς ἀπαντῶντας. So also Arrian, Epict. i. 25, conjoins θλίβειν and στενοχωρεῖν: also θλίβεσθαι, Luc. Pseud. vii. 6, to be crowded upon, as said of a person; also to be narrow, as said of a place, Pollux ix. 23, πόλις θλιβομένη, and Theocrit. Id. xxi. 18, θλιβομένην κάλυβαν. In N. T. said of a road hemmed in, and by impl. narrow, Matt. vii. 14, τεθλιμμένη ἡ ὁδός, i. e. στενόχωρος, as opp. to τῇ ὁδῷ εὐρυχώρῳ. — II. FIG. to oppress with evils, afflict, 2 Th. i. 6, τοῖς θλίβουσιν ὑμᾶς: pass. 2 Cor. i. 6. iv. 8, and Sept. and Class.; espec. to be afflicted with poverty, 1 Tim. v. 10, εἰ θλιβομένοις, distressed. Heb. xi. 37, ὑστερούμενοι, θλιβόμενοι. The full expression occurs in Artemid. iii. 66, θλιβόμενος ὑπὸ τῆς πενίας. Dion. Hal. Ant. p. 1688, 2,

ἐκάστος τεθλιμμένων τῶν βίων, 'their fortunes being narrow.'

Θλίψις, εως, ἡ, (θλίβω,) prop. in act. sense, compression, & fig. pressure fr. evils, affliction, distress, whether from trouble of mind, as 2 Cor. ii. 4, ἐκ πολλῆς θλ. καὶ συνοχῆς καρδίας ἔγραψα, Phil. i. 16; or pain of body, John xvi. 21; where said of a woman in travail; as also in Sept. and Apocr. Oft. however, it is used, pass. by meton., of evils by which any one is pressed, affliction, distress, Matt. xiii. 21, γενομένης δὲ θ. Acts vii. 10, al. So with synonyms, as θλ. καὶ στενοχωρία, Rom. ii. 9. 2 Cor. vi. 4. 1 Th. iii. 7. Sept. and Apocr.

Θνήσκω, (f. θανοῦμαι, aor. 2. ἔθανον, perf. τέθνηκα, inf. τεθνάναι,) to die. In N. T. only perf. τέθνηκα, to have died, i. e. to be dead, in a pres. sense, Mk. xv. 44, εἰ ᾗδῃ τέθνηκε. Lu. viii. 49. 1 Tim. v. 6, ζῶσα τέθνηκε, 'is as good as dead.' Sept. and Class.

Θνητός, ἡ, ὄν, adj. (θνήσκω,) mortal; σῶμα, Rom. vi. 12. viii. 11. σὰρξ, 2 Cor. iv. 11. τὸ θνητόν, 'mortal nature,' mortality, 1 Cor. xv. 53, sq. 2 Cor. v. 4. Sept. and Class.

Θορυβέω, f. ἤσω, (θόρυβος,) to make a noise or uproar, said of a multitude, gener. whether as a mark of approbation or disapprobation. Class. In N. T. 1) mid. and intrans. said of loud lamentation, to make a noise together, to wail together, Matt. ix. 23, ἰδὼν ὄχλον θορυβούμενον. Mk. v. 39. Acts xx. 10. 2) trans. to set in an uproar, to excite tumult in a place, as τὴν πόλιν, Acts xvii. 5. Dion. Hal. ix. 68, ἐθορύβησαν τὴν πόλιν.

Θόρυβος, ου, ὁ, noise, uproar, of a multitude, viz. 1) gener. Matt. xxvii. 24, θόρυβος γίνεται, and oft.; of loud lamentation, wailing, Mk. v. 38. 2) spec. of popular commotion, tumult, Matt. xxvi. 5. Mk. xiv. 2. Acts xx. 1, and Class.

Θραύω, f. σω, p. pass. τέθρανσμαι, 1) prop. to break in pieces, crush, Pol. vi. 23, 11. Artem. iii. 30, but 2) almost always used metaph. in the sense to crush any one's strength, to destroy his power, Pind. Ol. vi. 164. Plut. Alcib. Ξ. δύναμιν, or to crush his hopes, Hdtian. iii. 2, 4, or his courage, Diod. Sic. v. 240, τέθρανσται ὁ θυμός. Plut. Cæs. 19, ἐτέθρανστο τῆς πόλμης, or his mind altogether, Plut. Anton. 17, θρανόμενος τὸν λογισμόν, animo fractus, 'broken down in mind,' opp. to ἐρρόμενος. Hence in Lu. iv. 18, ἀποστεῖλαι τεθρανσμένους, the sense is, 'broken down in mind and spirits,' like prisoners in hopeless captivity; as Deut. xx. 3, μὴ φοβέσθε μὴδὲ θρανέσθε: or bruised, i. e. oppressed by unjust imprisonment, as Deut. xxviii. 33, ἀδικούμενος καὶ τεθρανσμένος.

Θρέμμα, ατος, τὸ, (τρέφω,) prop. a *nursling*, 'any animal bred up,' used espec. of tame animals reared by the care of man, cattle, flocks, and herds. So John iv. 12, οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ, where, however, Kypke, Tittman, and Schleusner render *domestics, household*; appealing to two passages of ancient inscriptions, where, after the husband, wife, and children, the *domestics* are mentioned. Yet those, being merely inscriptions, afford no direct proof of the existence of this sense of θρέμματα. And the *usus linguae* is quite adverse, since θρ. in the plural always, I apprehend, (except in two or three passages of Jambl. and Liban. where men are, in the rhetorical style of those writers, fig. termed θρέμματα, in imitation of the poetic usage of θρέμμα in the singular for an *alumnus*, almost always in a bad sense,) denotes *cattle*, such as are bred, reared, and nourished by the care of man, as often in Joseph. and not unfrequently in the Class. as Xen. Econ. xx. 23. Pol. ii. 26, 5. iv. 75, 2, σώματα καὶ θρέμματα, 'slaves and cattle.' Hdian. iii. 9, 17. AEl. V. H. xii. 56, where τῶν θρεμμάτων are opposed to τῶν παίδων. Diod. Sic. t. i. 221. And the mention of the cattle is *not*, as Kypke says, irrelevant to the purpose in view; which was to intimate the great copiousness of the water; cattle, in the East, requiring to be watered at the wells. As to the alleged *indecorum* of mentioning the cattle to the exclusion of the domestics, the latter are *not* excluded; *vernæ*, or household servants born and bred in the house (who are, in Gen. xiv. 14. Eccles. ii. 7, termed οἰκογενεῖς) being considered as part of the family; and so in the latter passage they are in the Heb. called 'sons of my house.' Finally, the mention of the cattle is quite agreeable to the simplicity of ancient times, espec. in a rural country like Samaria.

Θρηνέω, f. ήσω, (θρῆνος,) to weep aloud, wail, mourn, viz. 1) intrans. John xvi. 20, κλαύσετε καὶ θρηνήσετε: of hired mourners wailing for the dead, Matt. xi. 17. Lu. vii. 32. Sept. & Hom. Il. xxiv. 722. 2) trans. in later usage, to bewail, Lu. xxiii. 27. Sept. and Hdian. iii. 14, 3.

Θρῆνος, ου, ό, (θρέω, to wail,) loud weeping, wailing, Matt. ii. 18. Sept. and Class.

Θρησκεία, ας, ή, (θρησκεύω,) a *worshipping, religious worship*; oft. in Class. with the idea of superstition. And so θρησκεία τῶν ἀγγέλων, Col. ii. 18; also of a severe ascetic mode of worship, such as Judaism, Acts xxvi. 5. Wisd. xiv. 27. Luc. Sacrif. 10. Hdian. v. 3, 12; gener.

of the worship of God, and hence *religion, piety*, Ja. i. 26. Jos. Ant. i. 13, 1.

Θρησκος, ου, ό, ή, adj. (θρέω, to speak in a low voice and humbly,) lit. *God-fearing*, equiv. to δεισιδαίμων, and gener. *pious, religious*, Ja. i. 26. See my note.

Θριαμβεύω, f. σω, (θρίαμβος,) to triumph, 'to hold a triumph,' Plut. Marcell. 4. Hdian. i. 6, 16. In N. T. 1) trans. to lead in triumph, to triumph over, with acc. Col. ii. 15. 2) causat. to cause to triumph, with acc. 2 Cor. ii. 14.

Θρίξ, τριχός, ή, (plur. τρίχες, dat. plur. θρίξι,) a hair, plur. the hair, i. e. of the head; sing. Matt. v. 36, et al.; plur. x. 30, and oft. in Sept. and Class.; of the hair of animals, Matt. iii. 4. Mk. i. 6. Rev. ix. 8. Sept. and Class.

Θροέω, f. ήσω, (θρόος, θρέω,) to make a clamour or tumult. In later Greek, and in N. T. trans. to perturb, disturb, terrify; pass. Matt. xxiv. 6, μὴ θροεῖσθε.

Θρόμβος, ου, ό, a drop or clot of coagulated matter, espec. blood, as in Plato, Aeschyl. and oft. in Galen and Diosc. Lu. xxii. 44.

Θρόνος, ου, ό, (θράω, cogn. with θρόω, to mount, prop. a high seat ascended by a foot-stool, Hom. Od. i. 145. In lat. Gr. and in N. T. a throne, as the emblem of regal authority. 1) prop. as attributed to kings, Lu. i. 52. Acts ii. 30. Sept. & Class.; also to God, as the Sovereign of the universe, Matt. v. 34. Acts vii. 49. Heb. iv. 16, al. Sept.; to Jesus, as the Messiah, Matt. xix. 28, al.; to the Apostles in the kingdom of God, Matt. xix. 28. Lu. xxii. 30. Rev. xx. 4; also symbol. to the elders around God's throne, Rev. iv. 4; further, to Satan, ii. 13; symbol. to the beast, xvi. 10. 2) meton. for dominion, Lu. i. 32, δώσει αὐτῷ τὸν θρόνον Δαυίδ. Heb. i. 8; also for a potentate, higher power, Col. i. 16, εἴτε θρόνοι, &c. where θρόνοι is spoken gener. whether of earthly or of celestial potentates. See more in my note.

Θυγάτηρ, τέρος πρὸς, ή, a daughter, I. PROP. and gener. Matt. ix. 18. x. 35. Mk. v. 35, et sæpius. in N. T. and Sept. as also in Class.; fig. as expressing, like *filiole* in Latin, and *daughter* in English, a relation of kindness and affection, 2 Cor. vi. 18, εἰς υἱὸς καὶ θυγ. i. e. Θεοῦ; comp. Jer. xxxi. 1, 9; also voc. in a direct address, Matt. ix. 22, θάρσει, θ. Lu. viii. 48. Sept. in Ruth ii. 8. iii. 10; and also in Homer and the Greek dramatists.—II. SPEC., from the Heb., daughter, i. e. a female descendant, however remote, Lu. xiii. 16, θυγ. Ἀβραάμ, and i. 5. Sept. Gen. xxxvi. 2, 'daughter of Canaan,' and oft.—III. from the Heb., prefixed to names

of cities, by which the city is *personified*, and its female inhabitants, born and living in her, are regarded as her *offspring*, e. gr. Lu. xxiii. 28, *Συγατέρες Ἱερουσαλήμ*. So Sept. in Cant. ii. 7. iii. 5. Is. iii. 16. iv. 4. and oft. Hence, in sing. *Σύω*, for the inhabitants. This form of expression in the corresponding Hebrew term נַיִם is very common in the O. T.; and though almost wholly confined to the poetic books, is occasionally found in the plainest prose narrations; e. gr. Gen. xxiv. 13, 'the daughters of the city came out to draw water;' with which may be compared a similar expression in Pind. Pyth. ix. 31, *ὕνποτε—Ναῖς—ἔτικτεν, Γαίας Συγάτηρ*. How common among the ancients was this personification, may be imagined from the fact, that in sculptures and coins, cities and countries are not unfrequently represented as *women*. Thus, for instance, on the reverse of some medals of Vespasian and Titus, Judæa is exhibited as a woman sitting sorrowful on the ground under a palm-tree, with the inscription JUDEA CAPTA.

Θυγάτριον, ου, τὸ, (dimin. of *Συγάτηρ*,) a little daughter, Mk. v. 23. vii. 25. Athen. p. 581. Long. p. 6. Anon. ap. Suid. in *ἡγμένους*.

Θύελλα, ης, ἡ, (fr. *Σύω*, to rush, as *ἄελλα* fr. *ἄω* and *εἰλεω*, to whirl; thus in Hes. Theog. 874, it is said of the winds, *κακῇ Σύουσιν ἄελλη*,) a whirlwind, hurricane, Hom. Od. v. 317, *δεινὴ μισγομένων ἀνέμουν ἐλθοῦσα Σύελλα*. Arist. de Mundo 4. In N. T. the word occurs only in Heb. xii. 18, *γνόφῳ καὶ σκότῳ καὶ θυέλλῃ*, a mode of expression formed on the Sept. version of Deut. iv. 11, where *θυέλλῃ* corresponds to the Hebr. *פַּעַן* though it does not represent its sense, *thick darkness*, but was adopted by the Sept. translator with reference to the violent tempest that accompanied the cloud, the thunder, and lightning of Sinai, Exod. xix. 16, 18. xx. 18; perhaps reading *פַּעַן* and supposing the expression to come from *הָפַךְ*, 'to break the neck of,' and 'utterly destroy,' Hos. x. 2, a not unapt designation of a hurricane. So Job ix. 17, it is said, 'He breaketh me with a tempest.'

Θύϊνος, η, ου, adj. (*Θύια*,) *thyine*, Rev. xviii. 12, *ξύλον Θ.* 'thyine wood.' The *Θύια*, or *Σύα*, Lat. *citrus*, was an evergreen African tree, with aromatic wood, from which statues and costly vessels were made.

Θυμιάμα, ατος, τὸ, (*Θυμιάω*,) *incense*, any substance burnt in religious worship, Rev. v. 8; meton. Lu. i. 10, *ὥρα τοῦ θυμιάματος*, and ver. 11, *τὸ θυσιαστήριον τοῦ θυμ.* 'for burning incense.'

Θυμιατήριον, ου, τὸ, (*Θυμιάω*,) a censer, for burning incense, Heb. ix. 4; others, altar of incense.

Θυμιάω, f. ἄσω, (*Σύμα, Σύω*,) to burn incense, absol. Lu. i. 9, *ἔλαχε τοῦ θυμιάσαι*.

Θυμομαχέω, f. ἥσω, (*Θυμός, μάχομαι*,) in Class. to fight fiercely, (for *Σύμῳ μάχεσθαι*,) or 'to carry on war with obstinate animosity,' even with little chance of success, as in Polyb. Diod. Sic. and Dion. Hal. In N. T. the word occurs only once, Acts xii. 20, *Θυμομαχῶν Τυρίοις*: where, as there is no reason to think that Herod was at war with the Tyrians, the sense is supposed to be, 'was greatly offended with,' as in Polyb. xxvii. 8, 4, *ἐπὶ τοῖς γεγονόσι*, and ix. 40, 3. Plut. Demetr. 22, *ἐθυμομάχει πρὸς αὐτοὺς, ὅτι*, &c. See more in my note.

Θυμός, ου, ὁ, (*Σύω*,) prop. the heart or soul, considered as the seat of life, Hom. Il. iv. 470; also the soul or mind, as the seat of the will or desire, Il. vi. 439; or of the emotions and passions, Hom. Il. i. 196. Hence gener. and in N. T. PASTOR, i. e. 'violent commotion of mind,' indignation or wrath, differing from *ὀργή* in the mode of conception rather than in the thing signified, Lu. iv. 28, *ἐπλήσθησαν πάντες θυμοῦ*. Acts xix. 28. Eph. iv. 31. Col. iii. 8. Heb. xi. 27. Rev. xii. 12. Sept. and Class.; plur. *θυμοί*, bursts of anger, Gal. v. 20; spoken of God, and including the idea of punishment, *punitive judgments*, Rev. xv. 1. Rom. ii. 8, *θυμός καὶ ὀργή*, 'the direct judgments.' Further, in O. T. as Jer. xxv. 15. Is. li. 17, Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction. Hence, also, in N. T. *ὁ οἶνος τοῦ θυμοῦ τοῦ Θεοῦ*, 'wine of the wrath of God,' Rev. xiv. 10, and with *οἶνος* impl. xv. 7. By a similar figure, *ἡ ληνὸς τοῦ θυμοῦ τοῦ Θεοῦ*, Rev. xiv. 19, and xix. 15, 'the wine-press of the wrath of God,' in allusion to Is. lxiii. 3.

Θυμώω, f. ὠσω, (*Θυμός*,) to provoke to anger, and pass. to be angry, Matt. ii. 16. Sept. and Class.

Θύρα, as, ἡ, a door, and plur. *αἱ θύραι*, doors, perhaps double doors. I. PROP. and GENER. Matt. vi. 6. Acts xii. 13, *τὴν θύραν τοῦ πυλῶνος*, i. e. a small door, or wicket, within a larger; so the door of a prison, v. 19. xii. 6; of the Temple, iii. 2; of a fold, John x. 1; symbol. Rev. iii. 20, *ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω*, i. e. 'at the door of the heart.' So *θύρα ψυχῆς* in Class. Hence τὰ πρὸς τὴν θύραν, equiv. to τὸ πρόθυμον, vestibule, porch, Mk. ii. 2. τὰ πρόθυρα, Xen. Cyr. vii. 5, 22. So ἐπὶ θύ-

παῖς εἶναι, *to be at the door*, i. e. 'near at hand,' Matt. xxiv. 33; also Ja. v. 9, πρὸ τ. θυρῶν ἔστηκεν.—II. BY IMPL. *entrance*, e. gr. of a cave or sepulchre, *mouth*, Matt. xxvii. 60. Mk. xv. 46. Hom. Od. ix. 243, and oft. Indeed, there is reason to think that this sense of *θύρα* was the *primary* one, i. e. *passage* or *outlet*; whence our prep. *through*. Thus, in Philostr. 946, it is put for *oculus*, which word, being a dimin. of *ocus*, and found in its original form in the Russian *oko*, means prim. 'the orifice through which we see;' as in Stob. 307, 42, it is put for the orifice of the podex: metaph. *access*, *opportunity*, as ἀνοίγειν τὴν θύραν, *to set open a door*, i. e. 'to give access,' 'present opportunity,' Acts xiv. 27, ἀνοίγ. θύραν πίστεως: see Rev. iii. 8, θύρα ἀνεωγμένη, 'free access to one;' meton. 'one who is the medium of access to any thing,' John x. 7, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. So Christ is said by Ignat. ad Phil. § 9, to be ἡ θύρα τοῦ Πατρὸς.

Θυρεὸς, οὗ, ὁ, (θύρα,) prop. & prim. *a door*; lit. 'something to close the θύρα,' or entrance to an apartment. The word seems to have been prim. an adj. with the ellips. of πέτρος. In lat. Gr. it came to mean *a shield*, from the resemblance to *a door*. And so in N. T. Eph. vi. 16, fig. τὸν θ. τῆς πίστεως.

Θυρίς, ἰδος, ἡ, (dim. of θύρα, *a passage*), *a little door* or *aperture*, Pol. xii. 25, 3; see on θύρα (2). In N. T. Acts xx. 9, καθήμενος ἐπὶ τῆς θυρίδος, it signifies a kind of *open casement* projecting in front, like the Turkish *kiosk*, or *bay window*, shut or opened by a lattice, 2 Cor. xi. 33, διὰ θυρίδος, *a window*, or rather *windore*, i. e. an orifice to let in wind; as *fenestra* in Latin means a *light-hole*. The word freq. occ. in the later Class. in this sense.

Θυρωρὸς, οὗ, ὁ, ἡ, (θύρα, οὖρος,) *a door-keeper*, Mk. xiii. 34, ὁ θυρ. John xviii. 16, ἡ θυρ.; of a shepherd keeping watch at the door of a fold, John x. 3. Sept. and Class.

Θυσία, ας, ἡ, (θύω,) *sacrifice*, i. e. I. PROP. *the act of sacrificing*, Matt. ix. 13. xii. 7, ἔλεον θέλω καὶ οὐ θυσίαν. Heb. ix. 26, διὰ τῆς θυσίας αὐτοῦ. xi. 4, al. and Class. Said of an expiatory sacrifice for sin, Eph. v. 2. Heb. v. 1, et al.—II. by METON. 'the thing sacrificed,' *the victim*, 'the flesh of the victim,' Mk. ix. 49. 1 Cor. x. 18, οἱ ἐσθιόντες τὰς θυσίας, 'who eat of the victims,' as was done by the priests and persons offering the sacrifice. Sept. and Class.; metaph. 1 Pet. ii. 5, πνευματικαὶ θυσίαι. Rom. xii. 1, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν.—III. FIGUR. of 'the service of obedience

or praise' offered to God, *offering*, *oblation*, Phil. ii. 17, ἡ θυσία τῆς πίστεως. iv. 18. So θ. αἰνέσεως, 'offering of devout thanks,' Heb. xiii. 15, sq. and Sept.

Θυσιαστήριον, ον, τὸ, (θυσιάζω,) *an altar*, gener. Matt. v. 23, and oft. Sept. Jos. and Philo; spec. of the altar for burnt-offerings in the Temple, Matt. xxiii. 35. Lu. xi. 51. So 1 Cor. ix. 13, bis, and x. 18, κοινωνοὶ τοῦ θυσ. and Heb. xiii. 10, φαγεῖν ἐκ τοῦ θυσ. 'of the victims laid upon the altar;' symb. in heaven, Rev. vi. 9. xvi. 7, ἤκουσα τοῦ θυσ. λέγοντος, 'a voice from the altar,' Sept.; of the altar of incense in the temple, made of gold, prop. Lu. i. 11; symbol. in heaven, Rev. viii. 3, 5. ix. 13.

Θύω, f. θύσω, perf. pass. τέθυμαι, aor. 1. pass. ἐτύθην, *to sacrifice*, *kill* and *offer in sacrifice*, *immolate*, absol. Acts xiv. 13, ἤθελε θύειν, with dat. ver. 18, with acc. and dat. 1 Cor. x. 20. Sept. and Class. So τὸ πάσχα θύειν, 'τὸ KILL the paschal lamb,' i. e. as a species of sacrifice, Mk. xiv. 12. 1 Cor. v. 7. Hence, as sacrifices were connected with feasting, θύειν was sometimes simply *to kill*, *slaughter*, i. e. animals for a feast, Matt. xxii. 4. Lu. xv. 23, τὸν μόσχον τὸν σιτευτὸν θύσατε. Acts x. 13. xi. 7; gener. John x. 10, and Sept.

Θώραξ, ακος, ὁ, *a breast-plate*, *cuirass*, Lat. *lorica*, armour covering the body from the neck to the thighs; prop. Rev. ix. 9, 17. Sept. and Class.; fig. Eph. vi. 14, τὸν θώρ. τῆς δικαιοσύνης. 1 Th. v. 8. Comp. Sept. Is. lix. 17. Wisd. v. 19.

I.

Ἰάμα, ατος, τὸ, (ἰάμαι,) *healing*, *cure*, as χαρίσματα ἱαμάτων, 1 Cor. xii. 9, 28, 30. Sept. and Class.

Ἰάομαι, f. ἀσμαι, (fr. ἰάω, cognate with ἰάλλω and ἰαίνω, *foveo*, *θεραπεύω*), deponent mid. *to heal*, *cure*, trans. (The pres. imperf. ἰώμην, and aor. 1. mid. ἰασάμην, have the active signification; while perf. pass. ἱάμαι, aor. 1. pass. ἰάθην, and f. 1. pass. ἰαθήσομαι, retain the pass. sense.) So with acc. Lu. v. 17, εἰς τὸ ἰᾶσθαι αὐτούς. vi. 19. ix. 2, 11, 42. John iv. 47. Acts x. 38, al.; pass. Matt. viii. 8, καὶ ἰαθήσεται ὁ παῖς μου. Lu. vii. 7, al. foll. by ἀπὸ, *to be healed from* or *of* any thing, Mk. v. 29. Lu. vi. 17. Sept. and Class.; metaph. of moral diseases, *to heal*, i. e. *save*, from the consequences of sin, Matt. xiii. 15, μήποτε—ἐπιστρέψωσι καὶ ἰᾶσθαι αὐτούς. John xii. 40.

Ἰᾶσις, εως, ἡ, (ἰάομαι,) *healing*, *cure*,

Lu. xiii. 32. Acts iv. 22, 30. Sept. and Class.

Ἰασπισ, ἰδος, ἡ, *jasper*, a precious stone of various colours, as purple, cerulean, green, &c. Rev. iv. 3. xxi. 11, 18, 19. Sept.

Ἰατρος, οὐ, ὁ, (ἰάομαι,) a *physician*, Mk. ii. 17. v. 26, et al. and Sept. and Class.

Ἰδε, lat. form for ἰδὲ, imper. aor. 2. of εἶδον, *see*. In N. T. often partic. of exclamation, *lo, behold!* e. gr. as calling attention to something present, Matt. xxv. 20, 22, 25. Mk. xi. 21. John i. 48. Addressed apparently to several, but directed to one, Mk. iii. 34. John i. 29. vii. 26, al. In the sense of *observe, consider*, Mk. xv. 4. John v. 14. Gal. v. 2, at least as the Editors and Lexicog. direct. But, in fact, there is in those passages no exclamation at all; nor, indeed, is ἴδε, in that case, a particle at all, but the imperat. of εἶδον: and, therefore, it ought to be accented ἴδε, as is done by Griesb. and Scholz at the passage of Galat.; and ought, in consistency, to have been done at the two others.

Ἰδέα, ας, ἡ, (εἶδω,) *species, aspect*, external appearance, Matt. xxviii. 3, and in Class, as Thuc. vi. 4. Eur. Bacch. 463.

Ἰδιος, ἰα, ον, adj. (fr. ἴδος for εἶδος, *species*.) The word, as Lennep observes, denotes prop. *specialis*, (though ἰδικός is the more usual term to convey that idea,) and thence *privus, proprius, privatus*, 1. as pertaining to a private person, and not to the public, PRIVATE, PARTICULAR, opp. to δημίος, Hom. Od. iii. 82; or δημόσιος, Xen. Vect. iv. 21. Jos. Bell. Jud. iv. 4, 1. Hence in N. T. in two adverbial expressions: 1) ἰδία, *individually, severally*, (opp. to δημοσία, Xen. Hist. xi. 9, and oft. in Class.) 1 Cor. xii. 11, *διαίρουν ἰδία ἑκάστω καθὼς βούλεται*. 2) κατ' ἰδίαν, *privately*, by oneself, apart from others, as said of an individual, *alone*, Matt. xiv. 13, 23, *ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν*. xvii. 1. Mk. vi. 31, al.; of several, as apart from all others, Matt. xvii. 19. Mk. iv. 34. ix. 2, al. and Class.—II. as belonging to oneself, and not to another, OWN, *proper, peculiar*, viz. 1) denoting ownership, that of which one is himself the proprietor, *my own, thy own, his own*, &c. Used of THINGS, Matt. xxii. 5, *εἰς τὸν ἴδιον ἀγρόν*. xxv. 15, ἰδ. *δύναμιν*. Mk. xv. 20, *ἱμάτια τὰ ἰδία*. John v. 43, *ἐν τῷ ὀνόματι τῷ ἰδίῳ*. vii. 18. Rom. x. 3, *τὴν ἰδίαν δικαιοσύνην*. xiv. 5. 2 Pet. i. 20, *ἰδίας ἐπιλούσεως*. So *εἰς τὴν ἰδίαν πόλιν*, 'where one resides,' Matt. ix. 1, or 'the seat of one's family,' Lu. ii. 3. *ἐν τῇ ἰδίᾳ πατρίδι*, John iv. 44. Pleonast. with a

gen. of person in addition, John x. 12, οὐκ εἰσὶ τὰ πρόβατα ἴδια. 2 Pet. iii. 3, 16. Sept. and Class. Hence τὰ ἴδια, gener. *possessions, property*, Lu. xviii. 28, in MSS. Xen. Hist. x. 5; and spec. one's *own house, home*, John xix. 27, *ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια*. xvi. 32. Acts xxi. 6. Sept. Esth. v. 10. vi. 12, and Class.; or *own nation, people*, John i. 11, *ἦλθεν εἰς τὰ ἴδια*. Also *πράσσειν τὰ ἴδια*, *to transact one's own affairs*, 1 Thess. iv. 11. *λαλεῖν ἐκ τῶν ἰδίων*, *to speak out of one's own heart*, i. e. disposition, character, John viii. 44. As said of PERSONS, e. gr. ἴδιος ἀδελφός, John i. 42. *ἀνὴρ*, 1 Cor. vii. 2. *δεσπότης*, 1 Tim. vi. 1. *δοῦλος*, Matt. xxv. 14. *Κύριος*, Rom. xiv. 4. *πατήρ*, John v. 18. *υἶός*, Rom. viii. 32. *συμφυλέται, countrymen*, 1 Thess. ii. 14. ἴδ. *προφῆται*, i. e. 'of their own country,' 1 Thess. ii. 15. ἴδιος αὐτῶν *προφῆτης*, Tit. i. 12, and Class. Hence οἱ ἴδιοι, *one's own household, family*, 1 Tim. v. 8. *own friends, companions*, John xiii. 1. Acts iv. 23. xxiv. 23. *own people, countrymen*, John i. 11. Collect. τὸ ἴδιον, John xv. 19. 2 Macc. xii. 22. Jos. B. J. iv. 4, 6. Diod. Sic. xiii. 92. 2) in the sense of *peculiar, particular*, said of things, distinguishing one person from others, e. gr. ἰδία διάλεκτος, Acts i. 19. ii. 6, 8. *δεισιδαιμονία*, xxv. 19. *χάρισμα*, 1 Cor. vii. 7, and Class. 3) as denoting that which, in its own nature, or by appointment, *pertains* in any way to a person or thing, e. gr. Acts xiii. 36, *Δαυὶδ μὲν γὰρ ἰδία γενεὰ ὑπηρετήσας, his own generation*, in which he lived. 1 Cor. iii. 8, *τὸν ἴδιον μισθόν—κόπον*, and xv. 23. Jude 6. Acts i. 25, *εἰς τὸν τόπον τὸν ἴδιον, to his own place*, i. e. proper and appointed for him. So *καιρὸς ἴδιος*, or *καιροὶ ἴδιοι*, *own time*, i. e. due, proper time, as determined of God, Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3. 4) sometimes ἴδιος is put instead of a possess. pron. without any emphasis, e. gr. Matt. xxii. 5. xxv. 14. 1 Pet. iii. 1, 5. Also equiv. to *ἑαυτοῦ*, 1 Cor. vii. 2, *ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἑκάστη τὸν ἴδιον ἄνδρα*. John i. 41, *τὸν ἀδελφὸν τὸν ἴδιον*.

Ἰδιώτης, ον, ὁ, (ἴδιος,) 1) prop. and often in Class. a *private person*, as distinguishing from one in a public station, holding any office civil or ecclesiastical; 2) from one who practises an art professionally, compared with one who is merely, as we say, an *amateur*. So in Xen. Mem. iii. 7, 7, we have ἰδιῶται opp. to ἀσκηταί, as in Thuc. ii. 48, 3, *ιατρός* to ἰδιώτης, and in Plato Pol. p. 433, *ιατροὶ* to ἰδιῶται. 3) 'one who is *unexercised in an art*,' opp. to 'one who is exercised in it,' Thuc. vi. 72, *ιδιώτας—χειροτέχναις*. So in N. T.

Acts iv. 13, ἄνθρ. ἀγράμματοι καὶ ἰδιῶται. 1 Cor. xiv. 16, 23, 24, as in Athen. 176, ἰδιώτης καὶ ἀναλφάβητος. Artem. iv. 59, τοὺς ἀπαιδεύτους ἰδιώτας. So 2 Cor. xi. 6, ἰδ. τῷ λόγῳ, 'one devoid of eloquence,' or excellency of speech, (see 1 Cor. ii. 1, 4,) whose language and address is plain and unpolished, as at Ex. iv. 10, Moses says, 'I am not a *man of words*,' or, as Jos. renders it, ἰδιώτης, sc. τῷ λόγῳ: and simil. Xenoph. de Venat. xiii. 4, calls himself ἰδιώτης, as opp. to the σοφισταί, τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένους λέγων ὧν δὲ δέοντα εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι ὀρθῶς ἐγνωσμένα ζητῶ λέγειν. At 1 Cor. xiv. 16, 23, it means, 'one not endued with the gift of tongues.'

Ἰδοὺ, a demonstr. particle, *lo! behold!* (prop. for ἰδοὺ, imperat. of aor. mid. εἰδόμην,) serving to call attention to something beyond oneself; usually put at the *beginning* of a clause, or only with καὶ before it; but sometimes in the *middle*, before words which are to be particularly noted, e. gr. Lu. xiii. 16; constr. 1) with a nom. and finite verb, Matt. i. 20, ἰδοὺ, ἄγγελος Κυρίου ἐφάνη αὐτῷ. Sept. and Class. 2) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. iii. 17, ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν. Acts viii. 36, ἰδοὺ ὕδωρ. Foll. by ἐγώ, or its equiv. expressing obedience, Lu. i. 38. Acts ix. 10. Heb. ii. 13, and Sept.

Ἰδρῶς, ὠτος, ὁ, (ἶδος,) *sweat*, Lu. xxii. 44.

Ἱερατεία, ας, ἡ, (ἱερατεύω,) *priesthood*, i. e. 'the priests' office,' Lu. i. 9.

Ἱεράτευμα, ατος, τὸ, (ἱερατεύω,) *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said ἀνεύγκαι πνευματικὰς θυσίας, 1 Pet. ii. 5, and are called βασιλεῖον ἱεράτευμα, ver. 9.

Ἱερατεύω, f. εὗσω, (ἱερεὺς,) *to be a priest, to officiate as priest*, Lu. i. 8. Sept. and Class.

Ἱερεὺς, ἑως, ὁ, (ἱερός,) *a priest*, one who performs the sacred rites; said of heathen priests, ὁ ἱερεὺς τοῦ Διὸς, Acts xiv. 13. Sept. and Class.; of the Jewish priests, gener. Matt. viii. 4; of the High-priest, Acts v. 24, and oft.; of Melchisedec, Heb. vii. 1; of Jesus, as a spiritual High-priest for ever, v. 6. Fig. of Christians, who are called ἱερεῖς τῷ Θεῷ, *priests unto God*, as rendering through him spiritual sacrifices, acceptable through Jesus Christ, Rev. i. 6. v. 10. xx. 6.

Ἱερόν, οὔ, τὸ, (ἱερός,) *a temple*, i. e. a consecrated place, whether of the true God, Matt. xii. 6, et al. sæpe, (including the temple proper, or fane (ναός), and all its courts, &c.) or of a heathen temple,

as the term is used, Acts xix. 27. Elsewhere in N. T. only said of the Jewish temple in Jerusalem, and always in reference to it as rebuilt by Herod the Great. According to Jos. Ant. xv. 11, 3. Bell. v. 5, 1, who minutely describes it, the whole circuit of the temple (τὸ ἱερόν) consisted of three parts, or enclosures, viz. the Temple proper (ναός) in the midst, and two circular courts, or areas, around it. The first, or outer court, (which was also the lowest, and surrounded the whole temple,) was open for all, and contained the piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, as well as money exchanged. It is often called by Christian writers, 'the court of the Gentiles.' From this to the second or inner court, (τὸ δεύτερον ἱερόν,) was an ascent of fourteen steps, and then of five more. This was divided into the court, or separate place, of the women, and the court of Israel, or of the priests; and none but such as were ceremonially clean were permitted to enter it. Here, too, the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός. Comp. Matt. xxiii. 35. The third and highest enclosure was the temple itself, (ναός, τὸ ἱερόν τὸ τρίτον,) into which the priests alone might enter, (comp. Lu. i. 9, 10,) and which was divided into two parts, the sanctuary (τὸ ἅγιον) and the holy of holies (τὸ ἅγιον ἁγίων). The whole temple, therefore, consisted strictly of two parts, ὁ ναός, and τὸ πρόναον, or the courts, &c. Hence τὸ ἱερόν is put for the whole, and also for the πρόναον, but not for the ναός; e. gr. 1) gener. and for the whole, Matt. xxiv. 1, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mk. xiii. 1, 3. Lu. xxi. 5. 2) of the courts, πρόναον, Matt. xii. 5, οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι. Mk. xi. 11. 3) of the outer court, where things were bought and sold, Matt. xxi. 12; where also our Lord disputed and taught, ver. 23, as also the apostles, Acts v. 20, et al.

Ἱεροπρεπής, ἑος, ὁ, ἡ, adj. (ἱερός, πρέπω,) prop. 'suitable to a sacred place,' Lucian i. 537, ἰ. κνίσσα, or *purpose*, Jos. Ant. xi. 8, 5, ἱερ. ὑπάντησιν, or 'becoming to a sacred place,' as Tit. ii. 3, ἐν καταστήματι ἱεροπρεπεῖς, 'in department such as becomes holy persons,' *august*. So Xen. Sympos. viii. 40, ἐν τῇ ἑορτῇ ἱεροπρεπέστατος δοκεῖς εἶναι τῶν προγεγενημένων. Dio Cass. 843, 24, ἱεροπρεπεῖς ὄντες, *sacrosancti*. Philo. t. ii. 457, Ἱεραπευταὶ Θεοῦ γεγόνασι, οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπεῖς (scil. ὄντες), τὰς αὐτῶν διανοίας κατα-

σκενάξωιν ἀξιούντες. Plut. vi. 37, 12, *ιερ. sanctum et pium, decens.*

Ἱερὸς, ἄ, ὄν, adj. (fr. *ἰέω*, to give up,) prop. and in Class. *sacred*, i. e. 'consecrated to God or divine worship;' also said of utensils *set apart* for sacred purposes, or rites and ceremonies appropriated to divine worship. In N. T. the word occurs only in neut. plur. τὰ ἱερὰ, 1) in the sense *sacred rites*, as 1 Cor. ix. 13, οἱ τὰ ἱερὰ ἐργαζόμενοι, 'those performing the sacred rites.' So Hom. Od. v. 101, οἷ τε θεοῖσι ἱερὰ τε ῥέζουσι. Lucian Pseudol. 12, ὅταν μήτε τὰ ἱερὰ ἱερουργῇται. Plato, 394, δεῖ με τῶν ἱερῶν ἐπιμελεσθῆναι, et al.; of sacred rites of every kind, Thuc. i. 25.

Ἱεροσὺλῶ, f. ἦσω, (ἱερόσυλος,) 1) prop. as in Class. *to rob temples*, or, in any other way, *to commit sacrilege*. 2) as in Rom. ii. 22, ἱεροσυλεῖς: metaph. *to profane the temple*, by withholding from it the support, in tithes, oblations, &c. appropriated to it by God.

Ἱεροσὺλος, ου, ὁ, ἦ, (ἱερὸν, συλάω,) prop. *a temple-robber*, or, like *sacrilegus* in Latin, a profane person, Acts xix. 37, one who offers contempt to the worship of any deity, as the words following, οὕτε βλασφ. τὴν θεόν, more clearly express, i. e. by denying her deity.

Ἱερουργέω, f. ἦσω, (ἱερουργός, fr. ἱερὸν, and obsol. ἔργω,) equiv. to τὰ ἱερὰ ἐργάζομαι, *to perform sacred rites*, espec. *sacrifice, to officiate as a priest*, Jos. Ant. vi. 6, 2. Hdian. v. 3, 16. In N. T. fig. in the Christian sense, Rom. xv. 16, ἱερουργοῦντα τὸ εὐαγγέλιον, 'ministering as a priest in respect to the Gospel.' 4 Macc. vii. 8, τοὺς ἱερουργοῦντας τὸν νόμον ἰδίῳ αἵματι. Greg. Naz. ἱερ. τὴν ἡμῶν σωτηρίαν.

Ἱερωσύνη, ης, ἡ, (ἱερός,) *priesthood*, Heb. vii. 11, seqq. Class.

Ἰκανός, ἦ, ὄν, adj. (ἰκω, ἰκάνω,) prop. 'coming to, reaching unto,' and hence *sufficing*, as applied both to quantity and number. I. as said of QUANTITY, *sufficient*, and 1) of things, *enough*, 2 Cor. ii. 6, ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη. Lu. xxii. 38, ἰκανόν, 'it is enough, desist.' Sept. and Class. Hence τὸ ἰκανόν, *satisfaction*, e. gr. τὸ ἰκανὸν ποιεῖν τινι, *to make satisfaction*, to satisfy, Mk. xv. 15, and Class. τὸ ἰκανὸν λαβεῖν, 'to take satisfaction,' i. e. security, (by Latinism,) Acts xvii. 9. 2) of persons, *competent to do any thing*, Eurip. Phœn. 564. Hdot. viii. 35, 5. Thuc. oft. So, foll. by πρὸς τι, 2 Cor. ii. 16, πρὸς ταῦτα τίς ἰκανός; and Class. by inf. aor. 2 Cor. iii. 5. 2 Tim. ii. 2, and Class. Also, in the sense of *competent, worthy*, foll. by inf.

aor. Matt. iii. 11, οὐ οὐκ εἰμὶ ἰκανὸς τὰ ὑπ. βαστάσαι. Mk. i. 7. Lu. iii. 16; pres. 1 Cor. xv. 9. Hdot. viii. 36. Xen. Mem. i. 2, 27, ἰκ. μαθητῆς. Plut. ix. 4, 3, γυνὴ ἰκανὴ τὸ εἶδος. Hdot. iii. 4.—II. said of NUMBER or magnitude, *abundant, great, much*, plur. *many*, Matt. xxviii. 12, ἀργύρια ἰκανά. Mk. x. 46, ὄχλου ἰκανοῦ. Sept. and Class. So of time, ἰκαναὶ ἡμέραι, 'many days,' Acts ix. 23, 43, al. ἰκανὸς χρόνος, 'a long time,' genit. Acts xxvii. 9. viii. 11, & Class. acc. χρόνους ἰκανούς, Lu. xx. 9. So ἐκ χρόνων ἰκανῶν, 'of a long time,' Lu. viii. 27. ἐξ ἰκανοῦ, id. Lu. xxiii. 8. ἐφ' ἰκανόν, 'a long while,' Acts xx. 11, and Class.

Ἰκανότης, ητος, ἡ, (ἰκανός,) *fitness for any purpose*, also *competency*, or *ability to do any thing*, 2 Cor. iii. 5, ἡ ἰκανότης ἡμῶν ἐκ τοῦ Θεοῦ, 'ability to reason out any thing.' Plato, Lys. frag. xxvii. 35, 'ability to speak.' Plato, 215, 930.

Ἰκανόω, f. ὤσω, (ἰκανός,) *to make sufficient, render competent, or fit*; foll. by acc. 2 Cor. iii. 6. Col. i. 12. And so in Class. but only in pass.

Ἰκετηρία, ας, ἡ, (fem. ὅf adj. ἰκετήριος, by an ellip. of ῥάβδος,) 1) prop. 'the suppliant branch of olive,' which suppliants held forth, by way of deprecation; so Hdot. v. 51, and often in Class. 2) metaph. *the supplication, or petition*, thus implied, Polyb. προβάλλεσθαι ἰκετηρίαν. Isocr. p. 46, ἰκετηρίας καὶ δεήσεις ποιοῦμενοι. So Heb. v. 7, δεήσεις καὶ ἰκετηρίας προσηνέγκας.

Ἰκμάς, ἄδος, ἡ, (ἰκω, venio. So Hom. Π. xvii. 392, ἰκμάς ἔβη,) *moisture, vapour*, Lu. viii. 6. Sept. and Class.

Ἰλαρός, ἄ, ὄν, adj. (Ἰλαος,) *cheerful, joyous*, 2 Cor. ix. 7, ἰλ. δότης, *alacris*. Sept. and Class.

Ἰλαρότης, ητος, ἡ, (Ἰλαρός,) *cheerfulness, alacrity*, Rom. xii. 8, ἐν ἰλ. for ἰλαρῶς. Sept. and Class.

Ἰλάσκομαι, f. ἄσσομαι, (Ἰλαος,) mid. v. without an act. form, *to reconcile to oneself*, (i. e. by expiation, *to propitiate*,) sc. τὸν Θεόν, Jos. Ant. vi. 6, 5, or τοὺς Θεούς, Xen. Œc. v. 20. In N. T. with acc. τὰς ἁμαρτίας, 'to propitiate, as to sins,' *to make propitiation for sins*, Heb. ii. 17. Sept. with dat. Aor. I. imperat. ἰλάσθητι in pass. sense, *Be propitious, be merciful!* with dat. of pers. Lu. xviii. 13. Sept. Ps. xxv. 11. Dan. ix. 19. The Classical form is ἰληθι, or ἰλαθι.

Ἰλασμός, οῦ, ὁ, (ἰλάσκομαι,) *propitiation, expiation*, abstr. for concr. 'propitiator,' 1 John ii. 2. iv. 10, and Sept.

Ἰλαστήριος, α, ον, adj. (ἰλάσκομαι,) *propitiatory, expiatory*, Jos. Ant. xvi. 7,

1, ἱλαστ. μῆμα. In N. T. 1) masc. ὁ ἱλαστήριος, a propitiator, 'one who makes propitiation,' Rom. iii. 25. 2) neut. τὸ ἱλαστήριον, mercy-seat, Heb. ix. 5; prop. the lid or cover of the ark of the covenant. And so in Sept.

Ἰλεως, ω, ὁ, ἡ, adj. (Attic. for Ἰλαος, from ἱλάω,) in Class. used chiefly of the gods *appeased* or propitiated, *propitious*, *gracious*, as often in Hom. Pind. and the Greek Tragedians; though sometimes, of men, *placable*, or gentle. In N. T. only of God, *propitious*, *merciful*, with dat. Heb. viii. 12, Ἰλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, where the thing is put for the person, q. d. αὐτοῖς ἀδίκους ὄνσι. Indeed, in the Class. the dat. is always of *pers.* as strict propriety requires. Yet that of *thing* occurs in Sept. at Jer. xxxvi. 3. 1 Kings viii. 34, 36, 50. 2 Chron. vi. 25, 27, 39. vii. 14. Found only elsewhere in N. T. in the phrase, formed on Heb. ἱλεώς σοι, scil. ἔστω Θεός, lit. *God be merciful to thee!* God forgive thee! equiv. to 'God forbid that thou shouldst do so,' μὴ γένοιτο! an exclamation of aversion, Matt. xvi. 22, and often in Sept.

Ἰμάς, ἄντος, ὁ, (fr. ἴω, ἵμι, 'to send forth, let fall,' as said of a well-rope,) prop. a *thong*, *leathern strap*; and hence, the leathern strap with which the sandals of the ancients were fastened to the foot. Plut. Symp. iv. 2, τῶν ὑποδημάτων τοὺς ἱμάντας. Xen. An. iv. 5, 14. And so in Lu. iii. 16. John i. 27, and Sept.; also, a *leathern rope*, such as was used by the ancients for various purposes where strength was requisite; as well-ropes, nautical ropes to raise up the main yards and sails; also ropes which were used for tying up horses, (as Hom. oft.) or securing prisoners, Hom. Il. xxi. 30, ὅῃσε δ' ὀπίσσω χεῖρας ἐ. ἱμάσιν. Pind. Nem. vi. 60, ἱμάντι χεῖρας δεθείς. Accordingly, at Acts xxii. 25, προέτειναν αὐτὸν τοῖς ἱμάσιν, the sense *may* be, as Bretschn. supposes, 'the thongs, or leathern ropes,' with which the hands of malefactors were bound, in order to be scourged; but, as I have shown in my note in loc. there is reference rather to the leathern *belts* attached to the whipping-post, and thence drawn and buckled around the body of the criminal to hold him fast. So 4 Macc. ix. 11, καὶ δ. ἀναρρήξαντες τὸν χιτῶνα, διέδσαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἱμάσιν ἐκατέρωθεν.

Ἰματίζω, f. ἴσω, (ἱμάτιον,) to clothe. In N. T. only pass. perf. part. ἱματισμένος, clothed, Mk. v. 15.

Ἰμάτιον, ου, τό, (dim. of ἵμα for εἶμα,) a garment, I. GENER. any garment, Matt. ix. 16, ἐπὶ ἱματίῳ παλαιῷ. Mk. ii. 21. Lu. v. 36. plur. τὰ ἱμάτια, garments,

clothing, raiment, including both the outer and inner garment (mantle & tunic), Matt. xvii. 2, τὰ ἱμάτια αὐτοῦ ἐγένετο λευκά, et al. sæpe. So in the phrase to *rend the clothes*, xxvi. 65. Acts xiv. 14. xvi. 22, al. Sept. and Class.—II. SPEC. the outer garment, mantle, pallium, different from the tunic (χιτῶν), and worn over it; comp. Acts ix. 39. It seems to have been a large piece of woollen cloth nearly square, which was wrapped round the body, or fastened about the shoulders, and served also to wrap the wearer in at night. Hence it might not be seized by a creditor, though the tunic could be, Matt. v. 40. Lu. vi. 29, et al. sæpe. So Matt. ix. 20, 21, plur. τὰ ἱμάτια, outer garments, which were often laid aside, Acts vii. 58, al. Sept. and Class. as Xen. Mem. ii. 7, 5.

Ἰματισμός, ου, ὁ, (ἱματίζω,) clothing, raiment; gener. clothes, Lu. vii. 25, and ix. 29. Acts xx. 33, al. Sept. and Class.

Ἰμείρομαι, depon. (ἵμερος,) to long for any thing or person; and hence, to have a strong affection for any person; with gen. 1 Th. ii. 8, text. rec. where lat. Edd. ὁμείρ. vb. see. Sept. and Class.

Ἰνα, conjunct. *that*, construed usually with the subj. seldom with the opt. often with the indic.; prop. τελικῶς or final, as marking the end, purpose, or cause for or on account of which any thing is done, to the end that, in order that it might or may be so and so; but also ἐκβατικῶς or eventual, as marking simply the event or result of any action, that in which it terminates, 'SO THAT it was, is, will be so and so.' I. PROP. τελικῶς, as marking the final end, purpose, or cause, to the end that, in order that; and ἵνα μὴ, in order that not, lest.—I. with the subjunctive, 1) preceded by the pres. or an aor. of any mood except the indic. or by the perf. in a pres. sense, John vi. 38, where the subj. marks what it is supposed will really take place, Matt. ix. 6, ἵνα εἰδῇτε—τότε λέγει, 'to the end that ye may know,' xviii. 16. xix. 16. Lu. viii. 10. xii. 36. John i. 7, οὗτος ἦλθεν ἵνα μαρτυρήσῃ. v. 34, ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε, and vi. 38, καταβέβηκα οὐχ ἵνα ποιῶ. xi. 4. xvii. 21, ἵνα ὁ κόσμος πιστεύσῃ. Acts xvi. 30. Rom. i. 11. Gal. vi. 13, sæpiss. ἵνα μὴ, Lu. viii. 12. Rom. xi. 25, and Class. 2) by the imperat. the subjunct. as above in 1; after imper. pres. Luke xxi. 36, ἀγρυπνεῖτε ἵνα καταξιώθῃτε. John vii. 3, 1 Cor. vii. 5. Eph. iv. 28. vi. 3, al. ἵνα μὴ, Matt. vii. 1. John v. 14, al.; after imper. aor. Matt. xiv. 15, ἀπόλυσον τοὺς ὄχλους, ἵνα αγοράσωσιν βρώματα. Mk. xv. 32. ἵνα μὴ, Matt. xvii. 27. John iv. 15. So after an exhortation, ἀγωνεῖν,

Mk. i. 38. Rom. iii. 8, al.; after an imper. impl. Matt. xxvi. 5. John i. 22, and Class. 3) by the *fut.* the subj. as above in 1. Lu. xvi. 4, ἐγνων τί ποιήσω, ἵνα δέξωνται με. 1 Cor. xvi. 6; interrog. Matt. xix. 16. ἵνα μὴ, Lu. xviii. 5, and Class. 4) by a *past* tense; where the subj. strictly stands instead of the opt. and marks an action which, in itself or its consequences, is still continued, or which the speaker regards as certain, either gener. as Mk. iii. 14. Lu. i. 3, 4, ἔδοξε—σοι γράψαι, ἵνα ἐπιγνῶς. John i. 31. iii. 16, 17. viii. 16, oft. ἵνα μὴ, Eph. ii. 9. Heb. xi. 28; or in simple narrations, Matt. xxvii. 26, Ἰησοῦν παρέδωκεν ἵνα σταυρωθῇ. Mk. vi. 41, ἐδίδου τοῖς μαθηταῖς, ἵνα παραδῶσαν αὐτοῖς, al. ἵνα μὴ, John xviii. 28. xix. 31.—II. with the *opt.* preceded by the pres. where the opt. marks what *possibly* take place, Eph. i. 16, 17, οὐ παύομαι εὐχαριστῶν—ἵνα ὁ Θεὸς δῶῃ, &c. iii. 16.—III. with the *indic.* but in N. T. only the *fut.* and *pres.* and not with a *past* tense, as often in the Class. writers. 1) with *indic. fut.* in the same sense as the subj. and preceded only by the pres. 1 Cor. xiii. 3, ἐὰν παραδῶ τὸ σῶμά μου ἵνα καθήσωμαι. 1 Pet. iii. 1. So *fut.* and subj. together, Rev. xxii. 14, ἵνα ἔσται ἡ ἐξουσία αὐτῶν—καὶ ἐισέλθωσιν εἰς τὴν πόλιν. Eph. vi. 13. 2) with *indic. pres.* in the same sense, preceded by the pres. &c. Gal. iv. 17, ζηλοῦσιν ὑμᾶς, ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. iv. 6, ἵνα μὴ φουσιούσθε. Not found in Classical Greek.—II. ἐκβατικῶς, as marking simply the event or result of an action, *so that*. In N. T. only with the subj. implying something which really takes place; in Class. writers oftener with the *indic.* of a *past* tense. 1) preceded by the *pres.* Lu. xxii. 29, 30, διατίθεμαι ὑμῖν—ἵνα ἐσθίητε καὶ πίνετε, &c. John vi. 7. Rom. iii. 19. vi. 1, al. ἵνα μὴ, Acts ii. 25. Gal. v. 17. 2) by the *imperat.* Acts viii. 19, δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα—λαμβάνῃ, &c. Ja. i. 4. 1 Pet. iv. 13. ἵνα μὴ, Tit. iii. 14. Rev. iii. 11. 3) by the *fut.* John v. 20, μεῖζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Lu. xi. 50. John xvi. 24. 4) by a *past* tense, Lu. ix. 45, ἡγνόουν τὸ ῥῆμα τοῦτο, ἵνα μὴ αἰσθωνταὶ αὐτό. John ix. 2, τίς ἡμαρτεν, ἵνα τυφλὸς γεννηθῇ; Rom. xi. 11, μὴ ἔπταισαν, ἵνα πέσωσι; and ver. 31. To this is to be referred the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηθὲν, &c. used as a formula of quotation, and implying that something took place, not in order that a prophecy might be fulfilled, but *so that* it was fulfilled. Matt. i. 22, τοῦτο ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν, al.—III. in later Greek, ἵνα, in various constructions, lost the power of marking either

purpose or event, and became simply a *demonstr.* conjunct. like our *that*; i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα with the subjunct. came often to be employed where earlier writers used the *infin.* or other particles; e. gr. 1) used instead of the *construction with the infin.* originally perhaps because the *infin.* also often implies purpose; e. gr. either after words and phrases implying *command* and the like, Mk. xiii. 34, τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή. John xi. 57. Acts xvii. 15, and oft.; with some word of *command* implied, Eph. v. 33; or after verbs of *entreating*, *persuading*, &c. Lu. ix. 40, ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, and xxii. 32; or after verbs of *desire*, &c. Matt. vii. 12, ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν. xviii. 14, θέλημά ἐστι ἵνα. John vi. 39. 2) after ποιέω in the sense *to cause, to effect*, &c. John xi. 37, οὐκ ἡδύνατο οὗτος ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. iv. 16. Also after words implying *fitness, sufficiency, need*, &c. οὐκ ἄξιός εἰμι ἵνα λύσω, John i. 27. ἱκανός, Matt. viii. 8. x. 25. John ii. 25, al. 3) instead of ὅπως after verbs of *taking care, endeavouring*, &c. βλέπετε ἵνα ἀφόβως γένηται, 1 Cor. xvi. 10. ζηλώω, 1 Cor. xiv. 1, et al. 4) instead of ὅτι, Mk. ix. 12, γέγραπται ἵνα πολλὰ πάθῃ: with ὅτι, Rom. iv. 23. 5) of time, for ὅτε, John xii. 23, al. only in St. John.

Ἵνατί or ἵνα τί, as an interrog. particle, ellipt. for ἵνα τί γένηται, *in order that what*, i. e. may take place? equiv. to 'to what end?' why? wherefore? Matt. ix. 4. xxvii. 46. Lu. xiii. 7.

Ἰός, οὐ, ὁ, (ἰημί,) prop. 'something sent out or emitted.' Hence, a *missile weapon, arrow*, Hom. II. xv. 451. In N. T. 1) *rust*, as being emitted on metals, Ja. v. 3, and Class. 2) *poison, venom*, as emitted by serpents, &c. Rom. iii. 13. Ja. iii. 8, and later Class.

Ἰουδαῖζω, f. ἴσω, (Ἰουδαῖος,) *to Judaize*, i. e. to live like the Jews, follow their manners, customs, rites, Gal. ii. 14, equiv. to Ἰουδαϊκῶς ζῆν.

Ἰουδαϊκός, ἡ, ὄν, adj. *Jewish*, current among the Jews, μῦθοι, Tit. i. 14. Jos.

Ἰουδαϊκῶς, adv. *Jewishly*, in the Jewish manner, Gal. ii. 14, and Jos.

Ἰουδαῖος, α, ον, (Ἰούδας,) prop. adj. *Jewish*. In N. T. 1) fem. prop. ἡ Ἰουδαία χώρα or γῆ, *the land of Judæa*, Mk. i. 5. John iii. 22. γυνή Ἰουδαία, a Jewess, Acts xvi. 1. xxiv. 24. 2) masc. ὁ Ἰουδαῖος, as subst. a *Jew*, prop.

'one of the tribe of Judah,' but in later usage applied to all the inhabitants of Judæa or Palestine, John iv. 9. Usually plur. οἱ Ἰουδαῖοι, *the Jews*, xix. 21, oft. Ἰουδαῖοι καὶ Ἕλληνες, Acts xiv. 1. By synecd. οἱ Ἰουδαῖοι is put for *the chief men, leaders of the Jews*, John i. 19. v. 15, and oft. As adj. joined with a noun, e. gr. ἀνὴρ Ἰουδαῖος, Acts x. 28. plur. ii. 14. ψευδοπροφήτης, xiii. 6. ἀρχιερεὺς, xix. 14. Sept. and Class.

Ἰουδαϊσμός, οὗ, ὁ, *Judaism*, the Jewish religion opp. to heathenism, 2 Macc. ii. 21. xiv. 38. In N. T. opp. to Christianity, Gal. i. 13, sq.

Ἱππεὺς, ἑως, ὁ, (ἵππος,) *a horseman*, plur. ἱππεῖς, *cavalry*, Acts xxiii. 23, 32. Sept. and Class. opp. to πεζικοί, Xen. Cyr. ii. 4, 18.

Ἱππικὸς, ἡ, οὗ, adj. (ἵππος,) *equestrian*; by impl. *skilled in riding*. In N. T. neut. τὸ ἱππικόν, i. e. τάγμα: collect. *the horsemen, cavalry*, as in Engl. *the horse*, Rev. ix. 16, and Class.

Ἱππος, οὗ, ὁ, *a horse*, Ja. iii. 3.

Ἴρις, ἰδος, ἡ, *a rainbow, iris*, Rev. iv. 3. x. 1, and Class.

Ἰσάγγελος, οὗ, ὁ, ἡ, adj. (ἴσος, ἄγγελος,) *angel-like*, Lu. xx. 36. Comp. the Homeric ἰσόθεος.

Ἰσος, ἡ, οὗ, adj. *like, alike, equal*, used of measure, quantity, condition, nature, and the like, Matt. xx. 12, ἴσους ἡμῖν αὐτοὺς ἐποίησας. Lu. vi. 34, ἵνα ἀπολάβωσι τὰ ἴσα. John v. 18, ἴσους ἑαυτὸν ποιῶν τῷ Θεῷ. Phil. ii. 6, τὸ εἶναι ἴσα Θεῷ, with which comp. ἴσα θεοῖς, Hom. Od. xi. 303, and ἴσα τοῖς καλοῖς φρονήσει, Aristoph. Concion. 630.

Ἰσότης, ἡ, (ἴσος,) *likeness, equality*, as said of equal state or proportion, 2 Cor. viii. 13, ἐξ ἰσότητος. Plut. vi. 367, 2, οὐδὲ δικαιοσύνη οὐδ' ἰσότης.

Ἰσότιμος, οὗ, ὁ, ἡ, adj. (ἴσος, τιμή,) in Class. and Jos. *alike honoured, alike prized*, i. e. of equal honour; in N. T. 'alike precious, of like value,' 2 Pet. i. 1, τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν, or rather ἴσο is not to be referred to the preciousness, but to St. Peter, as *a like pretaker* in it.

Ἰσοψύχος, οὗ, ὁ, ἡ, adj. (ἴσος, ψυχή,) *like-minded*, Phil. ii. 20. Sept. Ps. lv. 13. Æsch. Ag. 1479.

Ἰστημι, f. στήσω, aor. 1. ἔστησα, aor. 2. ἔστην, perf. ἔστηκα, pluperf. ἐστήκειν and εἰστήκειν, 3 pers. pl. Att. ἐστήκεσαν, perf. infin. ἐστηκέναι contr. ἐστά-ναι, perf. part. ἐστηκώς, contr. ἐστώς, ὡσα, ὡς, aor. 1. pass. ἐστάθην, fut. 1. pass. σταθήσομαι. The significations of this verb are divided between the trans.

to cause to stand, to place, and the intrans. to stand. I. TRANS. in the pres. imperf. fut. and aor. 1. of the active, to cause to stand, to set, to place, 1) with acc. and adjunct implying place where, Acts xxii. 30, Παῦλον ἔστησεν εἰς αὐτοὺς, 'before them.' Matt. iv. 5, ἔστησιν αὐτὸν ἐπὶ τὸ πετερίγιον τοῦ ἱεροῦ. Lu. iv. 9. So ἐπὶ or ἐκ δεξιῶν, Matt. xxv. 33. ἐν μέσῳ xviii. 2; gener. to cause to stand forth, Acts i. 23, ἔστησαν δύο. vi. 13. opp. to falling, Rom. xiv. 4, and Sept. 2) to establish, confirm, Rom. iii. 31, νόμον. x. 3. So of time, to fix, appoint, ἡμέραν, Acts xvii. 31, and Sept. 3) to place, i. e. in a balance, to weigh, with acc. and dat. of pers. Matt. xxvi. 15, ἔστησαν αὐτῷ τριᾶκοντα ἀργύρια. Sept. Ezra viii. 25. Is. xlvi. 6, and Class. Metaph. to impute, τὴν ἁμαρτίαν, Acts vii. 60.—II. INTRANS. in the perf. pluperf. and aor. 2. act. in the midd. and by impl. in aor. 1. and fut. 1. of the pass. to stand; and so perf. act. ἔστηκα as pres. whence plup. ἐστήκειν as imperf. 1) prop. and absol. 1 Cor. x. 12, ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πῆσῃ. In sacrifice or prayer, Matt. vi. 5. Heb. x. 11. With an adjunct implying place where, Matt. xii. 46. ἔξω, Mk. xi. 5. xiii. 14. John xx. 19, al. Ἐπὶ with gen. of place, ἐστὴ ἐπὶ τόπου πεδινοῦ, Lu. vi. 17; in the sense of before, Acts xxv. 10, ἐπὶ τοῦ βήματος. xxiv. 20, ἐπὶ τοῦ συνεδρίου. Mk. xiii. 9; with acc. of place, Matt. xiii. 2; also ἐπὶ τοὺς πόδας, to stand upon the feet, Acts xxvi. 16. Without an adjunct of place expr. but in the sense to stand by, be present, Matt. xxvi. 73, προσελθόντες οἱ ἐστώτες εἶπον τῷ Πέτρῳ. Lu. xix. 8; joined with an adj. or partic. Acts ix. 7, εἰστήκεισαν ἑνεοί. Eph. vi. 14. So of persons standing before a judge, either as accusers, Lu. xxiii. 10; or as accused, Acts xxvi. 6, ἔστηκα κρινόμενος. Matt. xxvii. 11. Lu. xxi. 36. Spoken of fishing-boats, to stand, be stationed, in Engl. to lie, v. 2. 2) fig. to stand fast, endure; of things, βασιλεία, Matt. xii. 25. Θεμέλιος, 2 Tim. ii. 19, to persist; of persons, Acts xxvi. 22, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα. John viii. 44. Rom. v. 2. 1 Cor. vii. 37. 1 Pet. v. 12, and Sept. So to stand fast against an enemy, Eph. vi. 13; with πρὸς τι, ver. 11. Sept. and Class. So against evils, to withstand, Rev. vi. 17; to be established, confirmed, Matt. xviii. 16, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 3) ἔστην and ἐστάθην, to stand still, stop; of persons, Matt. xx. 32, στάς ὁ Ἰησοῦς: of things, ii. 9; to cease, Lu. viii. 44. Sept. and Class.

Ἰστορέω, f. ἦσω, (ἵστωρ, 'one who has knowledge of' any thing or person from personal experience, Eurip. Iph. T. 1434.

fr. εἰδέναι,) prop. to seek to know any thing, by inquiry, or personal investigation, Eurip. Hel. 423; also to know, i. e. to have seen any one personally, Jos. Ant. viii. 2, 5, ἰστορήσά τινα 'Ελ. viii. 4, 6. x. 11, 7, et al. In N. T. to see, (Hesych. ἰστορεῖν ὁρᾶ,) i. e. to visit a person, in order to become acquainted with him, Gal. i. 18, ἀνῆλθον εἰς Ἱερ. ἰστορῆσαι Πέτρον. So the Latin *visito*, i. e. *coram cognosco*, and Engl. to go to see. Of this sense, probably confined to the common dialect, and arising from Latinism, I know no other example; yet something very like it occurs in Jos. Bell. vi. 1, 8, ἀνὴρ, ὃν ἐγὼ κατ' ἐκείνου ἰστορήσα πόλεμον, 'whom I had become acquainted with;' not seen, as Whiston renders. And such is nearly the sense in Æsch. Eum. 433.

Ἰσχυρὸς, ὁ, ὄν, adj. (ισχύω,) strong, mighty, I. of PERSONS, with reference to the powers both of body and mind, 1) physical, Matt. iii. 11. Mk. i. 7, ὁ ἰσχυρότερός μου ἐστίν. Heb. xi. 34, ἰσχυροὶ ἐν πολέμῳ: with art. ὁ ἰσχυρός, &c. Matt. xii. 29. 1 Cor. i. 25. 2) moral, 1 John ii. 14, strong, i. e. firm, in faith; said of angels, Rev. v. 2; of God, xviii. 8, & Sept. Fig. strong in influence and authority, mighty, honourable, 1 Cor. iv. 10. i. 27, τὰ ἰσχυρὰ for coner. οἱ ἰσχυροί.—II. of THINGS, strong, fortified, said of a city, Rev. xviii. 10; vehement, great, as applied to ἄνεμος, Matt. xiv. 30. βρονταί, Rev. xix. 6. λιμός, Lu. xv. 14. κραυγὴ, Heb. v. 7; also firm, sure, said of παράκλησις, vi. 18; severe, ἐπιστολαί, 2 Cor. x. 10. Xen. Cyr. iii. 48.

Ἰσχύς, ὅς, ἡ, (ἰσχω,) strength, might, spoken of the powers both of body and of mind, (physical and moral;) the former, in Rev. xviii. 2, ἔκραξεν ἐν ἰσχύϊ, i. e. mightily, vehemently, Sept. & Class.; the latter, power, might, in Mk. xii. 30, ἐξ ὅλης τῆς ἰσχύος σου, 'with all thy might,' & ver. 33. Lu. x. 27. 1 Pet. iv. 11; also gener. power, pre-eminence, 2 Pet. ii. 11, ἄγγελοι ἰσχύϊ καὶ δυνάμει μεῖζονες ὄντες. Eph. i. 19, τὸ κράτος τῆς ἰσχύος αὐτοῦ, equiv. to κράτος ἰσχυρόν, 'mighty power.' So in ascriptions to God, Rev. v. 12. vi. 12.

Ἰσχυῶ, f. ὕσω, (ισχύς,) valere, to be strong, i. e. 'to have strength or ability,' whether physical or moral, 1) physical, to be strong, robust, Matt. ix. 12, οἱ ἰσχύοντες, the strong, i. e. the well, as opp. to the weak and sick, and gener. to be able, foll. by infin. Matt. viii. 28, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. xxvi. 40; with inf. impl. Mk. ix. 18. Lu. xiii. 24. Phil. iv. 13, πάντα ἰσχύω, i. e. 'I can do, or endure, all things.' 2) moral, to have efficacy, avail, Gal. v. 6, οὐτε περιτομὴ τι ἰσχύει, and

vi. 15. Heb. ix. 17. Ja. v. 16. Matt. v. 13, εἰς οὐδὲν ἰσχύει, 'it has no value,' is worthless. 3) for *præ-valeo*, to prevail, foll. by κατὰ τινος, 'against or over any one,' Acts xix. 16. absol. Rev. xii. 8, and fig. to acquire strength and efficacy, Acts xix. 20, ὁ λόγος τοῦ Κυρίου—ἰσχυεν.

Ἰσως, adv. (ἴσος,) prop. and in Class. equally, alike. In N. T. perhaps, doubtless, Lu. xx. 13. Sept. and sometimes in Class. as Xen. Cyr. ii. 1, 13.

Ἰχθύδιον, ου, τὸ, (ἰχθύς,) a small fish, Matt. xv. 34. Mk. viii. 7, and Class.

Ἰχθύς, ὅς, ὁ, a fish, Matt. xv. 36, & oft.

Ἰχνος, εος, τὸ, (ἴκω, to go,) prop. the *planta pedis*, that on which one goes in walking, Eurip. Bacch. 1132; but more freq. the mark, or impress left by the foot, and gener. the step thus taken. Sometimes, however, like *vestigium* in Lat. it is used metaph. as Soph. Œd. T. 109, and espec. in the phrases (formed on the physical κατ' or ἐπ' ἴχνος βαίνειν,) occurring in Rom. iv. 12, στοιχεῖν τοῖς ἴχνεσιν τινος. 2 Cor. xii. 18, περιπατεῖν τοῖς αὐτοῖς ἴχνεσιν. 1 Pet. ii. 21, ἐπακολουθεῖν τοῖς ἴχνεσιν τινος, 'to follow any one's example.' And so in Class. e. gr. Lucian i. 770, ἐκείνους ἔψη κατὰ τὰ Χρυσίππου ἴχνη προσίω.

Ἰῶτα, τὸ, indec. *iota*, Heb. *yodh*, the smallest Hebrew letter; fig. for the minutest part, Matt. v. 18.

K.

Κάγῳ, crasis for καὶ ἐγὼ, dat. *κάμοι*, acc. *κάμέ*, and I, &c. the *kai* every where retaining its own power, just as if written separately, Matt. ii. 8, and oft.; dat. Lu. i. 3. acc. John vii. 28.

Καθὰ, adv. (καθ' αὐ,) lit. 'according to what,' i. e. according as, or simply as, Matt. xxvii. 10. Sept. and Class.

Καθαίρεισις, εως, ἡ, (καθαίρω,) prop. a putting down what has been raised, and espec. demolishing of a building. So Thuc. v. 42, κ. Πανακτοῦ. Arrian E. Al. i. 9, 4. Pol. xxiii. 7, 6. Xen. Hist. ii. 2, 15, a sense freq. found in the verb καθαίρω. In this manner, too, the word is used at 2 Cor. x. 4, πρὸς καθαίρεισιν ὀχυρωμάτων: said fig. of pulling down the ratiocinations of human pride. So λογισμοὺς καθαίρειν, 2 Cor. x. 5. Comp. Plato p. 254, 58, ἡ κ. τῶν ὄγκων, and Dio Cass. 927, τῆς ἰσχύος. Also fig. 2 Cor. x. 8. xiii. 10, οὐκ εἰς καθαίρεισιν ὑμῶν, where it means, 'destruction of religious knowledge,' as opp. to edification, οἰκοδομήν. The nearest approach to this

sense in the Class. is *destruction* or *ruin*. Simil. in 1 Macc. iii. 43, the word is used of *mischief* done to any person or thing. See on καταστροφή.

Καθαίρω, f. ἴσω, aor. 2. καθέλων, (κατὰ, αἰρέω,) to *take down* from a higher place to a lower, e. gr. from the cross, Mk. xv. 36, εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν, and ver. 46, al. Sept. and Class. With the idea of force, violence, e. gr. to *PULL down*, *demolish*, as buildings, καθελῶ μου τὰς ἀποθήκας, Lu. xii. 18, and Class.; a people, to *overthrow*, *conquer*, καθελὼν ἔθνη ἑπτά, Acts xiii. 19. Sept. & Class.; of princes, potentates, to *cast down* from their thrones, *dethrone*, Lu. i. 52, and Class. Fig. to *subvert*, *destroy*, τὴν μεγαλειότητα, Acts xix. 27. λογισμοὺς, 2 Cor. x. 4.

Καθαίρω, f. ἀρῶ, (καθαρός,) prop. to *cleanse* from filth, *purify*, trans. In N. T. to cleanse a tree or vine from useless branches, to *prune*, John xv. 2. Sept., Jos., Philo, and Class. So *purgare* in Latin.

Καθάπερ, adv. (καθὰ, πέρ,) *according as*, equiv. to *as*, *even as*, Rom. iv. 6, καθάπερ καὶ Δαυὶδ λέγει, & oft. Foll. by οὕτως, *so*, xii. 4.

Καθάπτω, fut. ψω, (κατὰ, ἄπτω,) to *bind down*, or *fasten upon* any thing, trans. In N. T. intrans. or with ἐαυτόν impl. Mid. καθάπτομαι, to *fix oneself upon*, to *fasten on*, foll. by gen. Acts xxviii. 3, ἔχοντα καθῆντε τῆς χειρὸς αὐτοῦ.

Καθαρίζω, f. ἴσω, (καθαρός,) a later form, not found in Class., of καθαίρω, to *make clean*, *cleanse*, trans. I. PROP. Matt. xxiii. 25, καθαρίζεται τὸ ἔξωθεν τοῦ ποτηρίου, ver. 26. Lu. xi. 39. Spoken of lepers afflicted with a filthy disease, and accounted as unclean, to *cleanse*, i. e. to *heal*, Lu. iv. 27, & oft.; præg. Matt. viii. 3, ἐκαθαρίσθη αὐτοῦ ἡ λέπρα, 'his leprosy was cleansed and removed,' i. e. was healed. Comp. Lu. v. 13.—II. FIG. to *cleanse*, in a moral sense, 1) spec. from sin or pollution, i. e. by expiation, to *purify*, Heb. ix. 22; foll. by ἀπό τιος, 1 John i. 7, τὸ αἷμα Ἰησοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, 'from the guilt of sin and its consequences,' ver. 9. So Tit. ii. 14, ἵνα καθάρσῃ ἐαυτῷ λαόν. 2) gener. and without expiation, to *cleanse*, *purify*, *free from* moral uncleanness, with ἀπό τιος, 2 Cor. vii. 1, καθάρισαμεν ἐαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός: without ἀπό, Acts xv. 9.—III. CAUSATIVE, in the sense of, to *declare clean*, viz. Levitically, i. e. to *make lawful*, trans. Acts x. 15, ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου. xi. 9. Sept. So Mk. vii. 19, καθαρίζον πάντα τὰ βρώματα, i. e. 'making lawful all meats,' showing them to be permissible.

Καθαρισμός, οὐ, ὁ, (καθαρίζω,) a *cleansing*, *purification*, I. PROP. e. gr. of the Jewish washings before meals, John ii. 6. Fig. of the ceremonial purification of lepers, Mk. i. 44. Lu. v. 14; of a woman after child-birth, Lu. ii. 22, and Sept. So of *baptism*, as a rite of purification, John iii. 25.—II. METAPH. purification from sin, *expiation*, Heb. i. 3. 2 Pet. i. 9. So Class. καθαρός.

Καθαρός, ἄ, ὄν, adj. in a natural sense, *free from dirt*, *clean*; in a fig. *spotless*, *pure*. I. PROP. *clean*, Matt. xxvii. 59, ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ. Hom. Od. iv. 750, εἴματα κ. Heb. x. 22, ὕδατι καθαρῷ, al. and Class. Fig. in the Levitical sense, John xiii. 10, ἐστὶ καθαρός ὅλως. So in Class. of those who approached to the gods with the requisite previous ceremonies. Hom. Od. iv. 759, sq. By impl. *lawful*, to be used, not forbidden, Lu. xi. 41. Rom. xiv. 20. Tit. i. 15, πάντα καθαρὰ.—II. METAPH. in a moral or spiritual sense, 1) *free from the guilt of sin*, *guiltless*, free from blood-guiltiness, Acts xviii. 6, καθαρός ἐγὼ, &c.: foll. by ἀπό τιος, xx. 26. Sept. & Class. 2) *sincere*, *single-hearted*, *upright*, Matt. v. 8, οἱ καθαροὶ τῇ καρδίᾳ. In John xiii. 10, ὑμεῖς καθαροί ἐστε, the sense symbol. is 'washed from sins in the blood of Jesus.' Comp. Ps. li. 2, 7. 1 Tim. i. 5. 2 Tim. ii. 22. 1 Pet. i. 22, ἐκ καθαρᾶς καρδίας. 1 Tim. iii. 9. 2 Tim. i. 3, ἐν καθαρᾷ συνειδήσει. Ja. i. 27, κ. θρησκεία, i. e. from error, untainted by base motives, as hypocrisy, selfishness, avarice, vain-glory; so equiv. to the definition 1 Tim. i. 5, ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου. In Tit. i. 15, τοῖς καθαροῖς, the sense is, 'whose hearts are purified by faith.' In John xv. 3, ὁ καθαρὸς ἐστε, (by a figure taken from the vine,) the meaning is, *cleansed*, lit. 'pruned' of evil affections.

Καθαρότης, ητος, ἡ, (καθαρός,) in Class. *cleanness*, *purity*. In N. T. *cleanness*, *pureness*, legal or ceremonial, Heb. ix. 13.

Καθέδρα, as, ἡ, (καθέζομαι,) a *seat*, Matt. xxi. 12. xxiii. 2, καθίζεν ἐπὶ τῆς καθέδρας Μωϋσέως, 'to sit in Moses' seat,' fig. 'to occupy his place.'

Καθέζομαι, (κατὰ, ἕζομαι,) prop. to *seat oneself*, i. e. to *sit down*, to *sit*, Lu. ii. 46. John iv. 6. xi. 20, ἐν τῷ οἴκῳ ἐκαθέζετο, i. e. 'continued sitting,' Acts vi. 15.

Καθεξῆς, adv. (κατὰ, ἐξῆς,) lit. 'according to the order or succession of,' i. e. *successively*, *consecutively*, in connected order, Lu. i. 3, καθεξῆς σοι γράψαι, 'to write a connected narrative,' Acts xi. 4.

xviii. 23, and Class.; with the art. ὁ καθ-
εξῆς, *successive*, i. e. subsequent, follow-
ing; spoken of order, iii. 24, καὶ τῶν
καθεξῆς scil. προφητῶν: of time, Lu.
viii. 1.

Καθεύδω, (κατὰ, εὔδω,) in Class. *to*
lie down to sleep. In N. T. gener. *to go to*
sleep, to sleep, and imperf. *to be asleep*, in-
trans. Matt. viii. 24. xiii. 25, et sæpe al.
Sept. and sometimes Class. By impl. *to be*
in a deep sleep, in a state of uncon-
sciousness like one dead, Matt. ix. 24, οὐκ
ἀπέθανεν, ἀλλὰ καθεύδει. Mk. v. 39. Lu.
viii. 52. Hence spoken of those really
dead, 1 Thess. v. 10, εἴτε γρηγορῶμεν,
εἴτε καθεύδωμεν, and Sept. Fig. *to be*
slothful, not vigilant, Eph. v. 14, ἐγείρε,
ὁ καθεύδων. Xen. An. i. 3, 11.

Καθηγητής, οὗ, ὁ, (καθηγέομαι,) in
Class. *a leader, guide*. In N. T. *teacher*,
master, Matt. xxiii. 8, 10, and so in Plut.
viii. 511.

Καθήκω, prop. *to come or reach down*
from a higher place to a lower, as moun-
tains to the sea (so oft. in Class.), *pertingo*:
also, *pertineo*, as said both of *place*, Xen.
Mem. iii. 5, 25, and *persons*, Pol. i. 66,
convenio, to be becoming, suitable, Xen.
Cyr. viii. 1, 1. Hipp. ix. 5, in which sense
it is gener. used impersonally, καθήκει
μοι, foll. by infin. 'it is fit or right to do
so and so.' Thus in N. T. Acts xxii. 22,
οὐ καθήκεν αὐτὸν ζῆν, a very rare con-
struction, with which may be compared
from Ecclus. x. 23, οὐ καθήκε δοξάσαι
ἄνδρα ἁμαρτωλόν. Also partic. neut.
τὸ καθήκον, 'what is fit and right to be
done,' more frequently τὰ καθήκοντα, as
Xen. Cyr. i. 2, 5. So Rom. i. 28, ποιεῖν
τὰ μὴ καθ. as 2 Macc. vi. 4, τὰ μὴ καθή-
κοντα ἐνδον φερόντων, meaning, 'things
that profaned it.' In each case there is a
litotes, or a mild expression for a strong one.

Κάθημαι, (2 pers. κάθη, imper. κάθου,
like τίθη, τίθου, infin. καθήσθαι,) prop.
to sit down, but in common usage equiv.
to ἡμαι, *to sit*, intrans. 1) prop. *to*
sit down, Matt. xv. 29, ἀναβὰς εἰς τὸ
ὄρος ἐκάθητο ἐκεῖ. John vi. 3. Sept. in
Gen. xxi. 16. Hom. Il. xxii. 569. 2) gener.
to sit, absol., i. e. to sit there, to sit by,
Lu. v. 17, ἦσαν καθήμενοι Φαρισαῖοι.
With an adjunct of place, Matt. ix. 9. Mk.
ii. 6. Acts ii. 2, & oft. Sept. and Class.
3) said of any dignitary who *sits* in public,
a judge, Matt. xxvii. 19; a queen, Rev. xviii.
7. Sept. Ex. xviii. 14. Philostr. Vit. Ap.
vi. 2. 4) in the sense of *to abide, dwell*,
be, Matt. iv. 16, τοῖς καθημένοις ἐν χώρα
καὶ σκιᾷ θανάτου. Lu. i. 79. Acts xiv. 8,
and Sept. Foll. by ἐπὶ with gen. of place,
Rev. xiv. 6; with acc. Lu. xxi. 35.

Καθημερινός, ἡ, ὄν, adj. (κατὰ,

ἡμέρα,) *daily*, Acts vi. 1, ἐν τῇ διακονίᾳ
τῇ καθημερινῇ, i. e. of alms. Jos. and lat.
Class.

Καθίζω, (κατὰ, ἵζω,) f. καθιῶ or
καθίσω, aor. 1. ἐκάθισα, trans. *to cause*
to sit down, to seat; intrans. *to sit down*,
to sit. I. TRANS. *to cause to sit down, to*
seat, with ἐν of place, Eph. i. 20, ἐκάθισεν
[αὐτόν] ἐν δεξιᾷ αὐτοῦ. Sept. and Class.
So to cause to sit, to set, scil. as judges,
1 Cor. vi. 4, τούτους καθίζετε sc. κριτὰς
or δικαστὰς: gen. expressed in Class.—
II. INTRANS. or with ἐαυτόν impl.,
and also mid. *to seat oneself*, i. e. *to sit down*,
to sit, 1) prop. & gener. Matt. v. 1, καθί-
σαντος αὐτοῦ. Mk. ix. 35. Lu. iv. 20. v.
3, et sæpiss. Sept. and Class. With an
adjunct of place, αὐτοῦ, *here*, Matt. xxvi.
36. ὧδε, Mk. xiv. 32; with prepositions,
Matt. xx. 21, & oft. Sept. and Class.—
III. by IMPL. *to abide*, take up one's
abode, ἐν τῇ πόλει, Lu. xxiv. 49; absol.
Acts xviii. 11. Sept. Exod. xvi. 29. Jer.
xlix. 32. Test. xii. Patr. 644, καθίσεσθε
ἐν ἔθνεσι. So also *sedeo* in Latin.

Καθίημι, (f. καθήσω, inf. καθιέναι,
part. καθιείς, aor. 1. καθήκα,) gener. *im-*
mittere, to let down, as food or drink into
the stomach, Hom. Il. xxiv. 642; or to
let any thing or person down by a cord, as
an anchor, Hdot. vii. 36, or plummet, or a
fishing-line or net. So Hom. Il. xxi. 132,
ἐν δίνῃσι καθίετε μώνυχας ἵππους. Lu.
v. 19, καθήκαν αὐτόν—εἰς τὸ μέσον.
Jos. Ant. ii. 3, 4, καθίεσαν εἰς τὸν λάκκον.
Acts ix. 25, αὐτὸν καθήκαν διὰ τοῦ τεί-
χους. Simil. Jos. Ant. vi. 11, 4, καθιμή-
σασα διὰ θυρίδος αὐτόν. Pass. part. καθι-
έμενος, Acts x. 11, σκεῦος κ. ἐπὶ τῆς γῆς,
for ἐπὶ τὴν γῆν, as often in Eurip.

Καθίστημι, (also καθιστάω, f. κατα-
στήσω, aor. 1. κατέστησα,) gener. *to set*
down, i. e. *to set or place*. In N. T. for
the most part used only in the trans.
forms; pass. or mid. *to be set, to be*, &c.
1) of persons and things, *to set up, to cause*
to stand, Sept. and Class.; pass. *to stand*;
fig. καθίσταμαι, *to stand, to be set, to be*,
Ja. iii. 6, ἡ γλῶσσα καθίσταται ἐν τοῖς
μέλεσιν. iv. 4. Hence also act. καθί-
στημι, *to cause to be, to render, make*,
2 Pet. i. 8, ταῦτα οὐκ ἀργούς [ὑμᾶς]
καθίστησιν: pass. *to be made, become*,
Rom. v. 19, ἁμαρτωλοὶ κατεστάθησαν
οἱ πολλοί. Jos. and Class. 2) of persons,
to set, constitute, foll. by accus. and ἐπὶ
with gen. *to set one over any thing*, Matt.
xxiv. 45, ὃν κατέστησεν ὁ κύριος αὐτοῦ
ἐπὶ τῆς θεραπείας αὐτοῦ. xxv. 21. Acts
vi. 3; with dat. Matt. xxiv. 47; with acc.
Heb. ii. 7; foll. by double acc. of pers. &
station, *to constitute, make*, Lu. xii. 14,
τίς με κατέστησε δικαστὴν ἐφ' ὑμᾶς;
So with acc. of pers. omitted, Tit. i. 5.

Sept. and Class. Pass. with acc. of manner, Heb. v. 1; with εἰς τι, viii. 3. 3) as in English, *to set one down on a journey*, i. e. *to accompany, conduct*, out of respect, or for security, Acts xvii. 15, οἱ καθιστῶντες τὸν Παῦλον. Sept. and Class., as Homer and Thucyd.

Καθό, adv. (καθ' ὅ,) lit. 'according to what,' equiv. to καθά, *as, according as*, Rom. viii. 26, καθό δεῖ. 2 Cor. viii. 12, bis, καθό ἐάν ἐχη τις, &c. 'in proportion as,' 1 Pet. iv. 13.

Καθόλου, adv. (καθ' ὅλον,) prop. 'throughout the whole,' i. e. *wholly, entirely*; καθόλου μὴ, *not at all*, Acts iv. 18. Comp. Sept. in Ezek. xiii. 22, τοῦ κατισχύσαι χειρας ἀνόμεν τοῦ καθόλου μὴ ἀποστρέψαι ἀπὸ ὁδοῦ πονηρᾶς, and xvii. 14, τὸ καθόλου μὴ ἐπαίρεσθαι. Pol. i. 20, 3, οὐδὲ καθόλου μικρὸν πλοῖον.

Καθοπλίζω, f. ἴσω, *to arm completely*; and pass. *to be fully armed*, Lu. xi. 21. Sept. and Class.

Καθοράω, (κατὰ, ὁράω,) 1) prop. *dispicio, to look down upon* anything. So Plut. Popl. ἐξ ὕψους ἅπαντα καθοράω. 2) by impl. *perspicio, to descry, behold*, Hdot. ii. 138. Thuc. i. 48. But gener. used fig. for *mente perspicio, to perceive*, as Rom. i. 20, τὰ ἀόρατα τοῦ Θεοῦ καθοράται. So 3 Macc. iii. 11, οὐ καθορῶν τὸ τοῦ Θεοῦ κράτος, and often in Class.

Καθότι, adv. (καθ' ὅτι,) lit. 'according to what,' i. e. 1) *according as, as*, Acts ii. 45. iv. 35, καθότι ἂν τις χρεῖαν εἶχε. Sept. & Class. 2) *for that, because that, inasmuch as*, Lu. i. 7, καθότι—ἦν στείρα. Sept. and Class.

Καθώς, adv. (κατὰ, ὡς,) a later form for καθά, prop. *according as*, equiv. to simple ὡς, *as*. I. PROP. implying MAN- NER, 1) gener. Matt. xxi. 6, καθὼς προσ- ἔταξεν αὐτοῖς ὁ Ἰησοῦς, et sapiss. Prægn. Mk. xv. 8, ἤρξατο αἰτεῖσθαι καθὼς αἰεῖ ἐποίει αὐτοῖς, 'began to demand [that he should do] according as he had ever done to them;' with εἰμὶ, equiv. to *such as*, 1 Thess. ii. 13. 1 John iii. 2. So with οὕτως corresponding, John iii. 14. 2 Cor. i. 5; and ὁμοίως, Lu. vi. 31. Sept. Hence the formula καθὼς καί, *even as*, freq. in the Epistles of St. Paul, which is elliptical for καθὼς—οὕτω καί. 2) after verbs of speaking, &c. *how*, Acts xv. 14, Συμεὼν ἐξηγήσατο καθὼς πρῶτον. 3 John 3. 3) in the sense of *proportion, comparison*, Mk. iv. 33, καθὼς ἡδύναντο ἀκούειν. John v. 30. Acts xi. 29. 1 Pet. iv. 10. Sept. and Class.—II. in a CAUSAL sense, *as, i. e. even as, inasmuch as*, John xvii. 2, καθὼς ἔδωκας αὐτῷ ἐξουσίαν. Rom. i. 28. 1 Cor. i. 6. Eph. i. 4. Ph. i. 7.—III. of TIME,

equiv. to *when*, Acts vii. 17, καθὼς ἡγγι- ζεν ὁ χρόνος. 2 Macc. i. 31.

Καί, copul. conj. *and*, prob. derived from the imperat. of the obsol. verb κάω, *to join, add*, (as δὲ from δέω, *to join*, and our *and* from A.-Sax. *anan*, *to join*.) From this obsol. κάω came the word which has so puzzled the Etymologists, κάσις, *a brother*, or sister, lit. 'one joined by birth,' (as ἀδελφός, 'fellow-wombed,' σύγγονος); and also the word κάσσα, *meretrix*, which originally, like ἑταῖρα, meant a female friend, and thence, like that word, *a concubine* or courtesan.

Καινός, ἡ, ὄν, adj. (a word, I conceive, derived, though the Etymologists have failed to see it, from the obsol. κάω, *to join* or *add*, on which see in v. καί init. as the Latin *que*, (κε,) from the cogn. *κίω*,) the general signification is *new*, something that has been added to what before existed, I. PROP. *newly made*, not impaired by time or use; ἀσκοί, Matt. ix. 17. μνημεῖον, xxvii. 60, ἱμάτιον, Lu. v. 36. Matt. xiii. 52, καινὰ καὶ παλαιά. τὸ καινόν, Mk. ii. 21, and Class.—II. FIG. *new*, i. e. *not before known* or *current, newly introduced*; διδασχῇ, Mk. i. 27. ἐν- τολῇ, John xiii. 34. ὄνομα, Rev. ii. 17. iii. 12, and Class. Also in the sense of *other, foreign*, Mk. xvi. 17, γλώσσαις λαλήσουσι καινὰς, 'with new, i. e. other, tongues,' new to them, which they had never learnt, Xen. Mem. i. 13.—III. *new*, as opp. to old or former, τὸ παλαιόν, τὸ πρῶτον, and by impl. also *better*, e. gr. ἡ καινὴ διαθήκη, 'the new and better cove- nant,' Matt. xxvi. 28. So οἶνον πίνειν καινόν, 'to drink wine new,' ver. 29. ᾠδὴ καινὴ, 'a new song,' i. e. a nobler, loftier strain, Rev. v. 9. xiv. 3. So Ps. xxxiii. 3. xl. 3. Is. xlii. 10. Also for *renewed*, made new, and therefore *superior*, more splen- did, e. gr. καινοὶ οὐρανοὶ καὶ γῆ καινὴ, 2 Pet. iii. 13. Rev. xxi. 1. Is. lxxv. 17. Rev. iii. 12. xxi. 5. Metaph. of Christ- ians, as renewed and changed from evil to good by the Holy Spirit of God, 2 Cor. v. 17. καινὴ κτίσις, Gal. vi. 15. καινός ἄνθρωπος, Eph. ii. 15. iv. 24. Ez. xviii. 31, καρδιά καινὴ.

Καινότης, ητος, ἡ, (καινός,) prop. and in Class. *newness*, in a physical sense: in a moral, Rom. vi. 4, ἐν κ. ζωῆς, for ἐν καινῇ ζωῇ, & vii. 6.

Καίπερ, conjunct. (καὶ and περ,) *although*. Foll. by particip. Phil. iii. 4. Heb. v. 8. vii. 5. xii. 17. 2 Pet. i. 12. Foll. by fin. verb, Rev. xvii. 8, καίπερ παρέστα.

Καιρός, οὔ, ὁ, a word of which the derivation has been exceedingly disputed. It is, I conceive, from κάω, *to join*, q. d. *καερός*, formed like *τακερός* from *τάκω*,

Dor. for *τήκω*, γλυκ-ερὸς fr. γλυκὺς, θαλερὸς fr. θάλλω, μαλερὸς fr. μάλος, σφαλερὸς fr. σφάλλω, δολερὸς fr. δόλος, ἡμερος fr. ἡμαι, sedeo, ἡμερος fr. εἰμι, τρομερὸς fr. τρόμος, φθονερὸς fr. φθόνος, &c. Its primary sense is the *point of junction* formed by two lines meeting at an angle, and then the *angle* or *point* thus made; also point gener. as denoting the sharp end of any instrument. The only vestige I can find of this primary sense is in Hesych. who explains *καιρῶ* by *ροπάλω*, meaning, I presume, *membro virili*, for in that sense the word occurs in the Anthol. Gr. As supplying another proof of the above sense of *κάω*, *to join*, it may suffice to adduce the gloss of Hesych. *καίρωσιν τοῦ στήμονος τοὺς συνδέσμους*. In N. T. the word has only two senses, *time* and *season*. I. *TIME*, meaning *fit time*, *proper season*, 1) gener. *opportunity*, *occasion*, Acts xxiv. 25, *καιρὸν μεταλαβών*. 2 Cor. vi. 2, *καιρῶ* δ. Gal. vi. 10. Eph. v. 16. Col. iv. 5. (See *ἐξαγοράζω*.) Heb. xi. 15. John vii. 6, *καιρὸς ὑμέτερος*. 2) *set time*, *certain season*, i. e. a fixed and definite time; foll. by gen. of thing, Matt. xiii. 30, *ἐν καιρῷ τοῦ θερισμοῦ*. *καιρὸς σύκων*, Mk. xi. 13. Acts iii. 20, *καιροὶ ἀναψύξεως*, 'times of refreshing,' i. e. appointed of God. Lu. xix. 44. 2 Tim. iv. 6. Heb. ix. 10. Sept. and Class. By gen. of pers. or a pron. *ὁ καιρὸς μου*, or *ὁ ἔμος*, *my time*, as appointed of God, e. gr. 'in which I am to suffer,' Matt. xxvi. 18, or accomplish any duty, John vii. 6, 8. Lu. xxi. 24, *καιροὶ ἐθνῶν*. So *ἴδιος καιρὸς*, 'one's own due time,' Gal. vi. 9. With a demonstr. art. or pron. *ὁ νῦν, οὗτος, ἐκεῖνος*, 'this present time,' that time, definitely marked out and expressed, Matt. xi. 25. Mk. x. 30. Rom. iii. 26, et al.; also *καιρὸς ἔσχατος*, 1 Pet. i. 5. *ὑστεροί*, 1 Tim. iv. 1. *ἐνεστηκώς*, Heb. ix. 9. Gener. Acts xvii. 26, *προτεταγμένους καιρούς*. 2 Tim. iv. 3, *ἔσται καιρὸς*, i. e. appointed of God. Rev. xii. 12; dat. *τῷ καιρῷ*, 'at the proper season,' Mk. xii. 2. With prepositions, *ἀχρὶ καιροῦ*, 'for or during a certain season,' Lu. iv. 13. *ἐν καιρῷ*, 'in due time,' xx. 10. Acts vii. 20. *κατὰ καιρὸν*, 'at the set time,' Rom. v. 6. ix. 9. *πρὸ καιροῦ*, 'before the proper time,' 1 Cor. iv. 5. Æschyl. Ag. 356. *πρὸς καιρὸν*, 'for a season,' Lu. viii. 13. *πρὸς κ. ὥρας*, i. e. 'for a short time,' 1 Thess. ii. 17. So, in allusion to the set time for the coming of the Messiah in his kingdom, or for judgment, Matt. viii. 29. xvi. 3, oft. Plur. *καιροὶ*, absol. *times*, circumstances, appointed of God, 2 Tim. iii. 1.—II. gener. *time*, *SEASON*, equiv. to *χρόνος*, 1) prop. Lu. xxi. 36, *ἐν παντὶ καιρῷ δεόμενοι*. Eph. vi. 18. 2) a season of the year, as

καιροὶ καρποφόροι, 'fruitful seasons,' Acts xiv. 17. 3) in the prophetic style, put for a *year*, Rev. xii. 14, *καιρὸς καὶ καιροὶ καὶ ἡμισυ καιροῦ*, i. e. 'three years and a half,' comp. ver. 6, in allusion to Dan. vii. 25, where *καιροὶ* stands, in Sept. as here, for the dual, *two years*.

Καίτοι, and yet, nevertheless, though truly, Heb. iv. 3, *καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γεννηθέντων*, 'the works, nevertheless, having been finished at the foundation of the world.' *Καίτοι γε*, though truly, John iv. 2. Acts xiv. 17. xvii. 27.

Καίω, (f. *καύσω*, f. mid. *κανσοῦμαι*, 2 Pet. iii. 10. 1 aor. pass. *ἐκαύην*.) gener. *to burn*, in the two senses of the English word, *to set on fire*, and *to be on fire*, I. *to set on fire*, MAKE TO BURN, as a fire, lamp, &c. pass. part. *καίόμενος*, *burning, flaming*, Matt. v. 15, *οὐδὲ καίουσιν λύχνον*. Lu. xii. 35. Heb. xii. 18, *κεκαυμένῳ πυρὶ*, *flaming fire*. Class. and Sept. Fig. *λύχνος καίόμενος καὶ φαίνων*, 'a burning and shining light,' i. e. a distinguished teacher, John v. 35. Metaph. *καίωμα*, *to burn*; said of the heart, i. e. to be greatly moved, Lu. xxiv. 32.—II. trans. *to burn*, i. e. *to consume* with fire, John xv. 6, *καὶ καίεται*, scil. *τὰ κλήματα*. Matt. xiii. 40. 1 Cor. xiii. 3. Sept. and Class.

Κάκεϊ, crasis for *καὶ ἐκεῖ*, Matt. v. 23.

Κάκεϊθεν, crasis for *καὶ ἐκεῖθεν*, Mk. x. 1, and oft. Sept. and Class.

Κάκεϊνος, crasis for *καὶ ἐκεῖνος*, Matt. xv. 18, and oft. Sept. and Class.

Κακία, as, ἡ, (*κακός*,) prop. *badness*, or defect in general, as to any personal quality or property, whether physical (Jos. Ant. iii. 1 & 2, of bad water) or moral; and thus denoting either faultiness or imperfection, whether from frailty, Pol. vi. 10, 2. vii. 6, 48, or some settled purpose of evil, espec. of doing injury to others, expressed by Lat. *vitiōsitas*. So in Æsch. Socr. ii. 37, it is opp. to *ἀρετὴ*, also in Aristot. Eth. vii. In N. T. it is used only in the last-mentioned senses, I. of *depravity of heart, life, and character*, Acts viii. 22, *μετανόησον ἀπὸ τῆς κακίας σου*. James i. 21, *περισσεύαν κακίας*. 1 Pet. ii. 16, *ἐπικάλυμμα τῆς κακίας*. 1 Cor. xiv. 20, *τῇ κ. νηπιάζετε*. Sept. and Class. as Xen. Mem. i. 2, 28, *τῆς οὐκ ἐνούσης αὐτῷ κακίας*.—II. in an active sense, *malitia, malignity*, the desire of doing mischief to others, Rom. i. 29. 1 Cor. v. 8. Eph. iv. 31. Col. iii. 8. Tit. iii. 3. Sept. and Class. as Thuc. i. 32. Pol. iv. 27, 7. Jos. Ant. i. 1, 4. And *κακότης* in Herodot. viii. 168.—III. in a milder sense, *evil*, i. e. *trouble, affliction*, Matt. vi. 34, *ἀρκετὸν τῇ ἡμέρᾳ ἡ κ. αὐτῆς*. Sept. and Apocr. but not Class.

Κακοήθεια, ας, ἡ, from *κακοήθης*, (*κακός* and *ἦθος*,) *evil-disposed*, meaning either gener. of *evil habits*, character, and conduct, (*κακότροπος*, as Hesych. explains it,) or evil-inclined towards others, *malignant*, ill-natured, Plato, p. 360, C. In Herodot. vii. 3, 11, *τινὰς τῶν κακοήθων καὶ φανλῶν*, both senses seem conjoined, as also in Aristoph. Pac. 822. And so Isocrates joins *κακοήθεια* and *πονηρία*. In like manner, the subst. *κακοήθεια* has the two senses, *morum pravitas*, and *malevolence*, for both which good authority exists. At Rom. i. 29, *μεστὸν ἐριδος, δόλου, κακ.* the latter is justly preferred, and, besides many other examples which might be adduced, occurs in Jos. Ant. vi. 13, 2.

Κακολογέω, f. ἴσω, (*κακολόγος*,) *to speak evil of, revile*, with acc. Mk. ix. 39. Acts xix. 9, and Class. as opp. to *τιμάω*, by impl. *to dishonour, condemn*, Matt. xv. 4, *ὁ κακολογῶν πατέρα ἢ μητέρα*, also Sept.

Κακοπάθεια, ας, ἡ, (*κακοπαθέω*,) 'a suffering of evil,' i. e. gener. *suffering, affliction*, Ja. v. 10. Sept. and Class. as Thuc. vii. 77.

Κακοπαθέω, f. ἴσω, (*κακοπαθής*, fr. *κακός*, *πάθος*,) *to suffer evil, be afflicted*, intrans. 2 Tim. ii. 9. Ja. v. 13, and Class. espec. of soldiers and others, *to endure hardships*, fig. 2 Tim. ii. 3, *κακοπάθησον ὡς καλὸς στρατιώτης*, and iv. 5. Sept. and Class.

Κακοποιέω, f. ἴσω, (*κακοποιός*,) *to do evil*, i. e. 1) *to others*, equiv. *to injure, harm*, absol. Mk. iii. 4. Lu. vi. 9. Sept. and Class. 2) *gener.* and *absol.* equiv. *to commit sin*, 1 Pet. iii. 17. 3 John II, and Class.

Κακοποιός, οὔ, ὁ, ἡ, (*κακός*, *ποιέω*,) *an evil-doer*, 1 Pet. ii. 12, 14. iii. 16. iv. 15; *malefactor*, John xviii. 30, and Class.

Κακός, ἡ, ὄν, adj. a word of very extensive signification, inasmuch as, like the Latin *malus*, and the English *bad*, it is a general term used to denote what is *not good*, by either physical defect, or moral fault. It is used either of things or persons; of course varying widely in sense, according to the circumstances of the object to which it is applied; but always containing a *negation* of any quality regarded as good, which should be inherent therein. Consequently, there is always a tacit opposition thereto, and generally to *καλός* in one or other of its senses. Hence, as applied to *things*, it denotes what is *unfit for use, bad*, in its consequences *evil*: to *persons*, what is *faulty* or *incomplete* in any required moral property—*ugly, base, cowardly, ignoble, inear-*

pert, bad, i. e. *evil-disposed, wicked*. And the qualities ascribed to *persons* are likewise applied to *things*, when implying agency, as actions or contrivance. Thus the leading senses are *bad, evil, ill, wicked*. In N. T. the general sense of the word is *evil* both in a moral and physical sense, I. in a *MORAL*, of persons, *wicked, bad*, in heart, conduct, character, Matt. xxi. 41, *κακοὺς κακῶς ἀπολέσει αὐτοὺς*. xxiv. 48, *ὁ κακὸς δοῦλος*. Phil. iii. 2. Rev. ii. 2, *κακοὺς*, i. e. *impostors*. So also of things, implying moral agency, as contrivances or actions, Mk. vii. 21, *διαλογισμοὶ οἱ κακοί*. Rom. xiii. 3, *τῶν κακῶν*, scil. *ἔργων*. 1 Cor. xv. 33, *ὀμιλῖαι κακαί*. Col. iii. 5. Sept. and Class.; e. gr. Hesiod, Opp. i. 238, *πολλάκι καὶ ξύμπασα πόλιν κακοῦ ἀνδρὸς ἐπαυρεῖ*. Neut. *κακὸν* or *τὸ κακόν*, plur. *κακά* or *τὰ κακά*, *evil, evil things*, i. e. *wickedness, fault, crime*, Matt. xxvii. 23, *τί γὰρ κακὸν ἐποίησεν*; et sæpius. Sept. 1 Kings iii. 9. Prov. iii. 7. Xen. Mem. ii. 6, 4.—II. in a *PHYSICAL* sense, of things, act. *causing evil*, i. e. *hurtful, baneful*, Rom. xiv. 20, *ἀλλὰ κακὸν τῷ ἀνθρώπῳ*, &c. Rev. xvi. 2, *ἔλκος κακόν*, where see my note. Tit. i. 12, *κακά θηρία*, 'ravenous beasts.' Sept. Am. vi. 3. Prov. xvi. 5. Xen. Mem. iv. 1, 4. Neut. *τὸ κακόν*, *evil*, i. e. 'cause or source of evil,' Ja. iii. 8, *evil done to any one, harm, injury*, whether in *deeds*, as Acts xvi. 28. Rom. xii. 17. xiii. 10. 1 Cor. xiii. 5. 1 Thess. v. 15. 1 Pet. iii. 9, 11, or in *words*, *evil-speaking*, 1 Pet. iii. 10. Sept. Mic. vii. 3. Plur. *τὰ κακά*, *evils*, i. e. *troubles, afflictions*, Lu. xvi. 25, *Δάξαρὸς ὁμοίως τὰ κακά*, scil. *ἀπέλαβε*. Acts ix. 13. 2 Tim. iv. 14. Sept. and Class. espec. Homer.

Κακοῦργος, ου, ὁ, ἡ, (*κακόν*, absol. *ἔργον*,) prop. an adj. *doing evil, injury*, as in Hom. Eurip. Soph. Plato, and Xen.; but in use a subst. in the sense 'an evil-doer.' And so in N. T. 1) gener. *an evil-doer*, 2 Tim. ii. 9. Sept. and Class. 2) spec. *a robber*, Lu. xxiii. 32, seqq. and often in Class.

Κακονχέω, f. ἴσω, (*κακός*, *ἔχω*,) *male habeo, to ill treat*, Diod. Sic. xix. 11, et al. Stob. 522, but gener. in pass. *κακονχέισθαι*, as Heb. xi. 37. xiii. 3.

Κακόω, f. ὥσω, (*κακός*,) prop. equiv. to *κακὸν ποιέω*, *physicè vitio, to make bad, deteriorate*, Theophr. Hist. Pl. i. 15, *τὸ πῆγανον κακοῦται καὶ ἀλλάττεται*. Of pers. *to bring to a low state*, Hom. II. xi. 689. Od. xvi. 212. Also gener. *to ill treat* or *harm any one*, as often in Hdot. and Thuc. And so in a physical sense, 1 Pet. iii. 13, *τίς ὁ κακῶσων ὑμᾶς*; Acts xviii. 10; also *to afflict, oppress*, vii. 6, 19, *ἐκάκωσε τοὺς πατ. ἡμῶν*. xii. 1, *κ. τινὰς*

τῶν ἀπὸ τῆς ἐκκλησίας. And so Hom. Od. iv. 754, and elsewhere in Class. In a moral sense, to *make evil-affected*, Acts xiv. 2, ἐκάκωσαν τὰς ψυχὰς τῶν ἐθ. Jos. Ant. xvi. 1, 2, & 7, 3, & 8, 6. An idiom formed on that sense of κακοῦσθαι by which it means to *be made ill* or sick, Xen. An. iv. 5, 24, δεδιὼς μὴ ἀποθάνῃ ἐκάκωτο γὰρ ὑπὸ πορείας. Epigr. in Anthol. κεκακωμένος ἐκ πυρετοῦ.

Κακῶς, adv. (κακός,) *badly, ill, evilly*, I. PHYSICALLY, in the phrases κακῶς ἔχειν, to *be sick*, Matt. iv. 24, et sæpiss. and Class. κακῶς πάσχειν, 'to suffer ill,' i. e. grievously, xvii. 15, and Class. κακῶς ἀπολεῖσαι, *malos malè perdere*, i. e. to *destroy utterly*, xxi. 41, and Class. oft.; gener. in the sense of *grievously*, xv. 22, κακῶς δαιμονίζεται.—II. MORALLY; κακῶς ἔρεῖν, to *speak evil* of any one, to *revile*, Acts xxiii. 5; gener. κακῶς λαλεῖν, absol. to *speak evil*, i. e. amiss, John xviii. 23. So Ja. iv. 3, κακῶς αἰτεῖσθε, 'ye ask amiss.'

Κάκωσις, εως, ἡ, (κακῶ,) prop. & in Class. *ill treatment* or *injury* to others, and the *damage*; but in N. T. the state of the injured, *affliction*, Acts vii. 34, εἶδον τὴν κάκ. τοῦ λαοῦ, and sometimes in Class. as Thuc. ii. 43. vii. 82. Hdian. vi. 6, 11.

Καλάμη, ης, ἡ, prop. and in Class. the *stalk* of grain: in N. T. *stubble* or *straw*, after the ears are removed, 1 Cor. iii. 12. Sept. and sometimes in Class. as Theocr. Id. v. 7. Xen. Ven. v. 18.

Κάλαμος, ου, ὁ, the *reed* or *cane*, a plant with a jointed hollow stalk, I. prop. the *plant itself*, Matt. xi. 7. xii. 20, κάλαμον συντετριμμένον. Sept. and Class.—II. the *stalk*, as cut for use, a *reed*, as a mock sceptre, Matt. xxvii. 29; a *rod*, or *staff*, ver. 48; a *measuring reed*, Sept. in Ez. xl. 3; a *reed for writing with*, 3 John 13. Sept. and Class.

Καλέω, (f. ἔσω, aor. 1. ἐκάλεσα, perf. κέκληκα, aor. 1. pass. ἐκλήθην,) I. to *call* to any one to come or go any where. 1) prop. with the *voice*, as a shepherd his flock, John x. 3, τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. Lu. xix. 13, καλέσας δὲ δέκα δούλους ἑαυτοῦ. Matt. iv. 21. Mk. i. 20, ἐκάλεσεν αὐτοὺς, i. e. 'to follow him and become his disciples.' 1 Macc. i. 6. Hdian. iii. 11, 20. Xen. Conv. ii. 12. 2) gener. to *call* in any way, to send for, to direct to come. Matt. ii. 7, λάθρα καλέσας τοὺς Μάγους, and 15, ἐξ Αἰγύπτου. Heb. xi. 8. 3) to *call upon* with the idea of authority, to *call forth*, to *summon*, e. gr. before a judge, &c. Acts iv. 18. xxiv. 2. Hdian. vii. 3, 5. Xen. Apol. Soc. i. εἰς τὴν δίκην. Fig. of God, Rom. iv. 17, καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, 'calling forth and dis-

posing of things that are not, even as though they were,' i. e. calling them into existence, &c. Sept. and Philo. 4) in the sense to *invite*, prop. to a banquet, Matt. xxii. 3, 9. John ii. 2. absol. Matt. xxii. 8, al. and Class. Metaph. to *call*, to *invite*, i. e. to any thing, e. gr. said of Jesus, κ. εἰς μετάνοιαν, to *call* to repentance, to exhort, Matt. ix. 13. impl. Mk. ii. 17. Of God, Rev. xix. 9, εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι, see in Γάμος I. 1 Tim. vi. 12, εἰς ζωὴν αἰώνιον. 1 Cor. i. 9. 2 Th. ii. 14. 1 Pet. ii. 9. v. 10. So καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, to the duties, privileges, and final bliss of the Christian life here and hereafter, 1 Th. ii. 12, and so by impl. Rom. ix. 24, et sæpe al. 1 Cor. vii. 15, 17, sq. Gal. v. 8, 13. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. ii. 21. al. sæpe. 5) in the sense of to *call* any one to any station, equiv. to *appoint*, to *choose*. Heb. v. 4, ἀρχιερεὺς—καλούμενος ὑπὸ τοῦ Θεοῦ. Gal. i. 15.—II. to *call over*, with allusion to the posture of the action, i. e. to *name*, to *give name* to any person or thing. 1. prop. and 1) of a *proper name* or *surname*; of persons, foll. by τὸ ὄνομα and the name in apposit. Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus. Pass. with τί, sc. ὄνομα, Lu. i. 62, and Sept. Foll. by acc. of pers. and the name in apposit. Matt. x. 25, εἰ τὸν οικοδοσπότην Βεελζεβοὺλ ἐκάλεσαν. In the Pass. constr. Lu. i. 60, ἀλλὰ κληθήσεται Ἰωάννης. Acts i. 23. Rev. xii. 9. So of places, Matt. xxvii. 8. Lu. ii. 4, et al. Sept. and Class. With ἐπὶ τῷ ὀνόματι added, i. e. *after the name* of any one, Lu. i. 59. Pass. with dat. τῷ ὀνόματι, *by name*, Lu. i. 61. xix. 2. So with ἐν, Rom. ix. 7, ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. 'in and through Isaac, in his line,' shall thy seed bear name.—II. of an *epithet* or *appellation*, e. g. of persons, Matt. ii. 23, Ναζωραῖος κληθήσεται. xxii. 43. xxiii. 7, 8. Of things, Acts x. 1, & Class. Hence 2) pass. in the sense of to *be regarded*, *accounted*, = to *be*, Matt. v. 9, 19, bis, ἐλάχιστος κληθήσεται ἐν τῇ βασ. τῶν οὐρ. κ. τ. λ. Lu. i. 32.

Καλλιέλαιος, ου, ὁ, ἡ, adj. (κάλλος & ἔλαιον,) prop. 'yielding fine oil,' hence ἡ καλλιέλαιος, i. e. ἐλαία, a *good olive-tree*, i. e. cultivated as opposed to ἀγριέλαιος, Rom. xi. 24. Aristot. de Plant. and yielding fine oil.

Καλλίων, ονος, ὁ, ἡ, (compar. of κάλός,) *better*, Acts xxv. 10, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, 'as thou also better knowest,' i. e. than I can tell.

Καλοδιδάσκαλος, ου, ὁ, ἡ, adj. (καλός and διδάσκαλος,) *teaching what is good*, and as subst. *teacher of good*, Tit. ii. 3.

Καλοποιέω, f. ἤσω, *to do well*, to live virtuously, 2 Th. iii. 13; or *to do good* to others.

Καλὸς, ἡ, ὄν, adj. *handsome, beautiful*.

A term of very extensive sense, though its uses may be distributed into *two classes*, 1) as to external form or appearance; 2) as to intrinsic value; namely, either good as to intellectual or moral excellence, as said of *persons*, τὸ καλόν, abstract beauty as opp. to τὸ αἰσχρόν; also moral excellence, as opp. to τὸ κακόν, αἰσχρόν, or *πονηρόν*: or good in respect to what is useful or profitable, as said of *things*. In N. T. the word is only used in the *latter* mode, and with less extensive application than in the Classical writers, signifying, I. *good*, as regards quality, and also of such things as express the actions of persons; and as καλὸς is said of persons, like καλὸς κάγαθος, so, by comparison, it is used, as καλὴ στρατεία, 1 Tim. i. 18; of land, Matt. xiii. 8, 23; a tree, Matt. xii. 33, et al. So μέτρον καλόν, Lu. vi. 38, handsome measure, such as a fair-dealing person would use. And so of other things, by comparison, as καρπὸς, οἶνος, μαργαρίται, λίθοι, ὁμολογία.—II. *good or excellent*, as to effect, *useful, profitable*, e. gr. ἄλλας, Mk. ix. 50. ἔργον, Matt. xxvi. 10. So also at 1 Tim. i. 8. iv. 4. Hence καλὸν ἐστὶ, *it is good, profitable*, foll. by acc. and infin. Matt. xvii. 4; by dat. of pers. and inf. as subj. Matt. xviii. 8, 9; by εἰ, Matt. xxvi. 24. Mk. ix. 42. xiv. 21; by ἐάν, 1 Cor. vii. 8.—III. *good* in a moral sense, *virtuous*, spoken 1) of things, as thoughts, feelings, actions, e. gr. κ. συνείδησις, *a good conscience*, Heb. xiii. 18. κ. ἀναστροφή, Ja. iii. 13. 1 Pet. ii. 12. 1 Tim. vi. 12, κ. ἀγών. 2 Tim. iv. 7. 1 Tim. ii. 3. v. 4. τοῦτο γὰρ καλὸν ἐνώπιον τοῦ Θεοῦ. Once καλὸς καὶ ἀγαθὸς is spoken of ἡ καρδιά, where ἀγαθὸς refers to the disposition of the heart itself, and καλὸς to the external manifestation, Lu. viii. 15. So ἔργον καλόν, ἔργα καλὰ, τὰ καλὰ ἔργα, *a good deed, good works*, Matt. v. 16. 1 Pet. ii. 12; with ἔργα impl. Rom. xii. 17. 2 Cor. viii. 21. Tit. iii. 8, τὰ καλὰ. Neut. τὸ καλόν, *prop. that which is handsome, good, right*, Rom. vii. 18. So τὸ καλὸν ποιεῖν, ‘to do good,’ i. e. to do well, to act virtuously, Rom. vii. 21. Hence καλὸν ἐστὶ, *it is good, it is right*, foll. by inf. Matt. xv. 26. Mk. vii. 27. Rom. xiv. 21. Gal. iv. 18. Heb. xiii. 9. 2) of *persons*, in reference to the performance of duty, e. gr. ὁ ποιμὴν ὁ καλός, John x. 11 bis, 14. διάκονος, 1 Tim. iv. 6. στρατιώτης, 2 Tim. ii. 3. οἰκονόμοι, 1 Pet. iv. 10. Xen. Mem. i. 6, 13.—N. B. In the senses which fall under the second head, καλὸς is synonymous with ἀγαθός. The difference between

the terms is, that καλὸς denotes rather *external* qualities, personal or mental, and some moral; ἀγαθός, rather internal, (what is morally good, virtuous, &c.) and when external, what is useful to the community, as bravery in the field, talent in the council, cleverness in the dispatch of business, or dexterity and skill in the exercise of any art.

Κάλυμμα, ατος, τό, (καλύπτω,) 1) *a covering*, thrown over any thing, Æschyl. Ch. 487, espec. *a veil*, 2 Cor. iii. 13. Hom. and Æschyl. 2) fig. an *impediment*, (lit. something interposed between,) 2 Cor. iii. 14, sqq. κάλυμμα ἐπὶ τὴν καρδίαν κεῖται. Act. Thom. § 34, οὐ τὸ κάλ. προηγείται σκότος.

Καλύπτω, f. ψω, (kindr. with κρύπτω,) *to cover over or around, to envelope*, trans. 1) Matt. viii. 24. Lu. viii. 16, καλύπτει αὐτὸν σκεῦει. xxiii. 30. Sept. & Class. 2) by impl. *to hide*, Matt. x. 26, οὐδὲν κεκαλυμμένον. 2 Cor. iv. 3, bis. So James v. 20, and 1 Pet. iv. 8, καλύψει πλήθος ἁμαρτιῶν. Comp. Soph. Œd. Col. 282.

Καλῶς, adv. (καλός,) *prop. handsomely*, in N. T. *well, good*, in various connections and shades of sense. I. as to *manner* and external character, *well*, i. e. *right, suitably, properly*, John xviii. 23, εἰ δὲ καλῶς, i. e. ἐλάλησα. Acts x. 33, and oft. So οὐ καλῶς, ‘not well,’ Gal. iv. 17. Of office or duty, *well, faithfully*, 1 Tim. iii. 4, 12. v. 17, and Class. With emph. *very well, excellently*, Mk. vii. 37. Gal. v. 7, ἐτρέχετε καλῶς. Ironically, in the sense of the Latin *prohæ*, Mark vii. 9, καλῶς ἀθετεῖτε τὴν ἐντολὴν τ. Θεοῦ. 2 Cor. xi. 4. Ælian V. H. i. 16. In the sense of *conveniently*, James ii. 3, σὺ κάθου ὧδε καλῶς.—II. as to *effect, tendency*, &c. *WELL*, i. e. *justly, aptly*, as of declarations, &c. Matt. xv. 7, καλῶς προεφήτευσεν περὶ ὑμῶν. Mk. vii. 6. xii. 28, ὅτι καλῶς ἀπεκρίθη. ver. 32. Lu. xx. 39. John iv. 17. viii. 48. xiii. 13. Acts xxviii. 25. Rom. xi. 20, and Class.—III. in *phrases*, e. gr. 1) καλῶς εἰπεῖν, *to speak well of, to praise*, with acc. Lu. vi. 26. 2) καλῶς ἔχειν, *to be well, to recover*, i. e. from sickness, Mk. xvi. 18. Comp. Xen. Cyr. vii. 5, 47. 3) καλῶς ποιεῖν with acc. or dat. *to do well to any one, to benefit*, Matt. v. 44. Lu. vi. 27; absol. Matt. xii. 12.

Κάμει, see in Κάγω.

Κάμηλος, ου, ὁ, ἡ, *a camel*, Matt. iii. 4. Mk. i. 6, and Class. In proverbs, e. gr. Matt. xix. 24. Mk. x. 25. Lu. xviii. 25, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν, applied to that which is extremely difficult, or impossible. So Matt. xxiii. 24, οἱ διυλίζοντες τὸν

κῶνωπα, τὴν δὲ κάμηλον καταπίνοντες, as said of those who are diligent in the observance of lesser duties, but negligent in the discharge of higher ones.

Κάμινος, ου, ἡ, an oven or furnace for smelting metals, burning pottery, &c. Matt. xiii. 42, 50, εἰς τὴν κάμινον τοῦ πυρὸς, i. e. 'a burning furnace.' Sept. and Class.

Καμμύω, f. ὕσω, (contr. fr. καταμύω, as κάμμορος fr. κατάμορος,) to shut down the eyelids, (i. e. close the eyes. So Xen. Cynag. κ. τ. βλέφαρον.) Matt. xiii. 15. Acts xxviii. 27, τοὺς ὀφθ. αὐτῶν ἐκάμυσαν, 'have closed their eyes.' So Philo, p. 589, καμμ. τὸ τῆς ψυχῆς ὄμμα: and so Marc. Anton. iv. 29, τυφλὸς ὁ καταμύων τῷ νοερῷ ὀμματι, 'with his mind's eye.' In the Class. writers, however, the acc. is left understood, as Lucian Tim. 9, where it means 'conniveo, dissimulo.'

Κάμνω, (f. καμῶ, aor. 2. ἔκαμον, perf. κέκηκα,) I. prop. act. 'to work out any thing,' i. e. obtain any thing by hard labour, as oft. in Hom.; and so laboro in Latin. Most frequently, however, neut. to labour hard; and—II. from the adjunct, to be weary or faint, Rev. ii. 3, κεκοπίακας, καὶ οὐ κέκηκας, 'hast not fainted under it.' So Thuc. vi. 34, κεμηκόσιν, weary, fatigued. So also at Heb. xii. 3, we have κ. ταῖς ψυχαῖς. Job x. 1, κάμνων τῇ ψυχῇ μου: also Joseph. Philo, and Class.—III. from the sense of faintness from labour arises another, that from weakness or illness, to be sick, Jas. v. 15, ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, 'the sick person;' and so oft. in Class.; as laboro in Latin, though always with some adjunct.

Κάμπτω, f. ψω, to bend, gener. or to make crooked any thing straight, as Hom. Il. iv. 486, κ. ἵπυν: mostly, however, used of bending a limb, espec. the knee, either through weariness, or in supplication, or worship. So always in N. T. I. trans. foll. by τὸ γόνυ, to bend the knee, as in homage, with dat. Rom. xi. 4; by πρὸς with acc. Eph. iii. 14.—II. intrans. πᾶν γόνυ κάμψει, every knee shall bow; i. e. bend itself in homage, worship; with dat. Rom. xiv. 11.

Κᾶν, (crasis for καὶ ἔαν,) and if, also if. I. and if, with subj. aor. or perf. and in the apod. the fut. or οὐ μὴ with subj. Mk. xvi. 18. Jas. v. 15, and Class.—II. also if, even if, although, with subj. 1) gener. with subj. aor. and fut. in the apod. Matt. xxi. 21, κᾶν τῷ ὄρει τούτῳ κ. τ. λ. John xi. 25, κᾶν ἀποθάνῃ, ζήσεται. Heb. xii. 20; also with subj. pres. and the apod. with pres. or fut. or subj. aor. Matt. xxvi. 35. John viii. 14. x. 38, and Class.

2) if even, if but, at least, where καὶ is intens. by way of diminution; foll. by subj. aor. and in the apod. the fut. Mk. v. 28, κᾶν τῶν ἱματίων αὐτοῦ ἀβλωμαί, σιωθήσομαι. Ellipt. without apod. Mk. vi. 56. Acts v. 15. 2 Cor. xi. 16.

Κανὼν, ὄνος, ὁ, (fr. κάνη, a reed, this word being of the same form as κώδων fr. κώδη, ἀγκών fr. ἄγκη,) prop. a straight piece of wood, usually cane, employed for the purpose of adjusting and regulating the straightness of other things required to be straight. Thus the term was employed to denote a mason or carpenter's rule or square, to which allusion is made in Eurip. Herc. Fur. 945, φοίνικι κανόνι ἡρμοσμένα, mason's plummet. Eurip. Tr. 6. Also, a measuring pole, and sometimes a measuring-line, plumb-line, required to be exactly straight. Thus the word came to denote a measure, 'that by which any thing is measured,' as to its straightness or perpendicularity. So Soph. (Enom. frag. iii. 5, ὥστε τεκτόνος παρά στάθμην (the plumb-line, Hom. Il. xv. 410. Od. xxiii. 197.) ἰδόντος ὀρθοῦται κανών. Also metaph. a standard or rule of morals, or conduct, by which any one's judgment or actions are regulated. So Phil. iii. 16, τῷ αὐτῷ στοιχεῖν κανόνι. Gal. vi. 16, ὅσοι τῷ κανόνι τούτῳ στοιχέουσιν, with which comp. Pind. Pyth. vi. 45, στάθμην (for κανόνα) πρὸς πατρῶαν ἔβη, 'walked in the straight way of his father's footsteps.' This sense is found also in the Class. e. gr. Eurip. Hec. 606, οἶδεν τό γ' αἰσχροὺν κανόνι τοῦ καλοῦ μαθών. Plut. vi. 90, κανόνες ἀρετῆς. So in 2 Cor. x. 13, 15, 16, κατὰ τὸ μέτρον τοῦ κανόνος, οὐ ἐμέρισε, &c. it may denote (with allusion to the line set out on either hand, which defined the space within which the racers were to run at the games, Pollux On. iii. 151.) limits, i. e. sphere of action, or duty assigned to any one. Or rather, μέτρον τοῦ κανόνος means the space measured out by rule, the allotment assigned, of action or duty. So μέτρον is used at Rom. xii. 3, for the portion measured off of any thing. So Ps. xxxix. 4, 'Lord, make me to know the measure of my days,' i. e. the space.

Καπηλεύω, f. εὐσω, fr. κάπηλος, a retail dealer or huckster, espec. of wine and provisions. See Luc. Herm. 59. Hence, καπηλεύω meant prop. to exercise a petty retail traffic, as Herodot. i. 155. So Æschyl. Theb. 541; but metaph. ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν, 'will not fight by retail,' i. e. in a peddling way. Metaph. to make a traffic or gain of any action, Herodot. iii. 89, ἐκαπήλευε πάντα τὰ πρήγματα. And as the commodities in which these κάπηλοι chiefly

trafficked, drinkables and eatables, were easily susceptible of adulteration, and, in fact, were proverbially adulterated by them (see Eccclus. xxvi. 29); hence *καπηλεύω*, in its metaphorical sense, came almost always to mean, 'to turn any action or pursuit to a fraudulent account,' as *καπηλεύειν τὰς δίκας*, so Eurip. Hipp. 957. δ' ἀψύχου βορᾶς σίτοις καπήλευ'. Hence it was applied to the Greek *Sophistæ*, who made a gain of their doctrines and wisdom, (hawking them about to all who would, see Plato Prot. p. 219,) and that often a fraudulent gain, by corrupting the truth to suit the taste of their auditors. So Clem. Alex. 66, οὐ καπηλεύεται ἡ ἀλήθεια. Thus *καπηλεύω* came to mean to corrupt or adulterate any thing, both prop. and also metaph. as 2 Cor. ii. 17, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, equiv. to δολοῦντες τὸν λόγον τ. Θε. 2 Cor. iv. 2. Comp. Anthol. Gr. iii. 130, Τύχη καπηλεύουσα πάντα τὸν βίον. See more in Bentley's Sermon on Popery, p. 3.

Καπνός, οὐ, ὁ, (fr. *κάπω*, to breathe, espec. to exhale the breath,) prop. 'the breath exhaled by the mouth,' and then, from the resemblance, *smoke*, Acts ii. 19, and often in N. T. and Class. It is of the same form with *ἵπνος* from *ἵπω*, *δείπνος* (pr. *δαίπνος* fr. *δαίω*), *θάλπνος* fr. *θάλπω*, *στιλπνος* fr. *στίλβω*, *τερπνός* fr. *τέρπω*, &c.

Καρδιά, *as*, ἡ, (cogn. with *κέαρ* and *κῆρ*), *the heart*, as the seat and centre of the circulation of the blood, and therefore of life, in the human system, Hom. II. x. 94. xiii. 282. In N. T. only fig. 1. as the seat of the desires, feelings, affections, passions, impulses, &c. *the HEART*, 1) generally, Matt. v. 8, οἱ καθαροὶ τῇ καρδίᾳ. vi. 21. Lu. i. 17. 1 Cor. iv. 5, τὰς βουλὰς τῶν καρδιῶν, and oft. Sept. and Class. 2) in phrases, as *ἐκ* or *ἀπὸ καρδιάς*, *from the heart*, i. e. willingly, Matt. xviii. 35. Rom. vi. 17, and Class. *ἐξ ὅλης τῆς κ.* and *ἐν ὅλῃ τῇ καρδίᾳ*, 'with the whole heart,' Matt. xxii. 37. Mk. xii. 30. Sept. and Class. ἡ *καρδιά καὶ ἡ ψυχὴ μία*, 'one heart and one soul,' denoting entire unanimity, Acts iv. 32. ἐνθυμίσθαι, or διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, 'to consider with oneself,' to reflect, Matt. ix. 4. Lu. iii. 15. συμβάλλειν ἐν τῇ κ. *to ponder in mind*, Lu. ii. 19. ἀναβαίνειν ἐν τῇ κ. or ἐπὶ τὴν κ. *to come up in or into one's heart*, Lu. xxiv. 38. Acts vii. 23, and Sept. βάλλειν εἰς τὴν κ. 'to put into one's mind,' to suggest, John xiii. 2. διδόναι ἐπὶ καρδίας, 'to place upon the hearts,' i. e. put into them, Heb. x. 16. Comp. viii. 10. ἔχειν ἐν καρδίᾳ, 'to have in one's heart,' i. e. to love,

to cherish, Phil. i. 7. εἶναι ἐν τῇ κ. τινός, 'to be in one's heart,' to be the object of his love, 2 Cor. vii. 3. ἀνὴρ κατὰ τὴν καρδίαν τινός, 'a man after one's own heart,' i. e. like-minded, and therefore approved and beloved, Acts xiii. 22. ὁ κρυπτός τῆς καρδίας ἄνθρωπος, i. e. ὁ ἔσω ἄνθρωπος, 1 Pet. iii. 4. 3) by synecdoche for the person himself, in cases where various affections, passions, &c. are attributed to the heart or mind, John xvi. 22, χαρήσεται ὑμῶν ἡ καρδιά. Acts ii. 26, εὐφράνθη ἡ κ. μου. xiv. 17. Col. ii. 2, al. So in εἰπεῖν or λέγειν ἐν τῇ καρδίᾳ, 'to say in one's heart,' i. e. to think, Matt. xxiv. 48. Rom. x. 6. Rev. xviii. 7.—II. as the seat of the intellect, according to the Hebr. views, the heart, or mind, UNDERSTANDING. Matt. xiii. 15, bis, καὶ τῇ καρδίᾳ συνιῶσι. Mk. vi. 52, et al. and Sept. and Class. In the sense of conscience, Rom. ii. 15. 1 John iii. 20, bis, 21.—III. fig. the heart of any thing for the middle, midst, the central part, e. g. ἡ κ. τῆς γῆς, Matt. xii. 40, and Sept.

Καρδιογνώστης, οὐ, ὁ, (*καρδιά*, *γινώσκω*), *heart-knower*, *searcher of hearts*, Acts i. 24. xv. 8. Found only in N. T.

Καρπός, οὐ, ὁ, fr. *κείρω*, to pluck, crop; being of the same form as *σάρπος*, a dust-box, fr. *σαίρω*, and *δόρπος* fr. *δρέπω*, that being derived from the pret. mid. *ἔδρωπα*, whence it became *δόρπος*, by metath. for *δρόπος*. Thus the word signifies 'what is gathered from any thing,' whether prop. or met. in fruit or advantage; see John iv. 36; fruit, produce, of trees and plants, and of the earth. I. PROP. Matt. iii. 10. xiii. 8, & oft.; allegor. John xv. 2, and 8. So also ἀποδιδόναι καρποὺς, to pay over the fruits, i. e. a portion of them, as rent, Matt. xxi. 41. Sept. and Class. By Heb. said of children, offspring, as ὁ καρπὸς τῆς κοιλίας, Lu. i. 42. κ. τῆς ὀσφύος, Acts ii. 30, and Sept.—II. METAPH. fruit, i. e. 1) for deeds, works, conduct, Matt. iii. 8, ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. vii. 16. Lu. iii. 8, al. and Sept. 2) for effect, result, Rom. xv. 28. Gal. v. 22, ὁ καρπὸς τοῦ πνεύματος. Eph. v. 9. Heb. xii. 11. Ja. iii. 17. Sept. Jer. xvii. 10. Mic. vii. 13. 3) by impl. for profit, advantage, good, John iv. 36, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. i. 13. vi. 21, 22. Ja. iii. 18, al. Sept. and Class. 4) καρπὸς χειλέων, fruit of the lips, i. e. praise, Heb. xiii. 15.

Καρποφορέω, f. ἦσω, (*καρποφόρος*), to bear fruit, intrans. I. prop. Mk. iv. 28, αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ. Sept. and Class.—II. metaph. of life and conduct, gener. Col. i. 10, καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. xiii.

23. Mk. iv. 20. Lu. viii. 15; foll. by dat. *commodi et incomm.* e. gr. τῷ Θεῷ, Rom. vii. 4. τῷ θανάτῳ, ver. 5, i. e. to live worthy of God or of death. Also in mid. *to bear fruit to oneself*, i. e. *to propagate oneself, to increase*, Col. i. 6, εὐαγγελίου ἐστι καρποφορούμενον καὶ αὐξανόμενον.

Καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, πέφορα, fr. φέρω, to bear,) 1) prop. *fruit-bearing*, as said of trees, Theophr. H. Pl. i. 3, 5. iii. 8, 1. Xen. Cyr. vi. 2, 8, and Sept. 2) *fruitful*, as said of land, Ps. cvii. 34. Diod. Sic. i. 74. Xen. Cyr. vi. 2, 22. So Acts xiv. 17, καιροὶ καρπ. with which comp. Eustath. on Hom. Od. τοὺς κ. μήνας, 'fruit-producing months.'

Καρτερέω, f. ἦσω, (καρτερός, fr. κάρτος, equiv. to κράτος,) *to be strong, firm, to endure, to persevere*, intrans. Heb. xi. 27.

Κάρφος, εος ους, τὸ, (from part. pret. κεκαρφός, fr. κάρφω, to dry up,) lit. 'something dried up and withered'; any light substance, such as *straw, chaff*, or any minute particle of wood, Polyb. vi. 36, 3; used as the emblem of lesser faults, in oppos. to δόκος, Matt. vii. 3, seqq. Lu. vi. 41, seqq. with allusion to a Hebrew proverb; such as Horace calls *tubera et verrucæ*.

Κατά, prep. gov. the genit. and the accus. with the prim. signif. DOWN, i. e. *down from, down upon, down in*. I. with the GEN. e. g.—I. of PLACE, 1) as said of motion *down from* a higher to a lower place, e. g. κατὰ τοῦ κρημου εἰς τὴν θάλα. 'down from a precipice into the sea,' Matt. xiii. 32. Mk. v. 13. Lu. viii. 33. So κατὰ κεφαλῆς ἔχειν, 'to have depending from the head,' 1 Cor. xi. 4; see in Ἐχω, III. 3. Joseph. and Class. 2) of motion *down upon* a lower place, upon, Mk. xiv. 3, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς, and Class.; fig. ἡ κατὰ βάθους πτωχεία, lit. 'poverty down to the very depths,' i. e. *deepest poverty*, 2 Cor. viii. 2. 3) gener. of motion or direction *upon, towards, through*, any place or object, both prop. in the sense of *upon, against*, Acts xxvii. 14, ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, and spec. in the sense of *through, throughout*, Lu. iv. 14, φήμῃ ἐξηλθε κατ' ὅλης τῆς περιχώρου. xxiii. 5, διδάσκων κατ' ὅλης τῆς Ἰουδαίας. Acts ix. 31, 42. x. 37, and Class. Also after verbs of swearing, i. e. to swear *upon or by* any thing, at the same time stretching out the hand *over, upon, towards* it, Matt. xxvi. 63, ἐξορκίζω σε κατὰ τοῦ Θεοῦ. Heb. vi. 13 bis, ὥμοσε κατ' ἑαυτοῦ. Sept. and Class.—II. metaph. of the OBJECT *towards or upon* which any thing tends, aims, &c. *upon, in respect to*, 1 Cor. xv. 15. Jude 15, ποιῆσαι κρίσιν κατὰ πάντων, and

Class.; more usually in a hostile sense, *against*, after terms of speaking, accusing, warring, &c.; lit. 'down upon,' Matt. v. 11, πάντων ῥῆμα κατ' ὑμῶν. ver. 23, ἔχει τὶ κατὰ σοῦ. x. 35. xii. 14, συμβούλιον ἔλαβον κατ' αὐτοῦ. ver. 30, ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι. xxvi. 59. Mk. xi. 25. xiv. 55, sq. Lu. xxiii. 14, ὢν κατηγορεῖτε κατ' αὐτοῦ, oft. and Class.—II. with the ACCUS. where the primary and general idea is *down upon*.—I. of PLACE, i. e. 1) as said of motion, expr. or impl. or of extension, *through, throughout* a place, Lu. viii. 39, κατ' ὅλην τὴν πόλιν κηρύσσων. xv. 14, ἐγένετο λιμός κατὰ τὴν χώραν ἐκείνην. Acts v. 15. viii. 1. xi. 1, ὅπτες κατὰ τὴν Ἰουδαίαν, 'who were throughout Judæa.' xv. 23. xxiv. 12. So πορεύεσθαι κατὰ τὴν ὁδόν, 'to travel *through*,' i. e. *along* the way, Acts viii. 36, & gener. κατὰ τὴν ὁδόν, 'along or *by* the way,' while travelling upon it, Lu. x. 4. Acts xxv. 3. xxvi. 13, and Class. Hence, from the idea of motion *throughout every part* of a whole, arises the *distributive* sense of κατὰ, e. g. Matt. xxiv. 7, κατὰ τόπους, 'throughout all places,' in various parts. Lu. viii. 1, διώδευε κατὰ πόλιν καὶ κώμην, 'throughout city and village,' i. e. every one, gener. Acts ii. 46, κλῶντές τε κατ' οἶκον ἄρτον, i. e. from house to house. viii. 3. xiv. 23, et al. And so Class. κατὰ κώμας. 2) of motion or situation *upon, at, near to*, adjacent to, &c. Lu. x. 32, γενομένου κατὰ τὸν τόπον. ver. 33, ἦλθε κατ' αὐτόν. Acts ii. 10, τῆς Διβύης τῆς κατὰ Κυρήνην. xvi. 7. xxvii. 2, τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. 'the places on and near the coast of Asia Minor.' v. 7, and Class. 3) of motion or DIRECTION *up, i. e. towards* any place or object, Acts viii. 26, πορεύου κατὰ μεσημβρίαν. xxvii. 12, λιμένα—βλέποντα κατὰ Δίβα. Phil. iii. 14, κατὰ σκοπὸν διώκω. Thuc. vii. 6, ὕπερ κατ' αὐτοὺς ἦν=over against them. Fig. κατὰ πρόσωπόν τινι ἀντιστῆναι, 'to withstand one to his face,' Gal. ii. 11. So Class. κατ' ὄμμα. 4) of place *where, i. e. of being at, in, within* a place; foll. by acc. of place, Rom. xvi. 5, τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, 'the church *at or in* their house,' i. e. accustomed to meet there. Acts xiii. 1, ἦσαν κατὰ τὴν ἐκκλησίαν προφήται: by acc. of pers. implying place, *in, with, among*. Acts xxi. 21, τοὺς κατὰ τὰ ἔθνη Ἰουδαίους, 'the Jews dispersed among (prop. throughout) the Gentiles.' xxvi. 3, τῶν κατὰ Ἰουδαίους ἔθων. xvii. 28, τινὲς τῶν κατ' ὑμᾶς ποιητῶν. Eph. i. 15, τὴν κατ' ὑμᾶς πίστιν. And so in Class. Also foll. by acc. of *thing* implying place, e. gr. κατὰ πρόσωπόν τινος, *in the presence of, before* any one, Lu. ii. 31. Acts iii. 13. So κατ'

ὀφθαλμοῦς, i. e. ὑμῶν, Gal. iii. 1. Metaph. of a state or condition in which any thing is, or is done, thus implying also manner; e. gr. κατ' ὄναρ, in or by a dream, Matt. i. 20. ii. 12, 13. 1 Cor. ii. 1, ἦλθον οὐ καθ' ὑπεροχὴν λόγου, I came not in excellency of speech. Adverbially, κατ' ἐξουσίαν, Mk. i. 27. κατὰ κράτος, strongly, vehemently, Acts xix. 20. Thuc. i. 64, κατ' ἰδίαν, in private. κατὰ μόνas, see in v. So καθ' ὑπερβολὴν, exceedingly, Rom. vii. 13, or excellently, 1 Cor. xii. 31. Also οἱ κατ' ἐξοχὴν, those in distinction, = the distinguished, Acts xxv. 23.—II. of TIME, i. e. of a period or point of time down upon which, i. e. in, at, during which, any thing takes place, e. gr. κατὰ τὸ αὐτὸ, at the same time, together, Acts xiv. 1. Rom. v. 6, κατὰ καιρὸν, in due time. Acts xii. 1, κατ' ἐκεῖνον τὸν καιρὸν, during that time. xvi. 25. xxvii. 27. Heb. i. 10, κατ' ἀρχὰς, in the beginning, of old. iii. 8. So distributively, καθ' ἡμέραν, daily, Matt. xxvi. 55. Mk. xiv. 49, al.; also τὸ καθ' ἡμέραν, Lu. xi. 3. xix. 47. κατ' ἔτος, κατ' ἐνιαυτὸν, yearly, every year, Lu. ii. 41. Heb. ix. 25. x. 1, 3, κατὰ ἑορτήν, 'at each passover,' Matt. xxvii. 15. Lu. xxiii. 17. κατὰ καιρὸν, 'at certain times,' John v. 4. κατὰ μίαν σαββάτων, 'every first day of the week,' 1 Cor. xvi. 2. Also Acts xvii. 17, κατὰ πᾶσαν ἡμέραν. xviii. 4. Heb. iii. 13. Rev. xxii. 2, κ. μῆνα ἕνα ἕκαστον, and Class.—III. in a distributive sense, derived from the idea of pervading all the parts of a whole. Also gener. of any parts, number, &c. e. gr. κατὰ μέρος, i. e. part for part, particularly, Heb. ix. 5. Apocr. and Class. καθ' ἕνα, one by one, 1 Cor. xiv. 31. κατὰ δύο, two at each time, 1 Cor. xiv. 27.—IV. tropically, as expressing the relation in which one thing stands towards another, thus also every where implying manner. Spoken 1) of accordance, or conformity; e. gr. of a rule or standard of comparison, &c. according to, conformably to, after, secundum, Matt. ix. 29, κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. xxiii. 3. Lu. ii. 22. xxiii. 56. John viii. 15. Acts xxiii. 31. xxvi. 5. Rom. ii. 2, ἐστὶ κατὰ ἀλήθειαν = ἐστὶν ἀληθής. ver. 5, 6, 7. viii. 4, 5, κατὰ σάρκα, κατὰ πνεῦμα. Eph. iv. 22. Col. ii. 8, al. oft. Sept. and Class. So with acc. of person, i. e. according to the will of any one, Rom. viii. 27, κατὰ Θεόν. 1 Cor. xii. 8. 2 Cor. xi. 17. Gal. i. 11, οὐκ ἔστι κατὰ ἄνθρωπον, 'is not human' i. e. of human origin, Apocr. and Class. With the idea of proportion, Matt. ii. 16. xxv. 15, ἐκάστω κατὰ τὴν ἰδίαν δύναμιν. Rom. xii. 6, and Class. Adverbially, Lu. x. 31, κατὰ συγκυρίαν, 'by chance, accidentally.' John x. 3, κατ' ὄνομα. Acts xviii. 14, κατὰ λόγον, 'reasonably.' Ph.

iii. 6, κατὰ ζῆλον, zealously. 1 Pet. iii. 7, κατὰ γνώσιν, discreetly. So κατὰ τί, how? Lu. i. 18. 2) of an occasion, i. e. by virtue of, because of, for, by, through, Matt. xix. 3, ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν, for any cause. Acts iii. 17, κατὰ ἄγνοιαν, because of ignorance, ignorantly, Rom. ii. 5. 2 Cor. viii. 8. Gal. i. 4. ii. 2, & oft. Apocr. and Class. Of any general reference, allusion, &c. in respect to, as to, Rom. i. 3, κατὰ σάρκα. xi. 28. Phil. iii. 6, κατὰ δικαιοσύνην. Tit. i. 4. Heb. ix. 9, κατὰ συνείδησιν, and Class. Hence, foll. by acc. with a preced. article, it forms a periphrasis for the cognate adjective; e. gr. Rom. xi. 21, οἱ κατὰ φύσιν, 'the natural branches.' Col. iii. 22, τοῖς κατὰ σάρκα κυρίοις. So τὰ κατὰ τὸν Παῦλον, Paul's affairs, his cause, Acts xxv. 14. τὰ κατ' ἐμὲ, my affairs, Eph. vi. 21. Apocr. and Class. Also in phrases, as κατὰ πάντα τρόπον, in every respect, every way, Rom. iii. 2; with neg. 2 Thess. ii. 3. τὸ κατ' ἐμὲ, lit. 'as to what concerns me,' so far as in me lies, Rom. i. 15. So Class. τὰ κατ' ἐμὲ.—v. of likeness, similitude, &c. like, after the manner of, 2 Cor. i. 17, κατὰ σάρκα, 'like a frail and feeble man.' Heb. v. 6, 10, κατὰ τὴν τάξιν Μελchisedec, i. e. 'of an order like that of Melchisedec,' and Class. So with acc. of pers. Gal. iv. 28, κατὰ Ἰσαάκ, like Isaac, as Isaac. Rom. iii. 5, and Gal. iii. 15, κατὰ ἄνθρωπον λέγω, I speak as a mere man, 1 Cor. iii. 3, & Class. Adverbially, καθ' ὃν τρόπον, as, even as, Acts xv. 11. κατὰ ταῦτα, thus, so, Lu. xvii. 30. καθ' ὁμοιότητα, like, similarly, Heb. iv. 15.—VI. of the end, aim, or purpose, towards which any thing is directed, for, by way of, &c. 2 Cor. xi. 21, κατὰ ἀτιμίαν [ἐμὴν, or ὑμῶν, or αὐτῶν] λέγω, I say it by way of disparagement, reproach. 1 Tim. vi. 3, ἢ κατ' εὐσέβειαν διδαχῇ. 2 Tim. i. 1. Tit. i. 1.—NOTE. In composition κατὰ implies: 1) motion downwards, as καταβαίνω, καθαίρω, καταπίπτω, &c. 2) against, in a hostile sense, as καταγινώσκω, καταγορεύω, καταλαλέω. 3) distribution, as κατακληροδοτέω. 4) in a general sense, down, down upon, and also throughout. 5) where it gives to an intrans. verb a transitive sense, as καταργέω.

Καταβαίνω, f. βήσομαι, aor. 2. κατέβην, imper. κατέβηθι and κατέβα, to go or come down, i. e. from a higher to a lower place. 1. as said of persons, &c. foll. by ἀπὸ with gen. of place whence. Matt. viii. 1, καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. xvii. 9. Mk. ix. 9. Matt. xiv. 29, ἀπὸ τοῦ πλοίου. Mk. xv. 30, κατέβα ἀπὸ τοῦ σταυροῦ. Foll. by εἰς with acc.

of place whither, Mk. xiii. 15, *μὴ καταβάτω εἰς τὴν οἰκίαν*. Acts viii. 38. *ἐπὶ τὴν θάλασσαν*, down upon the seashore, i. e. from the mountain, John vi. 16. *πρὸς τινα*, Acts x. 21. xiv. 11. Absol. Matt. xxiv. 17, et al. Spoken of those who go from a higher to a lower region, e. gr. *ἀπὸ Ἱεροσολύμων*, Mk. iii. 22; foll. by *εἰς*, John ii. 12, *εἰς Καπερναούμ*. Acts vii. 15, *εἰς Αἴγυπτον*. Absol. Acts viii. 15. xxiv. 1, et al. Sept. and Class. Spoken of those who descend, come down from heaven, e. gr. God, as affording aid to the oppressed, Acts vii. 34; of the Son of Man, with *ἐκ*, John vi. 38, 42; with *ἀπὸ*, 1 Thess. iv. 16, et al. and Class.—II. as said of things, e. gr. 'a way leading down from a higher to a lower region,' Acts viii. 26, *ὁδὸν τὴν καταβ. ἀπὸ Ἱερουσ.* *εἰς Γάζαν*. Of things descending from heaven, i. e. let down or sent down from God, e. gr. a vessel, Acts x. 11. xi. 5; spiritual gifts, foll. by *ἀπὸ*, Ja. i. 17. So gener. from the heavens or the clouds, *to fall*, e. gr. *ἡ βροχή*, Matt. vii. 25, 27. *λαίλαψ*, Lu. viii. 23. *πῦρ ἀπὸ τοῦ οὐρ*. Lu. ix. 54. *πῦρ ἐκ τοῦ οὐρ*. Rev. xiii. 13. Also in the general sense of *to fall*, *to drop*, Lu. xxii. 44.

Καταβάλλω, f. βαλῶ, (βάλλω,) *to cast down*, trans. Rev. xii. 10, and Class. In the sense *to prostrate*, 2 Cor. iv. 9. Sept. and Class. Mid. *to lay down*, i. e. a foundation, Heb. vi. 1, and Class.

Καταβαρέω, f. ἴσω, prop. *to weigh down*, by laying on a burden or weight, as Luc. Deor. D. i. 21, and metaph. *to be burdensome* to any one. So 2 Cor. xii. 16, *οὐ κατεβ. ὑμᾶς*, and *καταβαρύνω*, 2 Sam. xiii. 25.

Κατάβασις, εως, ἡ, (καταβαίνω,) *a going down*, e. gr. towards the coast, Xen. An. 7, 8, 26. In N. T. *descent*, i. e. place of descending, *declivity*, Luke xix. 37, *κατάβ. τοῦ ὄρους τῶν ἐλαιῶν*. Sept. Josh. x. 11, *ἐπὶ τῆς κ. Βηθωρών*. Mic. i. 4, and Class.

Καταβιβάζω, f. ἄσω, (βιβάζω,) *to cause to descend*, Herodot. i. 87; also *to bring down*, e. gr. *ἔως ἄδου*, Matt. xi. 23. Lu. x. 15. Sept. and Class.

Καταβολή, ἡς, ἡ, (καταβάλλω,) *a casting down* in any way whatever, but espec. employed, (correspondently to the architectural use of *καταβάλλω*,) Heb. vi. 1, of a *laying down the foundation* of a building, and also metaph. of *political institution*, Pind. Nem. ii. 5. And as *foundation* implies the *beginning* of any thing, so *καταβολή* is simply put for *beginning*, as Pol. xxvi. 1, 9. In N. T. it is frequently used, as Matt. xiii. 35. Lu. xi. 50, in the phrase *καταβολή κόσμου*, which may thus be explained, as it is by the

Commentators, *the beginning of the world*, as *καταβάλλομαι* often in the Class. signifies *to begin*. But there rather seems an allusion, agreeably to Jewish ideas, to the world as a vast edifice erected on foundations. Thus it signifies *creation*, as in Plut. Aq. and Ign. Comp. 2, *ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων*. It is also used at Heb. xi. 11, *δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος*, as a technical expression, employed by physicians to popularly denote the act of conception, q. d. 'strength for conception and procreation.' So Arrian Epict. i. 13, 3, *υἱὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωθεν καταβολῆς*, a kind of Hendiadys.

Καταβραβεύω, f. εὔσω, (κατὰ, βραβεύω,) prop. *to give the βραβεῖον or prize against* any one, and by impl. *to deprive him of the palm*, Euseb. Eccl. H. vi. 30, and from the adjunct *to beguile*, *παραλογίζεσθαι*, *to deprive of any thing by trickery*. So in N. T. gener. Col. ii. 18, *μηδεὶς ὑμᾶς καταβραβεύετω*, 'let no one beguile you of your reward,' i. e. by drawing you off from the true doctrine to a false one. Comp. Rev. iii. 11, and see my note in loco. The word is called by Jerome a Cilicism, though it is used not only by Plut. and Polyb. but by Demosth.

Καταγγελεὺς, ἑως, ὁ, (καταγγέλλω,) *an announcer, proclaimer*, Acts xvii. 18.

Καταγγέλλω, (f. γελῶ, aor. 2. pass. *κατηγγέλην*,) prop. *to bring word, announce, make known* to any one. So Xen. An. ii. 5, 11, *κατήγγειλαν αὐτῷ τὴν ἐπιβουλήν*. Hence in N. T. 1) *to announce, proclaim, publish*, Acts xiii. 38, *ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται*. Thus in the Class. it is used of declaring war, proclaiming a festival, &c. 2) by impl. *to set forth, teach, preach*. Acts iv. 2, *καταγγέλλειν τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*. xiii. 5, al. said either of the Gospel, or some expression designating it, or its author, Jesus Christ. 3) from the sense *to announce, make known* publicly, arises that of *to laud*, Rom. i. 8, *πίστις ὑμ. καταγγέλλεται*. 1 Cor. xi. 26, *Θάνατον τοῦ Κ. καταγγέλλετε*, *celebrate, commemorate*.

Καταγελάω, f. ἄσω, (κατὰ, γελάω,) lit. *to laugh down, utterly deride*, foll. by gen. Matt. ix. 24, *καὶ κατεγέλων αὐτοῦ*. Mk. v. 40. Sept. and Class.

Καταγινώσκω, f. γνώσομαι, (γινώσκω,) *to form a judgment against* any one to his disadvantage. Aristoph. Eq. 46. Xen. Mem. i. 3, 10. acc. of thing and gen. of pers. In N. T. *to think ill of, to condemn, to blame*, foll. by gen. 1 John iii. 20, sq. *ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά*. Prov. xxviii. 11, *πένης νοήμων κατα-*

γνώσεται αὐτοῦ. Pass. Gal. ii. 11, ὅτι κατεγνωσμένος ἦν, *because he was blameable*. So Lucian of Salt. cited by Elsner, ἐπὶ μανία κατεγνωσμένος, 'charged with madness.' Sept. and Class.

Κατὰ γυνῆμι, (f. κατὰ ξω, Anom. fut. Att. κατεάξω, aor. 1. κατέαξα, aor. 2. pass. κατεάγην,) *to break down, break in two*. Matt. xii. 20, κάλαμον συντ. οὐ κατεάξει. John xix. 31, ἵνα κατεαγῶσιν αὐ. τὰ σκέλη. ver. 32, 33. Sept. & Class.

Κατάγω, f. ἀξω, (ἄγω,) *to lead down, trans.* I. gener. *to bring or bring down*, i. e. from a higher to a lower place, foll. by eis, Acts ix. 30, κατήγαγον αὐτὸν εἰς Καισάρειαν. xxiii. 20, 28. foll. by πρὸς τινα, xxiii. 15. absol. xxii. 30. Sept. and Class. Hom. II. v. 53. Od. xxiv. 10. —II. spec. as a nautical term, *to bring a ship down*, i. e. *to land*, Lu. v. 11, καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν. Xen. Hist. iv. 8, 34. An. vi. 6, 3. Sext. Empir. Adv. Phys. ii. 68, νῆες εἰς ἐτέρους καταγονται λιμένας. Hence aor. 1. pass. κατήχθην, foll. by eis, *to come to land, to land at*, Acts xxi. 3. xxvii. 3. xxviii. 12. Jos. Ant. xiv. 14, 3. Hdot. viii. 4.

Καταγωνίζομαι, f. ἴσομαι, depon. mid. *to contend against*, and by impl. *to conquer, subdue*, c. gr. βασιλείας, Heb. xi. 33. lat. Class.

Καταδέω, f. δῆσω, (δέω,) in Class. *to bind down*; in N. T. *to bind together, to bind up*, as wounds, τραύματα, Lu. x. 34: a surgical term. Occ. also at Ecclus. xxvii. 21.

Κατάδηλος, ον, ὁ, ἡ, adj. (κατὰ intens. δηλος,) *most evident*, Heb. vii. 15. Jos. and Class.

Καταδικάζω, f. ἀσω, (δικάζω,) *to give sentence against any one, condemn*, in N. T. foll. by acc. of pers. Matt. xii. 7, 37. absol. Lu. vi. 37, bis. Ja. v. 6, Sept. Jos. and lat. Class.

Καταδιώκω, f. ξω, lit. *to pursue down*, as we say *to hunt down, to pursue closely*, a flying foe. So often in Gr. Hist. In N. T. *to follow any one closely*, in order to find him. Mk. i. 36, κατεδίωξαν αὐτόν. So we say, *to hunt out*. In this sense the word occurs at Ps. xxiii. 6, Sept. τὸ ἔλεός σου καταδιώξεται με.

Καταδουλώω, f. ὠσω, 1) prop. *to bring down*, i. e. under bondage, *to enslave*, trans.; as said both of persons and countries often in Class. 2) metaph. *to treat in a slavish manner, domineer over*, viz. by the imposition of ceremonial rites, 2 Cor. xi. 20, εἴ τις ὑμᾶς καταδουλοῖ. Gal. ii. 4, ἵνα ἡμᾶς καταδουλώσωσιν. So Is. xliii. 23, οὐκ ἐδούλωσά σε ἐν θυγαίαις.

Καταδυναστεύω, f. εὔσω, (κατά,

δυναστεύω, fr. δυνάστης,) *to exercise power against any one, to oppress or hold in subjection*, Diod. Sic. t. v. 358, ἐλπίζει καταδυναστεύσειν τῶν πολιτῶν. Exod. i. 13, καταδυναστεύουσιν οἱ Αἰγ. τοὺς υἱοὺς Ἰσρ. βιά, and often in Sept. So Acts x. 38, ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ Διαβόλου. Simil. Diod. Sic. t. x. 180, πᾶσιν ἀπένειμε τοῖς καταδυναστευομένοις (oppressed) ἐπικουρίαν. Metaph. *to lord it over, domineer over*, Ja. ii. 6, οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν; sim. Xen. Sympos. v. 8, δέδοικα τὸν σὸν πλοῦτον, μή με καταδυναστεύῃ.

Καταισχύνω, f. νῶ, lit. *to bring down to shame, bring down shame upon any one*, trans. I. prop. and 1) gener. 1 Cor. i. 27, ἵνα τοὺς σοφοὺς καταισχύνῃ. xi. 22, καταισχύνετε τοὺς μὴ ἔχοντας, and oft. in Class. 2) spec. and in pass. *to be put to shame by being convicted of falsehood*, 2 Cor. vii. 14, οὐ κατησχύνθην, and ix. 4. 1 Pet. iii. 16, ἵνα ἐν ᾧ καταλαθῶσιν ὑμῶν, καταισχυνθῶσιν. 3) from Heb. by meton. of cause for effect, *to disappoint*, Rom. v. 5, ἡ δὲ ἐλπίς οὐ καταισχύνει. ix. 33. x. 11. 1 Pet. ii. 6, οὐ μὴ καταισχυνθῇ. Sept. Ps. xxii. 5, al. Ecclus. ii. 10. —II. metaph. *to dishonour, disgrace*, 1 Cor. xi. 4, 5, καταισχύνει τὴν κεφαλὴν αὐ., where the full sense is, 'incurs disgrace on account of her head,' i. e. by being left uncovered. See my note. So we have in Jos. Ant. xx. 4, 2, (though not in the metaph. sense,) σποδῶ τὴν κεφαλὴν καταισχύνας.

Κατακαίω, (f. καύσω, aor. 2. pass. κατεκάνην, fut. 1. pass. κατακαυθήσομαι, and in later usage fut. 2. pass. κατακαήσομαι,) *to burn down*, Angl. *to burn up, to consume utterly*, trans. Matt. iii. 12, τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. xiii. 30, 40. 1 Cor. iii. 15, al. Sept. and Class. Rev. viii. 7, bis.

Κατακαλύπτω, f. ψω, prop. *to cover down or over*, as with a veil. Hence *to veil*. In N. T. only pass. or mid. *to be veiled, wear a veil*, absol. 1 Cor. xi. 6, bis. foll. by τὴν κεφαλὴν, ver. 7. Sept. and Class.

Κατακαυχάομαι, f. ἡσομαι, depon. mid. *to boast oneself against any person or thing, to glory over*, foll. by gen. Rom. xi. 18, μὴ κατακαυχῶ τῶν κλάδων κ. τ. λ.; by κατά, Ja. iii. 14. Hence Ja. ii. 13, κατακαυχᾶται ἔλεος (for concr. ὁ ἐλεῶν) κρίσεως, i. e. 'the merciful man glories over judgment,' fears not condemnation. Sept. and rarely in Class.

Κατάκειμαι, f. ἐίσομαι, (κεῖμαι,) *to lie down*, i. e. *to lie*, to be recumbent, intrans. 1) said of the sick, foll. by part. Mk. i. 30, κατέκειτο πυρέσσουσα, she

lay sick of a fever. Acts xxviii. 8. So Class. κ. νοσῶν or ἀσθενῶν: foll. by ἐπὶ with dat. Mk. ii. 4. Lu. v. 25. Acts ix. 33; by ἐν John v. 3. absol. ver. 6, & Class. 2) *to recline*, i. e. at table in the oriental manner, Mk. xiv. 3; with ἐν, Mk. ii. 15. 1 Cor. viii. 10, and Class.

Κατακλᾶω, f. ἄσω, (κλάω,) *to break down*, or *up*, *in pieces*, e. g. τοὺς ἄρτους, Mk. vi. 41. Lu. ix. 16, and Class.

Κατακλείω, f. εἰσω, prop. *to shut down*, as the door of a cistern, or a subterranean vault, or prison. Hence, *to shut up* any place. But it is gener. used of pers. in N. T. foll. by dat. of place with or without ἐν, Lu. iii. 20, κατέκλεισε τὸν Ἰ. ἐν τῇ φυλακῇ. Acts xxvi. 10. And so Jer. xxxii. 3, ἐν ᾗ (φυλακῇ) κατέκλεισεν αὐτόν. So also in Apocr. and Hdian. v. 8, 12. In the earlier Class. it is foll. by εἰς and an accus.

Κατακληροδοτέω, f. ἤσω, *to give by lot to each*, *to distribute by lot*, trans. Acts xiii. 19, in text rec. Others κατακληρονομέω.

Κατακλῖνω, f. νῶ, prop. *to make incline*, or *lie down*. In N. T. used only of the oriental posture at meals, *to make recline*, trans. mid. *to recline* at a meal, Lu. ix. 14, κατακλίνατε αὐτοὺς κλισίας. mid. Lu. xiv. 8. xxiv. 30, and Class.

Κατακλύζω, f. ὕσω, (κλύζω, to dash,) *to dash down upon* with water, i. e. *to overflow*, pass. 2 Pet. iii. 6.

Κατακλυσμός, οὐ, ὁ, (κατακλύζω,) *a flood, deluge*, Matt. xxiv. 38, 39. Lu. xvii. 27. 2 Pet. ii. 5. Sept. and Class.

Κατακολουθέω, f. ἤσω, (κατὰ intens. ἀκολουθέω,) *to follow closely*, with dat. Acts xvi. 17; absol. Lu. xxiii. 55, and Class.

Κατακόπτω, f. ψω, prop. *to cut down*, or *lop*, as a tree; also, *to cut* or *wound severely*, Mk. v. 5, κ. ἐαυτὸν λίθοις. So Hdot. viii. 92, κατακόπτεις. Also in mid. κατακόπτομαι, 'to wound and mangle the face in violent grief,' often in Class.

Κατακρημνίζω, f. ἰσω, *to cast down from a precipice*, *to cast down headlong*, trans. Lu. iv. 29. Sept. and Class.

Κατάκριμα, ατος, τό, (κατακρίνω,) *judgment against, condemnation*, Rom. v. 16, 18. viii. 1. Dion. Hal. Ant. vi. 61, χρεῶν ἀποκοπὰς καὶ κατακριμάτων ἀφέσεις αἰτεῖν.

Κατακρίνω, f. νῶ, *to give judgment against, to condemn*. In Class. construed with gen. of pers. and acc. of punishment. But in N. T. with other constructions, 1) *prop.* foll. by acc. of pers. and dat. of punishment, Matt. xx. 18, κατακρινούσιν

αὐτὸν θανάτῳ, 'they shall condemn him to death.' 2 Pet. ii. 6: foll. by acc. of pers. and infin. Mk. xiv. 64, κατέκρινον αὐτὸν εἶναι ἐνοχον θανάτου. Foll. by acc. of pers. the crime or punishment being impl. John viii. 10, οὐδείς σε κατέκρινεν; ver. 11. Rom. ii. 1; absol. Rom. viii. 34; pass. Matt. xxvii. 3. James v. 9; of the last judgment, Mk. xvi. 16. 2) *fig.* Rom. viii. 3, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, i. e. 'hath condemned, passed sentence upon, all carnal lusts and passions,' in antith. to ver. 1. 3) by impl. *to condemn*, i. e. to show any one's guilt, by contrast, i. e. to show, by one's good conduct, that others are guilty of misconduct and deserve condemnation; foll. by acc. Matt. xii. 41. Heb. xi. 7. Pass. Rom. xiv. 23.

Κατάκρισις, εως, ἡ, (κατακρίνω,) 1) *prop. condemnation*, 2 Cor. iii. 9. In the sense of *censure, blame*, vii. 3.

Κατακυριεύω, f. εἰσω, 1) *prop. to prevail against, overpower* any person. 2) *take possession* of any thing by subduing its possessors. Both senses often occur in Sept. The latter only in Class. The former occurs in N. T. at Acts xix. 16, κατακυριεύσας αὐτῶν. Mk. x. 42. Sept. and Ecclus. xvii. 4. And so κατακυριανέω, in Hom. II. v. 332, al. 3) *in a bad sense, to hold unlawful authority over, exercise tyranny over*, 1 Pet. v. 3, μηδ' ὥς κ. τῶν κλήρων, 'neither as lording it over, domineering over the congregations.' So Ps. x. 10, Sept. κατακυριεύσαι τῶν πενήτων.

Καταλαλέω, f. ἤσω, *to speak against*, i. e. *to speak evil of, slander*, with gen. Ja. iv. 11, τὴν κατὰ λαλεῖτε ἀλλήλων, κ. τ. λ. 1 Pet. ii. 12. iii. 16. Sept. and Class.

Καταλαλία, ας, ἡ, (καταλαλέω,) *a speaking against, evil speaking, slander*, 2 Cor. xii. 20. 1 Pet. ii. 1.—Wisd. i. 11, and lat. Gr.

Κατάλαλος, ου, ὁ, ἡ, (καταλαλέω,) 1) *adj. speaking against*, 2) *as subst. a slanderer, backbiter*, Rom. i. 30.

Καταλαμβάνω, f. λήψομαι, aor. 2. κατέλαβον, (κατὰ intens. & λ.) *to take hold of*, i. e. with the idea of eagerness, &c. trans. 1) *prop. to lay hold of, to seize*, as a criminal, John viii. 4, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένη, and Class. So of an evil spirit seizing and possessing a daemoniac, Mark ix. 18. Ael. V. H. iii. 9. Fig. of darkness, or evil, or the like, *to come suddenly upon*, John xii. 35. 1 Thess. v. 4. Sept. and Class. 2) *spec. in allusion to the public games*, see Herodot. vi. 39. Thuc. iii. 30, *to obtain*, i. e. the prize, with the idea of eager and strenuous exertion, *to grasp, seize upon*, Rom. ix. 30. 1 Cor. ix. 24, οὕτω τρέχετε,

ἵνα καταλάβητε, i. e. τὸ βραβεῖον. Phil. iii. 12, bis, διώκω δὲ, εἰ καὶ καταλάβω [τὸ βραβεῖον, ver. 14], ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, i. e. 'for which very end I also was won as a prize by Christ,' ver. 13. 3) fig. to lay hold of, grasp with the mind, to comprehend, John i. 5, ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό. Clem. Alex. Strom. i. 16, καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας. Hence mid. to comprehend for oneself, perceive, find, foll. by ὅτι, Acts iv. 13, καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι. x. 34; with acc. and inf. xxv. 25. And so in Class.

Καταλέγω, f. ξω, 1) prop. to lay down any thing, and by impl. out or apart from others, to select. 2) to lay down any thing or person to, or among others; and thereby to reckon it or him under such a number. Hence, to enrol or enlist, in a military sense, and also, in a civil one, to put on a list as fit for any duty or office. So 1 Tim. v. 9, χήρα καταλεγέσθω μῇ, &c.

Κατάλειμμα, ατος, τὸ, (καταλείπω,) 1) prop. a residue of any number, of which the rest have been removed, Eccles. xlv. 17, Νῶε ἐγενήθη κατάλειμμα τῇ γῇ. 1 Sam. xiii. 15, Sept. τὸ κ. τοῦ λαοῦ ἀνέβη, &c. 2) by impl. a small part, few, Rom. ix. 27, τὸ κ. σωθήσεται, prob. with allusion to the leaven, called τὸ κατάλειμμα, reserved for the next bread-making.

Καταλείπω, f. ψω, aor. 1. κατέλειψα, prop. to leave down to one's heirs, i. e. to leave behind, so as to descend to them. Hence gener. and in N. T. to LEAVE BEHIND, at one's departure, trans. I. prop. at death, Mk. xii. 19, καὶ καταλίπη γυναῖκα. Lu. xx. 31. Sept. and Class. Gener. in any place, trans. Mk. xiv. 52, καταλιπὼν τὴν συνδόναν. John viii. 9. Foll. by ἐν with dat. of place, Lu. xv. 4, οὐ καταλείπει τὰ ἐνν. ἐν τῇ ἐρήμῳ. 1 Thess. iii. 1, ἐν Ἀθήναις. Tit. i. 5: by αὐτοῦ, there, Acts xviii. 19: by εἰς ἄδον, Acts ii. 31. So with acc. and predicate of condition, Acts xxiv. 27, κατέλιπε τὸν Παῦλον δεδεμένον. xxv. 14. Sept. and Class.—II. in the sense of to leave, quit wholly, FORSAKE. 1) of place, Matt. iv. 13, καταλιπὼν τὴν Ναζαρέθ. Heb. xi. 27. So by impl. Acts xxi. 3. Sept. and Class. Hence of persons and things, to leave, forsake, i. e. so as to have nothing more to do with them. Matt. xix. 5, κ. τὸν πατέρα καὶ τὴν μητέρα. Matt. xvi. 4. xxi. 17. Mk. x. 7. Eph. v. 31. 2) of things, Lu. v. 28, καταλιπὼν ἅπαντα. Acts vi. 2. 2 Pet. ii. 15. Sept. and Class.—III. to leave remaining, = to HAVE LEFT, to reserve,

Rom. xi. 4, κ. ἐμαντῶ ἐπτακισχ. ἄνδρας. Pass. Heb. iv. 1. Xen. Ag. v. 1.

Καταλιθάζω, f. ἄσω, prop. to stone down, i. e. to stone to death, trans. Lu. xx. 6. Sept. Ex. xvii. 4. Num. xiv. 10.

Καταλλαγή, ἡς, ἡ, (καταλλάσσω,) prop. and in Class. exchange, i. e. of money. In N. T. reconciliation, i. e. restoration to the divine favour, Rom. v. 11. 2 Cor. v. 18, 19. Rom. xi. 15, καταλλαγὴ κόσμου, i. e. 'the means, occasion of reconciling the world' to God.

Καταλλάσσω or ττω, f. ξω. In Class. 'to change any thing against any other thing,' viz. by weighing it against, to exchange FOR. In N. T. to change TOWARDS, i. e. the disposition of one person towards another, to reconcile to any one, thus differing from διαλλάσσω, which implies mutual change. With acc. and dat. 2 Cor. v. 18, 19, κόσμον καταλλάσσω ἐαυτῶ. Pass. aor. 2. κατηλλάγην, to be or become reconciled to any one, with dat. Rom. v. 10, bis, κατηλλάγην τῷ Θεῷ κ. τ. λ. 1 Cor. vii. 11. 2 Cor. v. 20. Xen. An. i. 6, 2. Eurip. Iph. A. 1157. Soph. Aj. 744.

Κατάλοιπος, ου, ὁ, ἡ, (λοιπός,) left over, remaining, plur. οἱ κατάλοιποι, the rest, the residue, Acts xv. 17. Sept. and Class.

Κατάλυμα, ατος, τὸ, (καταλύω,) prop. a place where one puts up, lodging-place, inn, in the East, a khan, Lu. ii. 7, οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. By synecd. Lu. xxii. 11, ποῦ ἐστὶ τὸ κατάλυμα; i. e. 'a room where we may sup and lodge.' Sept. and later Class.

Καταλύω, f. ὕσω, lit. to loosen down, i. e. 1) prop. to dissolve, disunite the parts of any thing; hence spoken of buildings, &c. to throw down, destroy, with acc. Matt. xxvi. 61, καταλῦσαι τὸν ναόν. xxvii. 40. Acts vi. 14, et al. So Matt. xxiv. 2. 2 Cor. v. 1. Fig. Gal. ii. 18. Sept. and later Class. Metaph. to destroy, put an end to, render vain, e. g. τὸν νόμον, Matt. v. 17. ἔργον, Acts v. 38, and Class. 2) to unloose, to halt for rest, put up for the night, with allusion to the unloosing of beasts of burden, and unbinding packages. In N. T. gener. to lodge, take lodging, intrans. Lu. ix. 12. xix. 7, εἰσηλθε καταλῦσαι. Sept. and Class.

Καταμανθάνω, f. μαθήσομαι. In Class. prop. to learn thoroughly: in N. T. to note accurately, observe, consider, with acc. Matt. vi. 28, κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. and Class.

Καταμαρτυρέω, f. ἤσω, to witness, or testify against any one, with gen.

Matt. xxvi. 62. xxvii. 13, al. Sept. and Class.

Καταμένω, f. νῶ, *to remain fixedly, abide, dwell*, intrans. Acts i. 13. Sept. and Class.

Καταμόνας, adv. (κατά, μόνος,) *alone, by oneself*, Mk. iv. 10. Lu. ix. 18. Sept. and Class.

Κατανάθεμα, ατος, τὸ, (κατά intens. & ἀν.) *a curse against any one*. Meton. 'accursed thing,' for concr. *one accursed*, Rev. xxii. 3, in text. rec. See my note on Matt. xxvi. 74.

Καταναθεματίζω, f. ἴσω, (κατά intens. & ἀν.) *to utter curses against*, i. e. *to curse*, Matt. xxvi. 74, in text. rec. Later edd. καταθεματίζω, probably a corruption of the above. See my note.

Καταναλίσκω, f. λώσω, (κατά intens. & ἀν.) *to consume down*, i. e. *wholly*, absol. Heb. xii. 29, πῦρ καταναλίσκον. Sept. and Class.

Καταναρκάω, f. ἤσω, (κατά, ναρκάω, fr. ναρκή, *torpor*; so called from a fish of that name, the *torpedo*, or electric eel, having the power of affecting any one with torpor by the touch,) prop. *to affect with torpor*; and also, by a harsh idiom of the common Greek dialect, *to lie heavy upon any one, to weigh him down*, thus affecting him with torpor; also fig. *to be burdensome to any one*, in a pecuniary sense, 2 Cor. xi. 8, οὐ κατενάρκησα οὐδενός. So we say, *to lie a dead weight upon any one*.

Κατανεύω, f. εὐσω, *to nod or wink towards any one*, i. e. *to make signs to any one*, with the head, eyes, &c. *to beckon*, with dat. Lu. v. 7, and Class.

Κατανοέω, f. ἤσω, (κατά intens. νοέω,) *to see or discern distinctly, to perceive clearly*, trans. 1) prop. Lu. vi. 41. Acts xxvii. 39. Fig. Lu. xx. 23, κ. τὴν πανουργίαν. Sept. and Class. 2) fig. *to mind accurately, to observe, to consider*, Lu. xii. 24, κ. τοὺς κόρακας. ver. 27, τὰ κρίνα. Acts vii. 31, 32. xi. 6. Heb. iii. 1. Ja. i. 23, 24. Sept. and Class. 3) in the sense *to have respect to, to regard*, Rom. iv. 19, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα κ. τ. λ. Heb. x. 24. Sept. Is. lvii. 1. Xen. Cyr. iii. 3, 35.

Καταντάω, f. ἤσω, (κατά & ἀντάω,) *to come down to or upon, to arrive at a place*, Acts xx. 15, κατηντήσαμεν ἀντικρὺ Χίου, *we arrived over against Chios*. Elsewhere in N. T. always with εἰς and acc. Acts xvi. 1, κατηντήσε εἰς Δέρβην, *at Derbe*. xviii. 19, 24. xxi. 7, and later Class. Of things, foll. by εἰς, *to come or be brought to any one*, 1 Cor. xiv. 36, *to come upon, happen to*, i. e. *in the time of any one*, 1 Cor. x. 11. Fig. *to attain to*

any thing, i. e. *obtain it*, Acts xxvi. 7, εἰς ἣν (ἐπαγγελίαν) — ἐλπίζει κατανῆσαι. Eph. iv. 13. Phil. iii. 11. Pol. iv. 34, 2.

Κατανύξις, εως, ἡ, (κατανύσσω,) prop. *a piercing down or through*, and fig. *vehement pain, grief*. So in Class.; but Sept. has the verb κατανύσσω for Heb. 'to be silent, dumb,' and 'to lie in a deep sleep, stupor.' Hence also Sept. κατανύξις for Heb. *deep sleep, stupor*, Is. xxix. 10, which Paul quotes in Rom. xi. 8, ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως.

Κατανύσσω, or ττω, f. ξω, (κατά intens. & ἀν.) *to prick through, pierce*. Pass. metaph. *to be greatly pained, deeply moved*. Acts ii. 37, κατενύγησαν τῇ καρδίᾳ. This sense rarely occurs in Class. But it is not unfrequently found in Sept., as Gen. xxxiv. 7, κατενύγησαν οἱ ἄνδρες. Ps. cix. 16, Sept. κατενυγμένον τῇ καρδίᾳ. Ecclus. xiv. 1, οὐ κατενύγη ἐν λύπῃ ἀμαρτίας, et al. Apocr. And so the Latin *pungo*. By the same metaphor, Plut. de Animi Tranq. p. 476, says that 'the conscience of evil-doers always leaves in the soul μεταμίλειαν νύσσουσιν,' which may remind one of a well-known passage in Shakspeare.

Καταξιόω, f. ὥσω, *to account as worthy of any thing*, Diod. Sic. ii. 60, μεγάλῃς αὐτὸν ἀποδοχῆς καταξιῶσαι. Jos. Ant. xv. 3, 8. Though in the earlier writers it is gener. used absol. in the sense *to esteem or honour*, as also in the pass.; while in the later ones it is followed by gen. In N. T. it is either foll. by gen., as 2 Th. i. 5, κατ. ὑμᾶς τῆς βασιλ. τοῦ Θεοῦ, or by infin. Lu. xx. 35, καταξιωθέντες τοῦ αἰῶνος ἐ. τυχεῖν. xxi. 36, κ. ἐκφυγεῖν ταῦτα. Acts v. 41, κ. ἀτιμασθῆναι. And so Demosth. 1383, 11.

Καταπατέω, f. ἤσω, (πατέω,) *to tread or trample down*, trans. Matt. v. 13. vii. 6, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν. Lu. viii. 5. xii. 1. Sept. and Class. Metaph. as a mark of scorn and contempt, Heb. x. 29, τὸν υἱὸν τοῦ Θεοῦ. And so often *conculcare* in Latin.

Κατάπαυσις, εως, ἡ, prop. *a resting, rest*. In N. T. from the Heb. *a place of rest, fixed abode, dwelling*, Acts vii. 49, τίς τόπος τῆς καταπα. μου; and *what the place of my rest, abode?* i. e. of God, in allusion to a temple. Also of the *rest*, or fixed and quiet abode, of the Israelites in the promised land after their wanderings, Heb. iii. 11, 18. iv. 3, 5. Hence fig. *the rest, quiet abode* of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. iv. 1, 3, 10, 11. Comp. Wisd. iv. 7. 4 Esd. viii. 51.

Καταπαύω, f. *σω*, I. TRANS. 1) prop. *to cause to cease, to make desist, to restrain*, Acts xiv. 18, *μόλις κατέπαυσαν τοὺς ὄχλους*. Sept. and Class. 2) *to cause to rest*, Xen. Ven. vii. 2, *to give rest to*, i. e. to bring into the state of rest and happiness of those who dwell with God, Heb. iv. 8.—II. INTRANS. from the Heb. *to cease from, to rest from*, foll. by *ἀπό* with gen. Heb. iv. 4, *κατέπαυσεν ὁ Θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ*. ver. 10, and Sept.

Καταπέτασμα, *ατος*, τὸ, (*καταπετάννυμι*,) gener. *a covering, veil*, which hangs down. In N. T. *the veil, curtain*, i. e. of the tabernacle and Temple, of which there were two. See Wets. N. T. i. 539. Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or the inner veil, Matt. xxvii. 51. But τὸ δεύτερον κατ. *the second or inner veil*, Heb. ix. 3. Fig. Heb. vi. 19, τὸ ἐσώτερον τοῦ καταπετάσματος, *that within the veil*, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. ver. 20, and x. 19. So Heb. x. 20, where it is emblematic of the body and death of Jesus Christ.

Καταπίνω, f. *πίομαι*, prop. as said of liquids, *to swallow down hastily, to gulp down*, and sometimes used of things as well as persons, *to absorb*; of liquids, Rev. xii. 16, ἡ γῆ κατ. τὸν ποταμόν: but more freq. of solids, which are, as we say, *bolted down*, (so *diglutio* in Latin,) Matt. xxiii. 24, τὴν κάμηλον καταπίνοντες. And so Galen, *καταπίνειν τὰ σίτα*, and Diod. Sic. ii. 58, *τροφὴ καταπινομένη*. In this sense *obsorbere* is used in Latin, as Hor. Serm. ii. 8, 24, *'totas simul obsorbere placentas'*. But the word is also used not only of bolting food, but of *devouring persons* alive, as Hes. Theog. 457, *τοὺς μὲν κατέπινε*. Eurip. Cycl. 218, *μή με καταπίης*. So 1 Pet. v. 8, *ζητῶν τίνα καταπίῃ*. Also fig. of the sea, which swallows up those who are drowned therein, Heb. xi. 29, *κατεπόθησαν*. So Athen. τὸν τε ναύκληρον λαβούσα καταπέπωκ' αὐτῷ σκάφει. Again, by another metaphor, 2 Cor. ii. 7, a person destroyed by grief is designated as *λύπη καταποθεῖς, consumed*. Moreover, at 2 Cor. v. 4, a thing annihilated by another is said to be *absorbed, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς*, perhaps with allusion to a river being swallowed up by being absorbed or lost in the sea, or in marshes or sands. See Diod. Sic. i. 32. Again, as a wild animal worsted by his antagonist is usually *devoured* by him in triumph, (so Jer. li. 34, *κατέπιε με ὁ δράκων*,) so, with allusion thereto, St. Paul, 1 Cor. xv. 54, expresses the Christian's triumph over the last enemy, *Death*, by saying, *κατεπόθη*

ὁ Θάνατος εἰς νίκος, i. e. *'is overcome triumphantly.'*

Καταπίπτω, f. *πεσοῦμαι*, *to fall down*, e. gr. *prostrate, εἰς τὴν γῆν*, Acts xxvi. 14. νεκρὸν, xxviii. 6. Sept. and Xen. Cyr. iv. 5, 7, *ἐπὶ τῆς γῆς κ.*

Καταπλέω, f. *εύσω*, prop. *to sail down*, i. e. to land-ward, in opp. to sea-ward (*ἀνά*). Also, *to make the land*, in opp. to keeping to sea, Hom. Od. ix. 142, *εὐθα καταπλέομεν*. Thuc. vi. 42, *ὅπως ἐπιστάμενοι καταπλέωσι*, and i. 5, and espec. *to make some port*, Dem. 886, *ὅθεν ἐξέπλευσε τὸ πλοῖον, ἐνταῦθα καταπλεῖν αὐτό*. Xen. Hist. v. 1, 20. But it is more freq. followed by *εἰς* and acc. of place, in the sense *to come by ship to, to arrive at*. So Lu. viii. 26, *κατέπλευσαν εἰς τὴν χώραν τῶν Γαδ*. lit. *'made land at.'*

Καταπονέω, f. *ήσω*, lit. *to work down*, i. e. to wear down by labour or sickness, (Dion. Hal. 1669, 3, *ὑπὸ κόπου καταπονηθεῖς*,) also *to wear down* by trouble, affliction, Pol. xxix. 11, 11. Æl. V. H. iii. 27, *ὑπὸ πενίας καταπονούμενος*. 2 Macc. viii. 2. And so Acts vii. 24, *ἐποίησεν ἐκδίκησιν τῷ καταπονομένῳ*, *'the aggrieved or injured party'*, or the person *pæne confecto*; 2 Pet. ii. 7, *καταπονούμενον ὑπὸ τῆς ἀναστροφῆς*, *'wearied or worn out'*, *enecatum, annoyed*. So Theophr. Char. viii. 5, *καταπονούντες ταῖς ψευδολογίαις*. The sacred writer may have had in mind Isa. xliii. 24, *'Thou hast made me to serve with thy sins, thou hast wearied me (lit. worn me out) with thine iniquities.'* The sense *to be wearied* is indeed not frequent; but it is found in Plut. Alex. 40, where warning his soldiers against luxury and idleness, Alexander bids them remember *ὅτι τῶν καταπονηθέντων οἱ καταπονήσαντες ἥδιον καθεύδουσιν*. Here, however, notwithstanding what the Editors say, the sentiment expressed by the words as they now stand, is so harsh and little suitable to the scope of the context, (which is to enjoin labour in preference to idleness,) that the passage is, I doubt not, corrupt; though easy to be emended, by reading *ὅτι τῶν ἀποπονησάντων οἱ καταπονηθέντες ἦ. κ.* *'those weary with labour sleep more sweetly than those that have shrunk from labour.'*

Καταποντίζω, f. *ίσω*, (*ποντίζω*, fr. *πόντος*, sea,) *to plunge, immerge into the sea, to sink therein*, trans. Class. often. Pass. *to be sunk*, Matt. xviii. 6, *συμφέρει—ἵνα καταποντισθῇ ἐν τῷ πελ.* So Plut. Timol. 13, *γυνὴ καταποντισθεῖσα εἰς τὸ πέλαγος*, with allusion to drowning in the sea; a frequent mode of capital

punishment among the Gentiles and Romans, and also the Egyptians, Syrians, and other Orientals. In Matt. xiv. 30, ἀρξάμενος καταποντίζεσθαι, it simply signifies, *to be sunk, to sink, or rather to be drowned*, as in Diod. Sic. xviii. 20, ὑπὸ τῆς θαλάσσης καταποντίσθησαν.

Κατάρρα, *as*, ἡ, (κατὰ, ἀρά,) lit. *imprecation against*, i. e. 1) prop. and gener. *imprecation, cursing*, Ja. iii. 10, ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρρα. Sept. and later Class. 2) from the Heb. *curse*, i. e. a devoting or dooming to utter destruction; hence by meton. *condemnation, punishment*, Gal. iii. 10, ὑπὸ κατάραν εἰσὶ, *are subject to curse*, equiv. to ἐπικατάρatoi εἰσι. ver. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρρα, i. e. 'from the curse, doom, which the law threatens, being himself made a curse for us,' i. e. meton. *accursed* (see more in Bp. Pearson cited in my note). So 2 Pet. ii. 14, κατάρας τέκνα, i. e. 'on whom the curse abides,' or 'persons devoted to destruction.' Also said of the earth, Heb. vi. 8, γῆ ... κατάρας ἐγγὺς, *near to a curse*, 'almost accursed,' i. e. doomed to sterility. So Sept. Gen. iii. 17, ἐπικατάρατος.

Καταράσσομαι, *f. άσσομαι*, depon. mid. (κατὰ, ἀράσσομαι,) prop. *to wish or pray against* any one, i. e. *to wish evil to, to accurse*, with acc. Matt. v. 44, τοὺς κατ. ὑμᾶς. Rom. xii. 14. Ja. iii. 9. Sept. and Class., namely, as opp. to εὐλογεῖν. So Xen. An. v. 6, 3, πολλοὶ ἔσσεσθε οἱ ἐπαινοῦντες, πολλοὶ ἔσσεσθε οἱ καταρώμενοι: but mostly foll. by dat. From the Heb. *to curse*, i. e. 'to devote to destruction,' so of a fig-tree, Mk. xi. 21. Pass. part. κατηραμένος, *accursed*, Matt. xxv. 41. Sept. and Apoc.

Καταργέω, *f. ήσω*, prop. and gener. *to render, άργός*, (i. e. άεργός,) *inactive, idle, useless*. I. DIRECTLY, 1) prop. as said of land, *to spoil, make unproductive*, Lu. xiii. 7, ἵνατί καὶ τὴν γῆν καταργεῖ; Ezra iv. 21. And so άργός often in Class. of unproductive land. 2) fig. *to make vain, render ineffective or fruitless*, e. gr. τὴν πίστιν τοῦ Θεοῦ, Rom. iii. 3. νόμον, iii. 31. Eph. ii. 15. ἐπαγγελίαν, Rom. iv. 14. Gal. iii. 17. Hence, by impl. *to abase*, 1 Cor. i. 28.—II. BY IMPLICATION, *to cause to cease, do away, put an end to*, 1 Cor. vi. 13. xiii. 11, τὰ τοῦ νηπίου *to abolish, destroy*, Rom. vi. 6, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, lit. 'might be deprived of its efficacy,' and no longer cause sin. 1 Cor. xv. 24, ὅταν καταργήσῃ πᾶσαν ἀρχήν. So Hos. i. 4. 2 K. xxiii. 5. Also 2 Thess. ii. 8. 2 Tim. i. 10, κ. τὸν θάνατον, 'deprived death of its power.' Heb. ii. 14. Pass. *to be done*

away, to cease, 1 Cor. ii. 6. xiii. 8, προφητεῖαι καταργηθήσονται. 2 Cor. iii. 7, 11, 13, 14. Gal. v. 11. So also καταργεῖσθαι ἀπὸ τινος, *to cease from*, i. e. *to cease being in connection with any person or thing*. So κ. ἀπὸ τοῦ νόμου, *to be freed from the law*, Rom. vii. 2, 6, equiv. to ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου at ver. 3. Or rather there is an hypallage for κατήρηται ὁ νόμος τοῦ ἀνδρός, 'the law or right over her by her husband, is annulled,' has ceased, Gal. v. 4, κατηρήθητε ἀπὸ τοῦ Χριστοῦ, 'ye have separated yourselves from Christ,' have apostatized from him, ceased to be Christians. A Hebraism, formed on the use of כן לך, which often means 'to cease from having connection with, or dependence on,' &c. Job xix. 14, 'my kinsfolk have ceased from me,' i. e. ceased from connection with me; Is. ii. 22, 'cease ye from man,' i. e. have nothing to do with him.

Καταριθμέω, *f. ήσω*, prop. *to count down to, to reckon under or among*, Plut. Sol. ἔβδομον ἐν τοῖς σοφοῖς καταριθμοῦσι. And so Plato, Polit. p. 266. A. Dion. Hal. p. 402, κ. τινὰ ἐν τοῖς πρώτοις. In N. T. only in pass. Acts i. 17, κατηριθμημένος ἦν σὺν ἡμῖν. 2 Chr. xxxi. 19, παντὶ καταριθμουμένῳ ἐν τ. Λευίταις. Diod. Sic. iv. 85, ἐν τοῖς κατ' οὐρανὸν ἄστροις καταριθμηθείς. The Class. constr. is μετὰ and gen., as Eurip. Tr. 865. Plut. Solon, p. 84. Jambl. V. P. vi. 30.

Καταρτίζω, *f. ίσω*, (κατὰ intens. & ἀρτίζω, ἀρτιος,) *to make quite ready, to put in full order, to make complete*, trans. I. PROP. and 1) espec. of what is broken, injured, etc. *to refit, to repair*, e. gr. τὰ δίκτυα, Matt. iv. 21. Mk. i. 19. Sept. & Class. Fig. of a person in error, *to restore, to set right* his judgment. Gal. vi. 1. Plut. Marcell. 10. 2) by impl. *to make perfect, deficient in no part*. Of persons, Lu. vi. 40. 2 Cor. xiii. 11, καταρτίξεσθε, 'be ye perfect.' 1 Pet. v. 10. with ἐν τινι, 'in any thing,' Heb. xiii. 21, καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ. 1 Cor. i. 10. Pol. v. 2, 11. Of things, e. gr. τὰ ὑστερήματα, *to fill out, supply*, 1 Th. iii. 10.—II. GENER. *to prepare, set in order, constitute*. In N. T. only in pass. and mid. Rom. ix. 22, σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν. Matt. xxi. 16, κ. αἶνον. Heb. x. 5, σῶμα δὲ κατηρτίσω μοι, 'a body hast thou prepared for me,' i. e. as a sacrifice to thee. Heb. xi. 3, κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, 'were created and set in order.' Comp. Ps. lxxiv. 16. lxxxix. 37. Sept. Diod. Sic. xi. 75. Pol. i. 21, 4.

Κατάρτισις, *ews*, ἡ, (καταρτίζω,) *restoration to a right state, perfection*, i. e. the being made or becoming perfect, 2 Cor.

xiii. 9, τὴν κ. ὑμῶν, i. e. 'your being restored to a perfect state' in faith and morals. Plut. iv. 16.

Καταρτισμός, οὐ, ὁ, (καταρτίζω,) *a perfecting*, i. e. the act of making perfect, or whole, Eph. iv. 12, πρὸς τὸν κ. τῶν ἁγίων.

Κατασεῖω, f. εἶσω, prop. *to shake down*, and, by use, *to shake the hand down* to any one: a mode of enjoining silence and attention, Acts xix. 33, κ. τὴν χεῖρα. xxi. 40, κ. τῇ χειρὶ τῷ λαῷ. xii. 17. Philo, 1018. Jos. Ant. viii. 11, 2. Heliod. iv. 16.

Κατασκάπτω, f. ψω, prop. *to dig down under* a building, &c. *to undermine*, and hence *to overthrow*, *to destroy*, *to rase*, as buildings or cities, &c. Rom. xi. 3, τὰ θυσιάστηρά σου κατέσκαψαν. Part. pass. Acts xv. 16, τὰ κατεσκαμμένα, *ruins*. Jos. and Class.

Κατασκευάζω, f. ἄσω, *to prepare fully*, *to put in readiness*, trans. as a way before an oriental monarch, Matt. xi. 10. Lu. vii. 27. i. 17, λαὸν κατεσκευασμένον, *a people fully prepared*, i. e. to receive the Messiah: and so in Class. Said of buildings, *to build*, *construct*, e. g. οἶκον, Heb. iii. 3, 4. σκηνὴν, ix. 2. κιβωτόν, xi. 7. 1 Pet. iii. 20. Jos. and Class. Of God, *to create*, scil. τὰ πάντα, Heb. iii. 4. Sept. Is. xl. 28. xliii. 7.

Κατασκηνώω, f. ὠσω, prop. *to pitch a tent*, Class. In N. T. gener. *to sojourn*, *dwell*; said of birds, *to lodge* or *harbour*, ἐν τοῖς κλάδοις, Matt. xiii. 32. ὑπὸ τὴν σκιάν, Mk. iv. 32, & Sept. Fig. *to rest*, remain, Acts ii. 26, ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι.

Κατασκήνωσις, εως, ἡ, (κατασκηνώω,) in Class. & Sept. *the act of pitching a tent*, or *a tent pitched*; in N. T. *a dwelling-place*, *abode*; and, spoken of birds, *a haunt*, Matt. viii. 20. Lu. ix. 58. Sept. & Apocr.

Κατασκιάζω, f. ἄσω, (σκιάζω,) *to shadow down upon*, *overshadow*, Heb. ix. 5, and Class.

Κατασκοπέω, f. ἦσω, in Class. *to view accurately*, *carefully inspect*; in N. T. with sinister intent, *to spy out*, explore, trans. Gal. ii. 4, κατασκοπεῖν τὴν ἐλευθερίαν ἡμῶν. Sept. 2 Sam. x. 3. 1 Chr. xix. 3.

Κατάσκοπος, ου, ὁ, (κατασκοπέω,) *a spy*, Heb. xi. 31. Sept. and Class.

Κατασφίζομαι, f. ἴσομαι, depon. mid. prop. *to be wise* or *crafty against* any one, i. e. *to deal subtly with*, overreach with deceit, foll. by acc. Acts vii. 19, κατασφισάμενος τὸ γένος ἡμῶν. Sept. Jos. and Class.

Καταστέλλω, f. ἐλῶ, 1) prop. *to put*

down, as said of the fasces, Dion. Hal. Ant. viii. 44; or *to let down*, *lower*, by a sense found in καταστολή. 2) fig. *to put down* or *repress*, as said of a tumult, Jos. Ant. i. 1, 2. iv. 4, 4. xiv. 9, 1. xx. 8, 7. And so Acts xix. 35, κ. τὸν ὄχλον. Also used pass. of persons, *to put down*, or *repress* them when making a tumult, Plut. viii. 162, 11. Diod. Sic. Vit. x. 97, τοὺς ἀναισχυνοῦντας κ. Ælian H. An. iv. 29. 3 Macc. vi. 1, for κατασιγάω. In Acts xix. 36, κατεσταλμένους has the sense *quiet*, *orderly*, as Diod. Sic. Vit. i. 227, κατεσταλμένοι τοῖς ἡθεσιν so καταστολή signifies *quietness*, *composure*, in Plut. and Epict.

Κατάστημα, ατος, τό, (καθίστημι,) prop. *a constitution* or *fixed state*, whether of body (habit of body) or mind; also of visage, mien, look, Plut. Marc. 23, οὐ τοῦ συνήθους μεταβαλὼν καταστήματος, 'not altering from his accustomed mien.' Athen. p. 38, 219. Jos. Ant. xv. 75, ἀτρεμαῖω τῷ καταστήματι. In N. T. the word only occurs at Tit. ii. 5, ἐν καταστήματι ἱεροπρεπεῖς, where the sense *dress*, and even *mien*, is too limited. It may be supposed to denote, in a more general sense, *carriage* or *deportment*, as in Porphy. de Abstin. iv. 6, (speaking of the Egyptian priests,) τὸ σεμνὸν καὶ ἐκ τοῦ καταστήματος ἐωράτο. Simplic. in Epict. p. 278, ὥστε τὸ κ. μὴ σεμνὸν μὲν οὕτως ὡς βαρὺ φαίνεσθαι, &c. Ignat. Epist. ad Trall. p. 3, where he says of a bishop, οὐ αὐτὸ τὸ κ. μεγάλη μαθητεία.

Καταστολή, ἡς, ἡ, (καταστέλλω,) prop. *a lowering*, as said of sails, or *a letting down* of a garment, so as to cover the whole person; implying the adjustment of it around the person. In N. T. 1 Tim. ii. 9, ἐν καταστολῇ κοσμίῳ, it is used simply for *dress*, as in Jos. B. ii. 8, 4, καταστολή καὶ σχῆμα σώματος. At Is. lxi. 3, καταστολὴν δόξης, it means *garment*, as our raiment for garment. In the Class. καταστολήν of itself meant *modesty*, as said of dress. So Plut. Per. 5, commends Pericles for his προσώπον σύστασιν, πραότητα πορείας, καταστολήν περιβολῆς. And Hippocrates admonishes the physician μεμνήσθαι καθέδρης, καὶ καταστολῆς περιβολῆς, ἀνακυρώσεως, βραχυλογίας. For so the passage should be pointed, and not, as it is generally edited, καθέδρης καὶ καταστολῆς, περιστολῆς.

Καταστρέφω, f. ψω, prop. *to turn down*, or *under*; also, *to turn upside down*, Matt. xxi. 12, τραπέζας κ. Mk. xi. 15. In Sept. and Class. *to overturn*, as said of buildings, or fig. of thrones.

Καταστρηνιάω, f. ἄσω, (κατὰ & στ. fr. στρῆνος, self-willedness, lust, which

occurs in 2 K. xix. 28. Rev. xviii. 3,) to grow wanton against any person or thing, as a law, &c. 1 Tim. v. 11, ὅταν καταστροφιάσῃ τοῦ Χριστοῦ, 'lead a life of luxury or disobedience to Christ' and his law.

Καταστροφὴ, ἥς, ἡ, (καταστρέφω,) I. prop. & gener. 'the act of overturning' what is set up; and fig. *destruction*, as said of cities, 2 Pet. ii. 6, πόλεις—καταστροφῇ κατέκρινεν. Sept. & Class.—II. spec. *destruction*, 1) prop. as said of men carried off by sudden death, Job xxi. 17. 2 Chron. xxii. 7, al. in Sept. Jos. Ant. xv. 8, 4. 2) metaph. *serious damage* or injury, as opp. to τὸ χρήσιμον, 2 Tim. ii. 14, ἐπὶ καταστροφῇ τ. ἀκούοντων, at least according to the interpretation of the best Expositors. But there is, I apprehend, no such opposition intended to χρήσιμον, and the sense thus assigned is too vague and general. The true meaning of the expression rather appears to be *subversion of faith*, by a tacit opposition to οἰκοδομή, such as is alluded to at ver. 18, ἀνατρέπουσιν τὴν τινῶν πίστιν. The opposite is denoted, 2 Cor. x. 8. xiii. 10, εἰς οἰκοδομὴν, καὶ οὐκ εἰς καταίρεσιν ὑμῶν. And so in Rom. xv. 2, πρὸς οἰκοδομὴν.

Καταστρώννυμι, f. στρώσω, prop. to spread down or over the surface of any thing, to strew over; (so Galen ap. Steph. Thes. ῥόδοις καταστρώννυται τὸ ἔδαφος. Diod. Sic. vol. i. 129,) and then, as in the Latin *sterno, prosterno*, as said of persons, to prostrate, and by impl. to kill, Herodot. ix. 69, κατεστόρεσαν αὐτέων ἔξακοσίους, and 76. Eurip. Herc. Fur. 1000. And so Numb. xiv. 16, κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ, perhaps with allusion to mowing. So Hor. Od. iv. 14. 31, 'primosque et extremos metendo stravit humum;' from which two passages it is plain that there is an *hypallage* for to strew the ground with dead persons. So Diod. Sic. xv. 80, πάντα τὸν τόπον νεκρῶν κατέστρωσε: but more freq. in plur. e. gr. Diod. Sic. xix. 108, πᾶς ὁ τόπος νεκρῶν κατεστρώθη. So in 1 Cor. x. 5, κατεστρώθησαν ἐν τῇ ἐρήμῳ, the sense is not simply *perished*, as the recent Commentators explain, but 'were stretched out dead,' the desert was overspread with their corpses; meant to represent death graphically, in its most appalling form. So Æl. H. A. vii. 2, λοιμὸς αὐτοὺς συλλαβὼν, κατέστρωσε.

Κατασύρω, f. ρῶ, prop. to drag down, as a heavy stone or log of wood, also to drag, pull heavily along, as said of a ship in launching, or a net in fishing, but gener. as used of persons forced to any place, to haul along or away, Philo, p. 990, 1010. Lu.

xii. 58, μήποτε κατασύρῃ σε πρὸς τ. κρίτην. And so Latin *detrudere in judicium*.

Κατασφάζω, f. φῶ, (κατὰ intens. σφάζω,) to kill outright, to butcher, Diod. Sic. xii. 76, πάντας ἡβηδὸν κ. and often in Class. So Lu. xix. 27, κατασφάξατε ἐμπροσθέν μου.

Κατασφραγίζω, f. ἴσω, prop. to seal down, as the orifice of any vessel, or to seal up, as said of closing up any thing by a seal; espec. said of a book or roll, Rev. v. 1, κ. βιβλίον. So Lucian, Pseud. 49, εἴ ποτε θεάσαιτο τὸ β. κατεσφραγισμένον.

Κατασχεσις, εὼς, ἡ, (κατέχω,) in Class. the act of taking possession of any thing, or the holding it when possessed; but in N. T. the thing so possessed, as house or land, Acts vii. 5, δοῦναι αὐτὴν εἰς κατάσχεσιν, (so Gen. xvii. 8. xlviii. 11. xlviii. 4, and freq. in Sept. and Jos.) and Acts vii. 45, ἐν τῇ κατασχεσει, for εἰς τὴν κ.

Κατατίθημι, f. θήσω, to put or lay down, to deposit in any place, trans. 1) prop. e. gr. in a tomb, Mark xv. 46, κατέθηκεν αὐτὸν ἐν μνημείῳ, and Class. 2) mid. to deposit for oneself, i. e. to lay up for future use, gener. Xen. Cyr. vii. 5, 34. An. vii. 6, 34. In N. T. fig. Acts xxiv. 27, θελῶν χάριτας καταθέσθαι τοῖς Ἰουδ. ὁ Φῆλιξ, 'wishing to lay up favour with,' i. e. to win the favour of, the Jews, xxv. 9, and often in Class.

Κατατομή, ἥς, ἡ, (κατατέμνω,) *con-cision*, i. e. a cutting off, mutilation. So Phil. iii. 2, βλέπετε τὴν κ. it is said contemptuously, for the Jewish circumcision, in contrast with the true spiritual circumcision; or rather it signifies, abstr. for concr. 'those who maintained the necessity of circumcision.'

Κατατοξεύω, f. εὔσω, (τοξεύω,) to shoot down, Pass. with dat. βολίδι, Heb. xii. 20, and Class.

Κατατρέχω, (aor. 2. κατέδραμον,) to run down, Acts xxi. 32, κατέδραμεν ἐπ' αὐτοὺς, 'he ran down to them.' Sept. and Class.

Καταφάγω, see Κατεσθίω.

Καταφέρω, (f. κατοίσω, aor. 1. pass. κατηνέχθην,) 1) to bear or carry any thing or pers. down with violence, to throw down. So Class. In N. T. pass. καταφέρεσθαι, to be borne or thrown down, to fall. Acts xx. 9, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσε, i. e. 'he sunk down, from sleep,' lost his balance and fell. And so in Class. Fig. to be borne down, oppressed, with sleep, ὕπνω, Acts xx. 9. Also in Class. with ἐφ' ὕπνω or εἰς ὕπνον. 2) καταφέρει ψῆφον, with κατὰ intens. to give a vote, to vote, equiv. to φέρω ψῆφον, but stronger, implying alacrity, zeal, Acts

xxvi. 10, *κατήνευγα ψῆφον*, *I gave*, lit. *cast down, my vote*, assented. So *φέρω ψῆφον*, Dem. p. 271. Plut. Coriol. p. 220.

Καταφεύγω, f. *ξομαι*, *to flee down* to any place, &c. i. e. *to flee for refuge*, e. gr. *εἰς τὰς πόλεις*, Acts xiv. 6. Fig. with inf. Heb. vi. 18. Sept. and Class.

Καταφθείρω, f. *ερώ*, prop. *to quite spoil, mar, corrupt*, make useless, as said of things; and also by impl. of persons, *to destroy*. In N. T. the word signifies, 1) *prop. in pass. to be destroyed*, as said of persons, *to perish*, 2 Pet. ii. 12, *ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται*, 'shall utterly perish.' So Sept. and Diod. Sic. i. 78. 2) *fig. to corrupt, deprave*, e. gr. *τὸν νοῦν*. Pass. 2 Tim. iii. 8, *κατεφθαρμένοι*. So Gen. vi. 12, *εἶδε Κύριος τὴν γῆν, καὶ ἦν κατεφθαρμένη, ὅτι κατέφθειρε πᾶσα σὰρξ τὴν ὁδὸν αὐτοῦ*.

Καταφιλέω, f. *ήσω*, *to kiss warmly, deosculor*, Xen. Mem. ii. 6, 33, *τοὺς μὲν καλοὺς φιλήσουτός μου, τοὺς δ' ἀγαθοὺς καταφιλήσουτός*. And so gener. in Class. as also in N. T. Matt. xxvi. 49. Mk. xiv. 45. Lu. vii. 38. xv. 20. Acts xx. 37. Though in the first two passages, Schl. Wahl, and Bretsch. regard the *κατὰ* as pleonastic, urging that the LXX. render the Hebr. *רַחֵם* indifferently by *φιλέω* and *καταφιλ*. But that is no good argument; for *καταφ*. is in the Sept. always used in the *full* sense. And so in the Class.; for as to the passage of Ælian V. H. xiii. 34, *κατεφίλει κλαίων*, it is of the same character as Lu. vii. 38, where the *κατὰ* is allowed to be significant. In Xen. Cyr. vi. 4, 10, the *κατὰ* is not *pleonastic*. And as to the passages of the N. T. where those Critics contend that it is so, namely, Matt. xxvi. 49, and Mk. xiv. 45, if the kiss were really a mere kiss of salutation, we might regard the *κατὰ* as redundant, espec. since *φιλέω*, to denote the kiss of salutation, is used at Gen. xxvii. 26. Exod. xviii. 7; but it is probably not such. It would seem that the sacred writers used the *κατὰ* after the simple *φιλέω*, to intimate the baseness of Judas; who was not content with the bare kiss of salutation and respect, but, to conceal his treachery, kissed his master more cordially than usual.

Καταφρονέω, f. *ήσω*, lit. *to think against any one*, and by impl. *to despise*, with gen. Matt. xviii. 10, *μὴ κατ. ἐνὸς τῶν μικρῶν τούτων*. 1 Cor. xi. 22. 1 Tim. iv. 12. 2 Pet. ii. 10, and Class. In the sense *to neglect, not care for*, Matt. vi. 24. Lu. xvi. 13, *τοῦ ἐτέρου κ.* as opposed to *ἀντέχεσθαι*. Appian. ii. 493, κ. *ἐαυτοῦ*. Also *to disregard*, Rom. ii. 4. 1 Tim. iv. 12. vi. 2, *μὴ καταφρονεῖτωσαν*. Heb. xii. 2, *αἰσχύνῃς καταφρο-*

νήσας. And so in Class. as Plato Apol. S. § 16, κ. *κινδύνου*.

Καταφρονητής, οὗ, ὁ, (*καταφρονέω*,) *a despiser, contemner*, Acts xiii. 41, and Class.

Καταχέω, f. *εύσω*, *to pour down upon, to pour upon*, e. gr. *ἐπὶ τὴν κεφ.* Matt. xxvi. 7. *κατὰ τῆς κεφ.* Mk. xiv. 3. Sept. and Class.

Καταχθόνιος, *ίου*, ὁ, ἡ, adj. (*κατὰ, χθών*,) *under-ground*, Phil. ii. 10, put for *ἄδης* and its inhabitants, the souls of the departed, as sometimes in Class.

Καταχράομαι, f. *ήσομαι*, depon. mid. *to use over-much*, and thereby *misuse*, foll. by dat. 1 Cor. vii. 31, *οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι*. ix. 18, and Class.

Καταψύχω, f. *ξω*, *to cool down* from being hot, i. e. *to refresh* by cooling, with acc. *τὴν γλῶσσαν*, Lu. xvi. 24. Sept. and Class.

Κατείδωλος, οὗ, ὁ, ἡ, adj. (*κατὰ, εἰδωλον*,) *full of idols*, given to idolatry, Acts xvii. 16, *κατείδωλον οὖσαν τὴν πόλιν*. Comp. *κατάδεσμος, κατάφυτος*, &c. in Class.

Κατέναντι, adv. (*κατὰ, ἔναντι*,) *prop. down over against*, i. e. *at the point over against, quite opposite to*; foll. by gen. Mk. xi. 2, *κώμην τὴν κατέναντι ὑμῶν*. xii. 41. xiii. 3. Also, with art. as adj. *opposite*, Lu. xix. 30, *εἰς τὴν κατέναντι κώμην*, and Sept.; also *before, in the sight of*, Rom. iv. 17, *κατέναντι οὗ ἐπίστευσε Θεοῦ*.

Κατενώπιον, adv. (*κατὰ, ἐνώπιον*,) *prop. down in the presence of*, in the very presence of, and hence gener. *before, in the sight of*, foll. by gen. 2 Cor. ii. 17, *κατενώπιον τοῦ Θεοῦ*. xii. 19. Eph. i. 4. Col. i. 22. Jude 24, *κατ. τῆς δόξης αὐτοῦ, before*, 'in the presence of,' and Sept.

Κατεξουσιάζω, f. *άσω*, (*κατὰ and ἐξουσιάζω*,) *to exercise authority against*, i. e. *over*, with gen. Matt. xx. 25. Mk. x. 42.

Κατεργάζομαι, f. *άσομαι*, depon. mid. (aor. 1. pass. *κατειργάσθην* with pass. signif.) lit. *to work down*, and that in various views, according to the different applications of the term; prop. as said of *breaking up* food with the teeth, and digesting it, Diod. Sic. and Theophr., or *to work up* a block of stone into a statue, Diod. Sic. vol. i. p. 291. Also fig. and gener. *to work out*, i. e. *bring about, accomplish* any thing, Class. often; and, as applied to persons, *to work down*, i. e. *to subdue*, or *to bring down, destroy*. In short, the use of the word is much the same as that of *conficio* in Latin. In

N. T. it signifies, I. *to work out, effect, produce*, of THINGS, i. e. to be the cause or author of, Rom. iv. 15, ὁ νόμος ὁργὴν κατεργάζεται. v. 3. vii. 8, 13. xv. 18. 2 Cor. iv. 17. vii. 10, sq. ix. 11. Ph. ii. 12. Ja. i. 3, 20, and Class. Nearly allied to this is the sense *to work out*, i. e. *to practise*, as said of moral habits, Rom. i. 27, τὴν ἀσχημοσύνην κ. ii. 9, κ. τὸ κακόν. vii. 15, 17, 18, 20. 1 Cor. v. 3, τοῦτο κ. *to perpetrate*, as Rom. i. 27. 1 Pet. iv. 3. Xen. Hier. i. 32. Plut. vi. 130, 7, πλοῦτῳ ἀρετὰν κατεργασάσθην. Also of miracles, to work, 2 Cor. xii. 12.—II. *to work down*, i. e. as said of PERSONS, *to vanquish*, as often in Class. And so Eph. vi. 13, ἅπαντα κατεργασάμενοι, i. e. 'having subdued not only all your spiritual enemies, the world, the flesh, and the devil, but all things,' i. e. persons, hostile to you. So Dionys. Hal. t. i. p. 99, Huds. πάντα πολέμια κατεργασάμενοι. At 2 Cor. v. 5, ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, the sense, though disputed, is such as arises from the primary one *to work out or up*, as said of a statuary, who works up his ὕλη into a statue of the required form. So Plut. Pericl. κατεργασάμενοι τὴν ὕλην τέχναι, i. e. 'working up the materials into things which are made.' The expression may therefore be rendered, 'wrought us unto this [state of immortality],' or, as the idiom of our language rather requires, *moulded us*. So Milton, Paradise Lost, x. 744, 'Did I request thee, Maker, from my clay to mould me man,' i. e. *to mould me into man*. Thus the Apostle, as Cameron observes, expresses the force of Divine grace, whereby we are brought from a life the very reverse of heavenly, and are rendered fit for immortality. Wherefore we are called God's *building*, 1 Cor. iii. 9; his *creation*, 2 Cor. v. 17; his *workmanship*, Eph. ii. 10. After all, there may be an *hypallage*, as Rom. vii. 24, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; for τοῦ σώματος τούτου τοῦ θαν. The Apostle may possibly have had in mind the words of Ps. lxxviii. 28, Sept. Compl. δυνάμωσον, ὁ Θεός, τοῦτο, ὁ κατεργάσω ἐν (I conj. ἐφ', 'for') ἡμῖν.

Κατέρχομαι, aor. 2. κατήλθον, (κατὰ, ἔρχομαι,) *to go or come down, to descend*, as said, e. gr. of persons going from a higher to a lower region, the sea-coast, &c. foll. by εἰς with acc. of place, Acts viii. 5; by ἀπὸ with gen. of place, xv. 1; by εἰς and ἀπὸ, xi. 27; by πρὸς with acc. of pers. ix. 32; of persons coming from the high sea down to land, with εἰς, xviii. 22. Fig. of divine gifts coming from heaven, Ja. iii. 15, σοφία ἤνωθεν κατερχομένη.

Κατεσθίω, aor. 2. κατέφαγον, *to swallow down, eat up entirely, diglutio, to devour*, Hom. Il. ii. 14, et al. I. PROP. and 1) of animals, Matt. xiii. 4, κατέφαγεν αὐτά. Mk. iv. 4. Lu. viii. 5. Rev. xii. 4. Sept. and Class. 2) of men, Xen. Diod. &c. Rev. x. 10, βιβλαρίδιον καταφαγεῖν, an image to denote perfect knowledge of its contents. Comp. Ez. iii. 1, 3. In Lu. xv. 30, κ. τὸν βίον fig. signifies *to squander one's substance*, as in Hom. and other Classical writers. And so in Latin *devorare patrimonium*.—II. FIG. and 1) of persons, *to*, as we say, *eat any one up*, consume his substance, by plunder, extortion, or living upon him, &c. So 2 Cor. xi. 20, εἰ τις κατεσθίει, scil. ὑμᾶς. Comp. Ps. xiv. 4, 'eating up (κατεσθίοντες) my people as it were bread.' Matt. xxiii. 14. Mk. xii. 40. Lu. xx. 47, κ. τὰς οἰκίας τῶν χρηρῶν. Comp. Od. ii. 237, κατέδουσι βιβλίως Οἶκον Ὀδυσσῆος. Somewhat different is the sense at Gal. v. 15, ἀλλήλους κατεσθίετε, 'ye destroy one another;' with which passage Expositors compare Xen. An. iv. 8, 14, τούτους ὠμούς δει καταφαγεῖν, formed on Hom. Il. iv. 34. And so it is said, Prov. i. 12, 'let us swallow them up alive.' But most to the present purpose is a passage of Plut. adv. Colot. t. ii. 1124, Franc. πολλοῦ δεήσομεν ἀλλήλους κατεσθίειν, 'to prey upon each other,' καὶ θηρίων βίον ζῆν. Is. ix. 12, κατεσθίοντες τὸν Ἰσραήλ. 2) of things, e. g. of fire, *to consume*, Rev. xi. 5. xx. 9. Sept. Lev. x. 2. Is. xxix. 6. Joel ii. 5. So of zeal, John ii. 17, ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, a form of expression imitated in Test. XII. Patr. p. 624, ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. vii. 8, 1, τῆς ὀδυνῆς αὐτὸν κατεσθίουσης.

Κατευθύνω, f. νυν, (κατὰ and εὐθύνω,) prop. *to guide in a straight course* towards any object, whether person or thing, Plut. Alex. 33, init. ἐπεδείκνυτο ἀετὸν κατευθύνοντα ὄρθιον (I conj. ὀρθόν) ἐπὶ τοὺς πολέμους. And so κατευθύνειν τὸ σκάφος. Or gener. *to guide, direct*, any one's course to a place, 1 Thess. iii. 11, ὁ Κύριος κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς, and fig. τοὺς πόδας ἡμῶν κατ. εἰς ὁδὸν εἰρήνης, Lu. i. 79. κατ. καρδίας εἰς τι, 2 Thess. iii. 5. Both phrases are found in Sept. Comp. Plut. vi. 71, κ. τοὺς νέους πρὸς τὰ βελτίονα.

Κατεφίστημι, f. στήσω, in N. T. only in aor. 2. κατέπεστην, intrans. *to stand forth against*, and by impl. in a hostile sense, = *to rush upon, assault*, foll. by dat. τῷ Παύλῳ, Acts xviii. 12.

Κατέχω, f. καθέξω, aor. 2. κατέσχον,

to hold down and hold fast, i. e. retain, detain, to hold firmly, trans. I. GENER. in various senses. 1) to retain, to detain a person, Lu. iv. 42, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philem. 13. Sept. and Class. often. Also, to hinder, and of things, to repress, 2 Thess. ii. 6, 7, and Class. 2) to possess, i. e. to hold in firm and secure possession, 1 Cor. vii. 30, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10. Rom. i. 18, τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, i. e. as many explain, 'possessing a knowledge of the truth, but living in unrighteousness.' See, however, my note there. Sept. Dan. vii. 18. 3) fig. of a thing, to hold fast in one's mind and heart, to keep in mind, &c. e. g. τὸν λόγον, Lu. viii. 15. (Dion. Hal. Ant. iv. 29, λόγους,) τὰς παραδόσεις, 1 Cor. xi. 2. τὸ καλὸν, 1 Thess. v. 21; also Heb. iii. 6, 14. x. 23; in memory, 1 Cor. xv. 2. Theophr. Char. 26, τῶν Ὀμήρου ἐπῶν ἐν μόνον κατέχειν. 4) pass. to be held fast, i. e. fig. to be bound by a law, ἐν ᾧ κατειχόμεθα, Rom. vii. 6. Comp. Sept. Gen. xxxix. 20. Also of disease, John v. 4, ᾧ ὅποτε κατείχεται νοσήματι, 'by whatever disease he was held bound.' Sept. and Class. 5) as a nautical term, with reference to the helm, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλὸν, to hold a ship firm towards the land, i. e. to steer her towards the land, Acts xxvii. 40. Hdot. vii. 188, κατέσχε . . . ἐς τὸν αἰγιαλὸν, and often in Class. Hom. Od. xi. 455, ἐς πατρίδα γαῖαν νῆα κατισχέμεναι.—II. by impl. to lay fast hold of, to seize, occupare, Matt. xxi. 38, κατὰσχωμεν τὴν κληρονομίαν. In Lu. xiv. 9, κ. τὸν ἔσχατον τόπον, it simply signifies occupare, to fill, as Plut. vi. 554, τὴν ὁδὸν ἀπασαν κοινορθὸς καὶ Ξόρυβος κατεῖχεν.

Κατηγορέω, f. ἤσω, (κατὰ, ἀγορεύω,) to speak against, in public, espec. before a court, to accuse, e. g. I. prop. in a judicial sense, foll. by gen. of person, expr. or impl. Matt. xii. 10, ἵνα κατηγορήσωσιν αὐτοῦ. Mk. iii. 2. Lu. xi. 54. John viii. 6. Acts xxiv. 2, 19. Rev. xii. 10, and Class. Foll. by gen. of pers. and acc. of thing, Mk. xv. 3, κατηγοροῦν αὐτοῦ πολλά. Xen. H. G. i. 7, 14; or with gen. of thing by attract. Acts xxiv. 8. xxv. 11; foll. by περὶ with gen. of thing, Acts xxiv. 13; foll. by κατὰ with gen. of pers., also with gen. of thing by attract. Lu. xxiii. 14. Pass. where the subject is a person, Acts xxv. 16, ὁ κατηγορούμενος: by ὑπό τινος, Matt. xxvii. 12. Hdot. vii. 205. Where the subject is a thing, foll. by παρά τινος, Acts xxii. 30, τὸ, τί κατηγορεῖται παρά τῶν Ἰουδ. Thuc. i. 95, κατηγορεῖτο αὐτοῦ μηδισμός, and Lu-

cian i. 482, αὐτῶν κατ. πολλά.—II. in a general sense, of extra-judicial accusation, (like *incusare* in Latin, as differing from *accusare*,) 1) to complain of, foll. by gen. of pers. John v. 45, μὴ δοκεῖτε, ὅτι κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα, and not unfreq. in Class.; but rarely foll. by πρὸς, of which, indeed, not a single example has been adduced by the N. T. Commentators and Lexicographers. I have, however, noted it in Hdot. ii. 113, κατηγοροῦν ταῦτα (αὐτοῦ) πρὸς τοὺς ἱεράς. Plato, 482, C. κατηγορεῖ πρὸς σε. The sense is somewhat different at Rom. ii. 15, τῶν λογισμῶν κατηγοροῦντων (scil. αὐτῶν) (for καταγινώσκοντων in 1 John iii. 20, ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά) ἢ καὶ ἀπολογουμένων, *incusantibus*, 'blaming.' Thus things are fig. said to blame or condemn any one, when they give occasion for his being blamed. So Eurip. Hipp. 1061, ἡ δέλτος ἦδε κατηγορεῖ σου πιστά, 'affords certain evidence of thy guilt.' Plato, Alcib. 118, B. ὁ λόγος σου κατηγορεῖ, καὶ σὺ σαυτοῦ.

Κατηγορία, as, ἡ, (κατηγορέω,) accusation, either judicial, Lu. vi. 7. John xviii. 29, and Class., or gener. complaint, Tit. i. 6, ἐν κατηγορίᾳ σωτηρίας.

Κατήγορος, ου, ὁ, (κατηγορέω,) an accuser, John viii. 10. Acts xxiii. 30, al. and Class.

Κατήφεια, as, ἡ, (κατηφής, with cast down eyes, fr. κατὰ & obsol. φάν, Eurip. Her. 633, κατηφές ὄμμα,) dejection, sorrow, as opp. to χαρά. So Hom. Il. iii. 51, δυσμενέσιν μὲν χάσμα, κατηφείν δέ σοι αὐτῷ. Thuc. vii. 75, and other Class.

Κατηχέω, f. ἤσω, prop. to sound down, and espec. to sound into the ears of any one. So Lucian Jup. Trag. 39, διὰ τοῦτο μέτροις τε καταδοῦσι καὶ μύθοις κατηχοῦσι τοὺς ἀκούοντας, lit. 'sound into them with fables,' make their ears resound with fables. Hence fig. to teach by oral instruction, and by impl. the elements of any science, Luc. ii. 616. In N. T. the word is used, I. PROP. as said of the oral instruction, preaching, of the Apostles and early Christian teachers, foll. by acc. of pers. 1 Cor. xiv. 19, ἵνα καὶ ἄλλους κατηχήσω: by impl. Gal. vi. 6. Pass. with acc. of thing, Acts xviii. 25, κατηχημένους τὴν ὁδὸν τοῦ Κυρίου. Gal. vi. 6; foll. by περὶ with gen. Lu. i. 4; ἐκ, Rom. ii. 18.—II. GENER. to inform, apprise of; pass. to be informed of, to hear by report, foll. by περὶ with gen. Acts xxi. 21, περὶ τινος. Plut. de Fluv. 10, κατηχηθεὶς περὶ τῶν συμβεβηκότων.

Κατιόω, f. ὤσω, (κατὰ intens. ἰόω, fr. ἰός,) to cause to rust out, to corrode with rust; pass. to rust out, be quite cor-

roded, hyperbol. Ja. v. 3, ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατιώται. Arrian. Diss. Epict. iv. 6, ὡς ὀπλάρια ἐπικείμενα κατιώται. Comp. Lam. iv. 1.

Κατισχῦ'ω, f. ὕσω, (ισχύω,) 1) *to be strong against* any one, and by impl. *to prevail against, overcome, vanquish*, with gen. Matt. xvi. 18, and often in Class. 2) *gener. to prevail, get the upper hand*, absol. Lu. xxiii. 23. Pol. vi. 51, 6.

Κατοικέω, f. ἦσω, prop. *to settle down in a fixed dwelling, to dwell permanently*, viz. I. TRANS. *to dwell fixedly in a place, to inhabit*. 1) *prop. with acc. of place*, Acts i. 19, τοῖς κατοικοῦσιν Ἱερουσαλὴμ. ii. 9, et sæpe al. Sept. & Class. 2) *fig. of God, as manifesting his constant presence in the temple*, Matt. xxiii. 21.—II. INTRANS. *to dwell fixedly, to reside*, 1) *prop. of men*; foll. by εἰς, Matt. ii. 23, ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ. Acts vii. 4; by ἐν with dat. Lu. xiii. 4, κατοικοῦντας ἐν Ἱερουσαλὴμ: by ἐπὶ with gen. Rev. iii. 10, et al.; with acc. Acts xvii. 26; by ποῦ, ὅπου, Rev. ii. 13, bis; ἐκεῖ, Matt. xii. 45. 2) *fig. of God, with ἐν*, Acts vii. 48; of Christ, as being ever-present by his Spirit in the hearts of Christians, Eph. iii. 17; of the πλήρωμα τῆς θεϊότητος which was in Jesus, with ἐν, Col. i. 19. ii. 9; of the spirit or disposition of mind in men, Ja. iv. 5. So in prosopop. ἡ δικαιοσύνη, 2 Pet. iii. 13.

Κατοίκησις, εως, ἡ, (κατοικέω,) *dwelling, habitation*, Mk. v. 3. Sept. and Class.

Κατοικητήριον, ου, τό, (κατοικέω,) *dwelling-place, dwelling*, e. gr. τοῦ Θεοῦ, as being ever-present by his Spirit in the hearts of Christians, Eph. ii. 22. κ. δαιμόνων, Rev. xviii. 2. Sept. and Class.

Κατοικία, as, ἡ, (κατοικέω,) *dwelling, habitation*, Acts xvii. 26. Sept. and Class.

Κατοπτρίζω, f. ἰδω, (κάτοπτρον,) in Class. *to let look in or show in a mirror*; mid. *to look in a mirror, to behold in a mirror*. In N. T. mid. *to behold as in a glass*, with acc. 2 Cor. iii. 18, τὴν δόξαν Κυρίου κατοπτριζόμενοι, i. e. 'beholding the glory of the Lord as reflected and radiant in the Gospel;' in antith. to ver. 15. So Philo 2 Alleg. p. 79, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ Θεῷ.

Κατόρθωμα, atos, τό, (fr. κατορθόω, *to set upright, or establish*, 1 Chron. xxviii. 7. 2 Chron. xxxiii. 16, and also metaph. *to direct successfully, to achieve prosperously*, Æl. V. H. xi. 9. Xen. Mem. iii. 1, 3. Or rather by a metaphor derived from bowling, *to take a straight course down to the end of any given line*; and metaph.

'to bring any affair to a prosperous termination.' See Sext. Emp. vii. p. 158, cited by me in Recens. Synop. Thus κατορθόω is opposed to πταίω, *to miss one's aim*, in Demosth. Epist. ad Phal., and to σφάλ-λεσθαι in Thuc. ii. 65., *any thing brought to a successful result*, whether in war, or government, or political institutions, Acts xxiv. 3, κατορθωμάτων γινομένων, at least according to the sense usually there assigned. But the term is rather to be interpreted, *affairs proceeding successfully*. So in Thuc. ii. 65, we have κατορθούμενα opp. to σφαλέντα, 'missing of success,' and vi. 13.

Κάτω, adv. (κατά,) *downwards, down*. Compar. κατωτέρω. I. of PLACE, 1) of place *whither*, implying motion *down*, Matt. iv. 6, βάλε σεαυτὸν κάτω. Acts xx. 9. Sept. and Class. 2) of place *where, below, underneath*, Mk. xiv. 66, ἐν τῇ αὐλῇ κάτω. Acts ii. 19. Sept. and Class.; with article as adj. 'that *which is below*,' earthly, John viii. 23.—II. of TIME, compar. Matt. ii. 16, ἀπὸ διέτους καὶ κατωτέρω, *of two years old and under that age*. Sept. and Class.

Κατώτερος, α, ου, adj. (compar. fr. κάτω,) *lower down, lower*, Eph. iv. 9, κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς, i. e. as some explain, *the grave, Hades*, (comp. Neh. iv. 13, εἰς τὰ κατώτατα τοῦ τόπου,) implying that Christ became subject to death.

Καῦμα, atos, τό, (καίω,) *burning, heat*, Rev. vii. 16. xvi. 9. Sept. & Class.

Καυματίζω, f. ἰσω, (καῦμα,) *to burn, scorch*, trans. Matt. xiii. 6. Rev. xvi. 8, 9, and later Class.

Καῦσις, εως, ἡ, (καίω,) *a burning, burning up*, Heb. vi. 8. Sept. and later Class.

Καυσόομαι, (καῦσις,) only pass. *to be set on fire, to burn*, 2 Pet. iii. 10, 12; fig. of a fever, Gal. and Dioscor.

Καύσων, wnos, ὁ, (καίω, καύσω, and of the same form with δάσων, φάσων, σείσων, ἄξων, μύξων, &c.) lit. 'the Burner,' 1) *prop. 'the burning wind' so called*, Eurys, denoted in Heb. by דִּיג, in Arab. by Simoom, Ja. i. 11, ἀνέτειλεν ὁ ἥλιος σὺν τῷ καύσωνι. 2) *the burning heat of the sun*, Matt. xx. 12, βαστάσας τὸ βάρος τῆς ἡμέρας καὶ τὸν κ. In Lu. xii. 55, καύσων ἔσται, we have a common saying, of which the meaning is, 'It will be fine weather,' which is always the case when the wind in question prevails. And so καύσωνος ὥρα in Athen. 73, στέφανος εὐώδης, καὶ καύσωνος ὥρα ψυκτικώτατος, means 'when the καύσων blows.'

Καντηριάζω, f. ἄσω, (καντήριον,

brand-iron, fr. καίω,) *to cauterize, to brand with a hot iron*, pass. 1 Tim. iv. 2, *κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν*, *branded in their consciences*, having the marks of their guilt burnt in upon their consciences; or rather by impl. 'being seared, hardened in their consciences;' with allusion to the cauterising employed by surgeons on dead flesh. So Diod. Sic. xx. 54, *ταῖς ψυχαῖς ὥσπερ καυτῆρά τινα προσῆγε*.

Καυχάομαι, (f. ἥσομαι, 2 pers. pres. *καυχᾶσαι*,) *to boast oneself, to glory, to exult*, both in a good and bad sense. E. gr. absol. 1 Cor. i. 29, 31, *ὁ καυχώμενος*. ix. 7. 2 Cor. x. 13, 17, al. Foll. by accus. of thing *as to which*, or *of which*, one boasts, 2 Cor. ix. 2, *ἦν—καυχῶμαι Μακεδόσιν*. xi. 30; with acc. of degree, xi. 16. Foll. by *ἐν* with dat. of that *in which* one glories, e. gr. of *things*, Rom. ii. 23, *ὅς ἐν νόμῳ καυχᾶσαι*. v. 3. Gal. vi. 13, et al.; of *persons*, Rom. ii. 17, *ἐν Θεῷ*. v. 11. 1 Cor. i. 31. iii. 21, et al. Foll. by *ἐπὶ* with dat. Rom. v. 2, *ἐπὶ ἑλπίδι*: *κατὰ* with acc. *as to any thing*, 2 Cor. xi. 18; *περὶ* with gen. 2 Cor. x. 8; *ὑπὲρ* with gen. 2 Cor. vii. 14. Sept. absol. or with prep. and Class. with prep.

Καύχημα, *ατος*, τὸ, (*καυχάομαι*,) *a boasting, glorying, exulting*, i. e. I. prop. the *act* of glorying or exulting in any thing, with gen. Heb. iii. 6, *τὸ καύχημα τῆς ἐλπίδος*, i. e. 'the hope in which we glory.' So *ὑπὲρ τινος*, 2 Cor. v. 12. ix. 3. absol. 1 Cor. v. 6. Pind. Isth. v. 65.—II. meton. the *OBJECT* of *boasting, ground of glorying, exultation*, Rom. iv. 2, *ἔχει καύχημα*. 1 Cor. ix. 15, 16, al. and Sept.

Καύχησις, *εως*, ἡ, (*καυχάομαι*,) *a boasting, glorying, exulting*. I. prop. the *act* of glorying or exulting in any thing, 2 Cor. vii. 14, *ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου*, and xi. 17. 1 Th. ii. 19, *στέφανος καυχήσεως*, i. e. 'the crown in which we glory,' Ja. iv. 16, and Sept. So *ὑπὲρ τινος*, 2 Cor. viii. 24.—II. meton. the *OBJECT* of *boasting, ground of glorying*, Rom. iii. 27, *ποῦ οὖν ἡ καύχησις*; 2 Cor. i. 12. *ἐν Χριστῷ*, Rom. xv. 17. *ὑπὲρ ὑμῶν*, 2 Cor. vii. 4. So 1 Cor. xv. 31, *νῆ τὴν ὑμετέραν* (for *ὑπὲρ ὑμῶν*) *καύχησιν ἦν ἔχω*. Sept. Jer. xii. 13.

Κεῖμαι, f. *κείσομαι*, *to lie*, and also *to be laid*. I. prop. *TO LIE*, *to recline*, of persons, Lu. ii. 12, *κείμενον ἐν φάτνῃ*. xxiii. 53, *οὐ οὐκ ἦν οὐδεὶς* (scil. νεκρός) *κείμενος*. Of things, Lu. xxiv. 12, *τὰ θρόνια κείμενα μόνα*. John xxi. 9. 2 Cor. iii. 15.—II. equiv. *to perf. pass. of τίθημι*, i. e. *TO BE LAID, set, placed*, e. gr. as a foundation, 1 Cor. iii. 11; a throne, Rev. iv. 2; vessels, John ii. 6. *πρὸς τι*, *to be laid*, or rather *directed at*, as a blow, Lu.

iii. 9. *So to be laid up, reposed*, Lu. xii. 19. Of a place, *to lie, to be situated*, Rev. xxi. 16, *πόλις τετράγωνος κεῖται*. Matt. v. 14. Fig. of persons, *to be set, appointed*, with *εἰς* final, for any thing, Lu. ii. 34. Phil. i. 17. 1 Th. iii. 3. Of laws, *to be given, made*, (lit. *laid down*, so our word *law* means,) with dat. 1 Tim. i. 9.—III. equiv. *to be*, i. e. in any state or condition, with *ἐν*, 1 John v. 19, *ὁ κόσμος ὅλος κεῖται ἐν τῷ πονηρῷ*, 'is wholly given to wickedness.' 2 Macc. iii. 11. iv. 31.

Κεῖρια, *as*, ἡ, *a band, bandage*, for swathing infants, or wrapping around dead bodies. So Hesych. explains *κείρια* by *ἐπιθανάτια ἐντετυλιγμένα*. See in v. *ἐντυλίξω*. In N. T. only in the latter sense, John xi. 44.

Κεῖρω, f. *κερῶ*, prop. *to wear away, eat away*, i. e. by rubbing, gnawing, cutting. Hence gener. and in N. T. *TO SHEAR*, trans. e. gr. a sheep, Acts viii. 32; espec. the head, *to cut off the hair*, Acts xviii. 18, *κεῖράμενος τὴν κεφαλὴν*, *having shorn his head*, 1 Cor. xi. 6, bis. Sept. & Class.

Κέλευσμα, *ατος*, τὸ, (*κελεύω*,) *cry of incitement, or urging on*, (as of soldiers rushing to battle, Thuc. iii. 14; or sailors at the oar, Lyc. Capt. 19; or labourers exciting themselves to any common work. See my note on Thuc. iii. 9, 2;) *outcry, clamour, shout*, 1 Th. iv. 16, *ἐν κελεύσματι*.

Κελεύω, f. *εύσω*, prop. *to set in motion, to urge on*, Hom. II. xxiii. 642. In N. T. and gener. *to command, order* something to be done. Foll. by acc. and infin. aor. Matt. xiv. 19, *κελεύσας τοὺς ὄχλους ἀνακλιθῆναι*, and oft.; with acc. impl. Matt. viii. 18. xiv. 9, al. Sept. and Class. Foll. by acc. and inf. pres. Acts xxi. 34, *ἐκέλευεν ἀγεσθαι αὐτόν*: with acc. impl. Acts xvi. 22. Foll. by dat. and infin. aor. Matt. xv. 35, *καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπνεσεῖν*. Absol. Acts xxv. 23, & Class.

Κενοδοξία, *as*, ἡ, (*κενόδοξος*,) *vain-glory, empty pride*, Phil. ii. 3, and Class.

Κενόδοξος, *ου*, ὁ, ἡ, adj. (*κενός, δόξα*,) *vain-glorious*, full of empty pride and ambition, Gal. v. 26, and Class.

Κενός, ὁ, ἡ, adj. *empty*, opp. *to πλήρης*, full. In N. T. I. PROP. as *αὐτόν—ἀπεστείλαν κενόν*, i. e. with empty hands, Mk. xii. 3. Lu. i. 53. Sept. and Class.—II. METAPH. *empty, vain*, i. e. 1) *fruitless*, without utility or success, Acts iv. 25, *καὶ λαοὶ ἐμελέτησαν κενά*. 1 Cor. xv. 10, *ἡ χάρις—οὐ κενὴ ἐγενήθη*: *εἰς κενόν*, *in vain*, 2 Cor. vi. 1. Gal. ii. 2. Sept. and Class. 2) said of that in which there is nothing of truth or reality, *false, fallacious*, e. gr. *κενοὶ λόγοι*, Eph. v. 6. κ. *ἀπάτη*, Col. ii. 8. Sept. and Class.; of

persons, *empty, foolish*, Ja. ii. 20. Arr. Epict. ii. 19, 8.

Κενοφωνία, ας, ἡ, (κενός & φωνή,) lit. *empty voice*, i. e. *vain words*, fruitless disputation, 1 Tim. vi. 20, equiv. to ματαιολογία.

Κενόω, f. ὠσω, (κενός,) *to empty, make empty*, as oft. in Class. In N. T. fig. I. in the sense κενούν ἑαυτὸν, *to empty oneself*, 'divest oneself of rightful dignity' by descending to an inferior condition, *to abase oneself*, Phil. ii. 7, ἐκένωσεν ἑαυτόν. Sept. Nehem. v. 13.—II. *to make empty, vain, fruitless*, pass. Rom. iv. 14, κεκένωται ἡ πίστις. 1 Cor. i. 17. Hence *to falsify*, i. e. *to show to be groundless*, e. gr. καύχημα, 1 Cor. ix. 15. 2 Cor. ix. 3.

Κέντρον, ου, τό, (κεντέω,) *a prick*, gener. any thing by which a puncture is made, as a thorn, &c. Hence in N. T. I. *a sting*, e. gr. of locusts, scorpions, Rev. ix. 10. So Ælian H. An. i. 60, of bees. Fig. as a 'venomous weapon, ascribed to Death,' 1 Cor. xv. 55, 56, τό δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία. See my note.—II. *a goad* or staff with an iron point for urging on horses, oxen, &c. Class. In N. T. only in the adagial expression πρὸς κέντρα λακτίζειν, *to kick against the goads*, i. e. 'to offer vain and rash resistance,' Acts ix. 5. xxvi. 14. Occ. often in Class.

Κεντυρίων, ωνος, ὁ, (Lat. *centurio*,) *a centurion*, originally the commander of 100 foot-soldiers, equiv. to ἐκατόνταρχος, Mk. xv. 39, 44, 45.

Κενῶς, adv. (κενός,) *vainly, in vain*, with no purpose or meaning, Ja. iv. 5. Sept. Is. xlix. 4. Arr. Epict. ii. 17, 6.

Κεραία, ας, ἡ, (κέρας,) prop. *a little horn*, also *a point, extremity of any thing*, as of a sail-yard, Luc. Navig. 4. In N. T. the apex, point of a letter, put for the least particle, Matt. v. 18.

Κεραμεύς, ἑως, ὁ, (κέραμος,) *a potter*, Matt. xxvii. 7, 10. Rom. ix. 21. Sept. and Class.

Κεραμικός, ἡ, ὄν, adj. of or belonging to a potter, Rev. ii. 27, σκεύη τὰ κερ. So Plut. viii. 327, κεραμικοὶ τροχοί, 'potter's wheels' (for turning). See Hom. II. xviii. 600.

Κεράμιον, ου, τό, (prop. neut. of adj. κεράμιος, earthen, with ellip. of σκευός,) *an earthen vessel of any kind to hold liquids*, Mk. xiv. 13. Lu. xxii. 10, κ. ὑδατος. Xen. κ. οἴνου. Jos. κ. ἐλαίου.

Κέραμος, ου, ὁ, prop. *potter's earth*, Ep. Hom. 14. Hdtian. iii. 9, 10; also any earthen utensil formed of it, Hdot. vi. 6. gener. *a vase, or amphora*, but sometimes *a tile* for covering roofs, Lu. v. 19, διὰ

τῶν κεράμων. And so Class. as Xen. Mem. iii. 1, 7, λίθοι, καὶ πλίνθοι, καὶ ξύλα, καὶ κέραμος, where observe the use of the sing. for plur. (as in our word *tiling* for tiles,) often found in Thucyd. Indeed no Class. writer uses the plur. which is only found in κεραμίδες.

Κεράννυμι, f. κεράσω, perf. pass. κεκέρασμαι, *to mix, mingle*, as wine with water or spices, Sept. Is. v. 22. Xen. An. i. 2, 25. In N. T. by impl. *to prepare a draught, pour out, fill one's cup*, Rev. xiv. 10, κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ. xviii. 6, bis. Sept. and Thuc. vi. 32, κεράσαντες κρατήρας. So also Hom. Od. xxiv. 363, κερῶντας αἶθοπα οἶνον. Or rather, as others explain, 'wine untempered with water,' but mixed with aromatics or bitters, (which formed, among the Jews, the cup of malediction,) and that to increase its potency; the above passage of Rev. being espec. formed on Ps. lxxv. 8, ποτήριόν (ἐστὶ) ἐν χειρὶ Κυρίου οἶνου ἀκράτου, πλήρες κεράσματος. Thus the term κερ. is to be understood of mixing by *infusion*, as in a similar passage of Hom. Od. iv. 220—4.

Κέρας, ατος, τό, plur. τὰ κέρατα, *a horn*, I. prop. of a beast, Rev. v. 6. xii. 3. and oft. Sept. and Class. From the Heb. as the symbol. of *strength, power*, meton. Lu. i. 69, κέρας σωτηρίας, *horn of deliverance*, i. e. *strong deliverer*.—II. fig. of any *extremity, projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. ix. 13.

Κεράτιον, ου, τό, (dimin. fr. κέρας,) prop. *little horn*; in N. T. pod, carob-pod, Lu. xv. 16.

Κερδαίνω, f. ανῶ, (κέρδος,) (later fut. κερδήσονται, aor. I. ἐκέρδησα, fut. I. pass. κερδηθήσονται,) *to gain, to acquire as gain, to win*, trans. I. PROP. of things, e. gr. τὸν κόσμον ὅλον, 'the wealth of the whole world,' Matt. xvi. 26. Mk. viii. 36. Lu. ix. 25. In trade, with acc. Matt. xxv. 17. absol. Ja. iv. 13, and Class. Said of any loss or evil, to so far gain, by being saved from, or avoiding its loss. Acts xxvii. 21, κερδήσαι (ἔδει) τὴν ὑβριν ταύτην κ. τ. λ. and so to have saved, avoided, this loss. An idiom found also in the Class. from whom many examples have been adduced by Elsner and Kypke. So Aristot. Eth. II, καὶ ᾧ κατὰ λόγον ζημίαν εἴη λαβεῖν τὸν τὸ τοιοῦτο κερδαίνοντα εὐτυχῆ φάμεν. And so Jos. Ant. ii. 3, 2. Philemon, p. 352, πέννης ὧν μέγαλα κερδαίνει κακά.—II. FIG. of persons, to gain, to win any one, i. e. 1) as a friend or patron, e. gr. Χριστόν, Phil. iii. 8. τὸν ἀδελφόν, Matt. xviii. 15. 2) to gain over to one's side. In N. T. to win over to Christ, and thus bring to salvation, 1 Cor.

ix. 19, 20, bis, 21, 22, where it is equiv. to *σῶζω* in ver. 22. 1 Pet. iii. 1, comp. 1 Cor. vii. 16.

Κέρδος, εὖς οὖς, τὸ, *gain, profit*, Phil. i. 21. iii. 7, Tit. i. 11, and Class.

Κέρμα, ατος, τὸ, (fr. κείρω, to clip,) prop. *something clipped off*, and thence a small coin, (Aristoph. Av. 1108. Plut. 379,) or rather, taken collectively, the *small money* so called, because the most ancient coins were of a square form, like Spanish rials, so as to admit of being clipped, as they were, to form the smaller kind of money.

Κερματιστής, οὔ, ὁ, (κερματίζω, to change into smaller coin,) a *money-changer*, John ii. 14, τοὺς κερματιστάς, persons who sat in the outer court of the Temple, and furnished money to such foreign Jews as needed it, to pay the half-shekel of tribute money, in exchange for Greek or Roman coin; also, to such as wanted small coin, to purchase the petty offerings, as turtle-doves, &c.

Κεφάλαιον, ον, τὸ, (neut. of adj. κεφαλαῖος,) prop. *a head*. In N. T. and gener. fig. I. *the chief thing, main point*, Heb. viii. 1, κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, and Class.; as Thuc. vi. 6. See my note.—II. *sum, amount*, in computing, summing up. Class. Hence of money, *a sum, capital*, Acts xxii. 28, πολλοῦ κεφαλαίου. Sept. Jos. Ant. xii. 2, 3, and lat. Class.

Κεφαλαιόω, f. ὥσω, (κεφάλαιον,) to *sum up*. In N. T. same as κεφαλίζω, to *wound on the head*, trans. Mk. xii. 4, κάκεινον λιθοβολήσαντες ἐκεφαλαίωσαν.

Κεφαλὴ, ἡς, ἡ, *the head*, i. e. I. prop. of persons, as of men, Matt. vi. 17, and oft.; also of animals, Rev. ix. 17. By synecdoche as the principal part, put for the whole person, Acts xviii. 6, τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, 'your blood,' i. e. destruction, be on your own heads, rest upon yourselves. So Rom. xii. 20. Sept. 2 Sam. i. 16. 1 Kings ii. 33, and Class. It is justly noticed by Mr. Rose, on Parkhurst, as worthy of remark, that the *head* is espec. mentioned, in speaking of imprecations and guilt. See Josh. ii. 19. And he adverts to the putting of the sins of the people on the head of the scape-goat, Lev. xvi. 21. Fig. of things, *the head, top, summit*, e. g. κεφαλὴ γωνίας, *the head of the corner*, i. e. the top-stone of the corner, the cope-stone, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. Sept. and Class.—II. *metaph. of persons*, i. e. *the head, the chief*, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. xi. 3, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ. Of Christ in relation

to his Church, which is his body, σῶμα, and its members, his members, Eph. i. 22. iv. 15, et al. Of God in relation to Christ, 1 Cor. xi. 3.

Κεφαλὴ, ἰδος, ἡ, (κεφαλῇ,) in Class. *a little head*, e. g. *bulb* of garlic, or the *head, knob*, of a column. In N. T. *the head or knob* of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for *a roll, volume*. Heb. x. 7.

Κῆνσος, ον, ὁ, (Lat. *census*,) prop. and in Class. an enumeration of the people and valuation of property. In N. T. *the tribute, poll-tax*, (ἐπικεφάλαιον,) paid by each person whose name was taken in the census, Matt. xxii. 17, δοῦναι κῆνσον Καίσαρι. Matt. xxii. 19, τὸ νόμισμα τοῦ κῆνσον, *the tribute-coin*, equiv. to δηνάριον in Mk. xii. 15.

Κῆπος, ον, ὁ, *a garden*, any place occupied with herbs and trees, Lu. xiii. 19, et al. Sept. and Class. Not, however, a *flower-garden*, but an enclosure, planted with fruit-trees and vegetables, q. d. a garden, orchard, more usually called παράδεισος. See Jos. Ant. ix. 10, 4; comp. with x. 3, 2.

Κηπουρός, οὔ, ὁ, (κῆπος, οὔρος,) *garden-keeper, gardener*, John xx. 15, and Class.

Κηρίον, ον, τὸ, (κηρός, wax,) *a honey-comb*, i. e. full of honey, Lu. xxiv. 42. Sept. and Class.

Κήρυγμα, ατος, τὸ, (κηρύσσω,) in Class. *proclamation* by a herald, or the *edict* thus proclaimed. In N. T. *annunciation, preaching*, said I. of prophets, e. g. the denunciation of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ, Matt. xii. 41. Lu. xi. 32.—II. of Christ and his apostles, *the preaching of the Gospel*, 1 Cor. i. 21. Meton. for the Gospel thus preached, i. e. Christ crucified, Rom. xvi. 25. 2 Tim. iv. 17.

Κήρυξ, υκος, ὁ, in Class. *a herald, public crier*. In N. T. *a preacher*, public instructor, of the Divine will and precepts, as Noah, 2 Pet. ii. 5; of the Gospel, as St. Paul, 1 Tim. ii. 7.

Κηρύσσω, or ττω, f. ξω, (κήρυξ,) in Class. *to be a herald, or to make proclamation* through a herald. In N. T. *to proclaim, announce publicly*, trans. I. GENER. Matt. x. 27, κηρύξατε ἐπὶ τῶν δωματίων. Lu. xii. 3. Acts x. 42. Rev. v. 2. In the sense of *to noise or blazon abroad, laud publicly*, Mk. i. 45, ἤρξατο κηρύσσειν πολλὰ, καὶ διαφημίζειν. vii. 36.—II. SPEC. *to preach, publish, announce*, i. e. religious truth, the Gospel with its attendant privileges and obligations, the Gospel dispensation. 1) gener. e. g. of John the Baptist, Matt. iii. 1, κηρύσσω ἐν τῇ

ἐρήμῳ, καὶ λέγων. Acts x. 37. Of Jesus, Matt. iv. 17, 23. Of apostles and teachers, Matt. x. 7. xxiv. 14. So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort men to the reception of his Gospel, Acts viii. 5. ix. 20. xix. 13, et al. 2) in allusion to the Mosaic and prophetic institutions, *to preach, teach*, Acts xv. 21, Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. ii. 21, ὁ κηρύσσων μὴ κλέπτειν. Gal. v. 11, εἰ περιτομὴν ἔτι κηρύσσω. Lu. iv. 18, 19.

Κῆτος, εὖς οὖς, τὸ, *a large fish*, Matt. xii. 40, ἐν τῇ κοιλίᾳ τοῦ κήτους, with reference to Jon. ii. 1, κῆτει μεγάλῳ. It is now gener. admitted, that the term is to be understood not of the *whale*, but another large fish of the *shark* genus called *Lamia*, or *Carcharias*. See more in my note there.

Κιβωτός, οὗ, ἡ, *an ark*, i. e. a wooden chest. In N. T. used of the ark of the covenant, Heb. ix. 4, and Sept. oft. Jos. Ant. iv. 8, 44. Of Noah's ark, Matt. xxiv. 38, al. and Sept. Gen. vi. 14, sq. vii. 1, sq.

Κιθάρα, ας, ἡ, (κιθάρις,) Lat. *cithara*; Engl. *guitar*; though the modern instrument is different, the ancient cithara, or lyre, being without a neck, and with the strings open like the modern harp; hence we may best render *lyre* at 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. Sept. and Class.

Κιθαρίζω, f. ἰσώ, (κιθάρις,) *to play upon the cithara, or lyre*, 1 Cor. xiv. 7. Rev. xiv. 2. Sept. and Class.

Κιθαρωδός, οὗ, ὁ, (κιθάρα & αἰοδός, ᾠδός,) *a lyrist*, one who plays on the lyre, and accompanies it with song, Rev. xiv. 2, al. and Class.

Κινάμωμον, οὗ, τὸ, *cinnamon*, the aromatic bark of the *Laurus cinnamomum*, which grows in Arabia and India, used by the ancients in their incense and perfumes. Rev. xviii. 13. Sept. and Class.

Κινδυνεύω, f. εὖσω, (κίνδυνος,) *to be in danger*, intrans. as in war, or in standing one's trial. It is used, 1) *absol.* Lu. viii. 23, ἐκινδύνουν. 1 Cor. xv. 30, κινδυνεύομεν. So Eccles. xxxi. 12, and so sometimes in Class. 2) *fol.* by case, with reference to the *kind* of danger, espec. by infin. Acts xix. 40, κινδυνεύει ἐγκαλεῖσθαι, and often in Class. In Acts xix. 27, κινδυνεύει εἰς ἀπελεγμὸν ἔλθειν, the sense is somewhat different, namely, 'is near being, or like to be, set at nought:' an idiom often found in Attic writers, espec. Plato. So Xen. Mem. iii. 13, 3, κινδυνεύεις δυσταρεστώτερος εἶναι τῶν ἀρρώστούντων. Synes. ap. Steph.

Thes. κινδυνεύουσι πείθειν ἐνίοις, *prope in eo sunt, ut, &c.* Hdot. iv. 105, κινδυνεύουσι δὲ οἱ ἄνθρωποι οὗτοι γόητες εἶναι.

Κίνδυνος, οὗ, ὁ, *danger*, Rom. viii. 35. 2 Cor. xi. 26, al. Sept. and Class.

Κινέω, f. ἦσω, *to move, put in motion*, as applied to objects both inanimate and animate, I. of THINGS, Matt. xxiii. 4, οὐ ξέλουσι κινήσαι αὐτὰ, scil. τὰ φορτία, Sept. Job xiii. 25. Is. xli. 7. Xen. Conv. ii. 22; espec. in the phrase κινεῖν τὴν κεφαλὴν, *to shake the head* in derision, Matt. xxvii. 39. Mk. xv. 29, and Sept. In Class. gener. as a token of dissent or displeasure. So κ. κάρᾳ, Hom. Od. xviii. 491. Il. xviii. 200.—II. of PERSONS, *to move, act upon*, Hom. Od. xxiv. 5, τῇ ῥ' ἄγε κινήσας; or *to remove*, Rev. ii. 5, κ. λυχνίαν. But gener. metaph. *to stir up, excite*, Acts xxiv. 5, κ. στάσιν. Class. with πόλεμον or an acc. of pers. Mid. *to move oneself*, Acts xvii. 28, ζῶμεν καὶ κινούμεθα. And so often in Class. but chiefly in the sense *to stir*; while here the meaning is simply *to move*, as an indication of life. So Æl. V. H. i. 6, κινουμένους ἤδη τοὺς νεοττούς. The only other example known to me is Gen. vii. 21, probably in the mind of the Apostle, καὶ ἀπέθανε πᾶσα σὰρξ κινουμένη ἐπὶ τῆς γῆς. Pass. prop. Rev. vi. 14, ἐκ τῶν τόπων α. ἐκινήθησαν. Hom. Il. xvi. 280, ἐκίνηθεν δὲ φάλαγγες. But gener. in neut. sense.

Κίνησις, εως, ἡ, (κινέω,) *motion*, John v. 3, τὴν τοῦ ὕδατος κίνησιν, and Class.

Κίχρημι, f. χρήσω, (= χράω,) *to lend*, trans. Lu. xi. 5, χοῤῥήσόν μοι τρεῖς ἄρτους. Sept. and Class.

Κλάδος, οὗ, ὁ, (κλάω,) *a shoot, sprout, branch*, prop. young and easily broken off, Matt. xxiv. 32, et al. Sept. and Class. Fig. and allegor. οἱ κλάδοι, *branches for offspring, posterity*, Rom. xi. 16—21.

Κλαίω, f. κλαύσομαι. In N. T. fut. κλαύσω, *to weep, wail, lament*, implying not only the shedding of tears, but every other external expression of grief, I. intrans. and absol. Matt. xxvi. 75, ἔκλαυσε πικρῶς. Lu. vii. 13. Foll. by ἐπὶ with dat. *to weep for or over any one*, Lu. xix. 41; ἐπὶ and acc. Lu. xxiii. 28, μὴ κλαίετε ἐπ' ἐμέ κ. τ. λ. With ἀλαλάζειν, Mk. v. 38. Θορυβεῖν, Mk. v. 39. Σηρνεῖν, John xvi. 20. κόπτεσθαι ἐπ' αὐτῇ, Rev. xviii. 9. ὀλολύζειν, James v. 1. πενθεῖν ἐπ' αὐτῇ, Rev. xviii. 11.—II. foll. by acc. *to bewail, lament for*, e. g. the dead, Matt. ii. 18, Sept. and Class.

Κλάσις, εως, ἡ, (κλάω,) *a breaking*,
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i. e. the act of breaking, Lu. xxiv. 35, al. ἡ κ. τοῦ ἄρτου. Theophr. de Caus. Pl. iii. 19, κλάσις ἀμπέλων.

Κλάσμα, ατος, τὸ, (κλάω,) *a fragment, bit*, e. g. of food, Matt. xiv. 20, al. Sept. and Class.

Κλαυθμός, οὔ, ὁ, (κλαίω,) *weeping, wailing*, Matt. ii. 18. viii. 12, and oft. and Sept.

Κλάω, f. κλάσω, *to break*, i. e. to break off or in two, Hom. Il. xi. 584. In N. T. only in the phrase κλάσαι τὸν ἄρτον, *to break bread*, i. e. for distribution at a meal; the Jewish bread being in the form of thin cakes like biscuits. Also gener. Matt. xiv. 19. xv. 36, et al. So in the Lord's supper, Matt. xxvi. 26. Acts ii. 46. Metaph. of the body of Christ, as typically *broken* in the Eucharist, 1 Cor. xi. 24, τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλόμενον, where the allusion is to the death of Christ on the cross.

Κλεῖς, δός, ἡ, acc. κλεῖν and κλεῖδα, acc. plur. κλεῖδας and contr. κλεῖς, *a key*, lit. *a shutter*. In N. T. as the symbol of power and authority, Matt. xvi. 19, δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. i. e. the power of opening or shutting, of admitting to or excluding from the kingdom of heaven. See more in my note there. Rev. iii. 7, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ, in the same sense. Rev. i. 18, τὰς κλεῖς τοῦ ἄδου. ix. 1. xx. 1. Metaph. Lu. xi. 52, τὴν κλεῖδα τῆς γνώσεως, *the key of knowledge*, i. e. the means of attaining to true knowledge in respect to the kingdom of God. Comp. Matt. xxiii. 13:

Κλείω, f. σω, (perf. pass. κέκλεισμαι, aor. I. pass. ἐκλείσθην,) *to shut, to close*, trans. I. prop. Matt. vi. 6, κλείσας τὴν θύραν σου. xxv. 10. Lu. xi. 7, et sæpe al. and Sept. Also of the *heavens*, i. e. the windows of heaven, so that no rain can fall, Lu. iv. 25.—II. metaph. Matt. xxiii. 13, κλείετε τὴν βασιλ. τῶν οὐρ. So of authority to exclude or admit, Rev. iii. 7, bis. 8. 2) 1 John iii. 17, κλεῖσαι τὰ σπλάγχχνα ἀπὸ τινος, *to shut up one's bowels from any one*, i. e. 'not to let one's compassion flow out.'

Κλέμμα, ατος, τὸ, (κλέπτω,) *theft*, Rev. ix. 21, and Class.

Κλέος, έους, τὸ, (κλέω fr. καλέω,) prop. *report, rumour*, Hom. Il. ii. 486. In N. T. and gener. *fame, renown, glory*, 1 Pet. ii. 20. Sept. and Class.

Κλέπτης, ου, ὁ, (κλέπτω,) *a thief*, Matt. vi. 19, sæpiss. Fig. of false teachers, deceivers, who *steal* men away from the truth, John x. 8, 10. Sept. in Hos. vii. 1.

Κλέπτω, f. κλέψω and κλέψομαι,

to steal, absol. Matt. vi. 19, 20, διορύσσουσιν καὶ κλέπτουσιν. Fut. οὐ κλέψεις as imperat. Matt. xix. 18. Rom. xiii. 9. In the sense of *to steal away, take by stealth*, foll. by acc. as a dead body, Matt. xxvii. 64. xxviii. 13. Hdian. ii. 1, 5.

Κλημα, ατος, τὸ, (κλάω,) *a branch, or twig*, such as is easily broken off, equiv. to κλάδος, chiefly, and in N. T. only, of the vine. And so *a shoot or tendril*, John xv. 2. Sept. Jos. and Class.

Κληρονομία, f. ήσω, (κληρονόμος,) prop. *to receive by lot*, i. e. a portion thus distributed, Num. xxvi. 55. Josh. xvi. 4. Hence, as an inheritance might also be distributed by lot (Ecclus. xiv. 15), *to inherit, to be heir to any person or thing*. And so often in Class., espec. the Orators. In N. T. gener. I. *to inherit, to be heir*, absol. Gal. iv. 30, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδείας μετὰ κ. τ. λ. & Sept.—II. in later usage, in Sept., Jos., Diod. Sic., and Polyb., simply *to obtain, acquire, possess*, foll. by acc. In N. T. said only of the friends of God, as receiving admission to the kingdom of heaven and its attendant privileges, Matt. v. 5, κληρονομήσουσιν τὴν γῆν, *they shall quietly possess the land*, i. e. prim. the land of Canaan, but in a spiritual sense, the Messiah's kingdom. So κλ. τὴν βασιλείαν (τοῦ Θεοῦ), Matt. xxv. 34, et al. ζῶν αἰώνιον, Matt. xix. 29. ἀφθαρσίαν, 1 Cor. xv. 50, also Heb. i. 4, 14. v. 12. xii. 17. Rev. xxi. 7, Sept. and lat. Class.

Κληρονομία, as, ή, (κληρονομέω, which see,) *inheritance*, i. e. I. prop. derived from one's ancestors, *patrimony*, Matt. xxi. 38. Lu. xii. 13.—II. gener. *portion, possession*, espec. the land of Canaan, as the possession of the Israelites, Acts vii. 5. Heb. xi. 8. Hence fig. of admission to the kingdom of God and its attendant privileges, Acts xx. 32. Gal. iii. 18. Eph. i. 14, 18. v. 5, et al.

Κληρονόμος, ου, ὁ, adj. (κληρὸς, νέμω,) prop. 'receiving by lot,' namely, a portion thus distributed. Hence in N. T. and gener. subst. *an heir*. I. prop. Matt. xxi. 38. Lu. xx. 14. Gal. iv. 1, Sept. and Class. Fig. κληρονόμος Θεοῦ, *heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. viii. 17, bis. Gal. iv. 7. So iii. 29, κληρονόμοι i. e. τοῦ Ἀβραάμ, 'heirs of the blessings promised to Abraham.'—II. gener. *possessor*, i. e. of any thing received as a possession, e. gr. the kingdom of heaven, &c. Rom. iv. 13, 14. Tit. iii. 7. Heb. i. 2. Ja. ii. 5.

Κληρὸς, ου, ὁ, (κλάω, to break,) I. lit. *a bit*, i. e. of stone, wood, &c. used as a lot or die in determining chances, Ps.

lxviii. 13. Eurip. Phœn. 855. Homer often, and Hdot. iii. 83. So in N. T. in the phrase κληρον βάλλειν, *to cast lots*, Matt. xxvii. 35. Mk. xv. 24. Lu. xxiii. 34. John xix. 24. So ἐπιβάλλ. Hom. Od. xiv. 209. Sept. Ez. xxiv. 6, with allusion to the ancient custom, on which see Potter's Greek Antiquities; also διδόναι κληρους, Acts i. 26.—II. meton. 1) the part or portion assigned and obtained by lot, J. Pollux and Epigr. in Anthol. χαίρω νῇ τὸν κληρὸν ὃν ἐνεκλήρησας ἐν ἅλλοις: also in Sept. In N. T. fig. of a *part* or portion of *duty* pertaining to any office, assigned to any one by lot, Acts i. 17, 25, λαβεῖν τὸν κληρὸν τῆς διακονίας, 'to receive the appointment of this duty or office.' Also Acts viii. 21, οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ, with allusion to Deut. x. 9. xii. 12. 2) the possession or *property* of any kind obtained by such allotment, (which among the Jews was always heritable and unalienable,) Hom. Il. xv. 498, καὶ οἶκος καὶ κλήρος ἀκήρατος. Od. xiv. 63, ἔδωκεν οἶκόν τε κληρόν τε. But espec. landed property, estates (like the Latin *heredia*). So Hdot. i. 76. ix. 94, κληρους. Ælian V. H. xii. 61, κληρος. Jos. Ant. iv. 7, 5. In N. T. the word occurs both in sing. and plur.; but only fig. of the *heavenly possession* called a heritage, or inheritance, to denote that it is secured to the saints unalienably, Acts xxvi. 18, λαβεῖν κληρὸν ἐν τοῖς ἡγιασμένοις. And so Acts xx. 32, δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Col. i. 12, ἰκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων, where τὴν μερίδα τοῦ κλήρου signifies the *allotted portion*, with allusion to a country whose citizens have assigned to them a territory divided into μερίδες, to be apportioned to them severally by lot (ἐν κλήρῳ). Comp. Wisd. v. 5, πῶς κατελογίσθη ἐν νοῖς Θεοῦ, καὶ ἐν ἁγίοις ὁ κληρὸς αὐτοῦ ἔστιν. So Thuc. iii. 50, κλήρους ποιήσαντες τῆς γῆς, σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν, where κλ. is simply for μερίδας, (comp. Acts viii. 21,) as μερίς for κληρος, Gen. xiv. 24. At 1 Pet. v. 3, μὴ κατακυριεύοντες τῶν κληρῶν σείλ. Θεοῦ, the meaning is, 'the churches, or congregations,' over which the presbyters addressed, severally presided; so termed with allusion to the division of Canaan into κληροί, (as Lesbos was among the Athenians,) which accordingly formed so many separate heritages or possessions.

Κληρώω, f. ὥσω, (κληρος,) *to cast lots*, Thuc. vi. 52; and mid. *to acquire by lot*, Xen. Cyr. i. 6, 46. In N. T. only mid. κληρόσμαι, gener. *to obtain, to receive,*

absol. Eph. i. 11, ἐν ᾧ καὶ ἐκληρώθημεν ... εἰς τὸ εἶναι ἡμᾶς, κ. τ. λ. 'through whom we have attained to be,' i. e. 'through whom it has been granted us.' Ælian H. An. i. 13. Alciph. iii. ep. 49.

Κλησις, εως, ῆ, (καλέω,) prop. *the act of calling*, also its effect in a *call, invitation*, espec. to a feast. In N. T. fig. & spiritually a *call* to the kingdom of God and its privileges; i. e. that divine call by which Christians are introduced into the privileges of the Gospel, Rom. xi. 29, ἡ κλησις τοῦ Θεοῦ. Eph. iv. 1, et al. See my note on Rom. viii. 30, and 2 Pet. i. 10. So also Eph. iv. 4, ἐν μίᾳ ἐλπίδι τῆς κλησεως, i. e. 'the hope which the Christian's call permits him to cherish.' In 1 Cor. i. 26, βλέπετε τὴν κλησιν ὑμῶν, the sense is, 'the manner of your calling, how ye were called;' and vii. 20, ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω, 'as, i. e. in the same state as, he was called, so let him remain.'

Κλητός, ῆ, ὄν, adj. (καλέω,) *called, invited*, e. gr. to a banquet, Sept. 1 K. i. 41, 49. Hom. Il. xvii. 386. Æschin. l. 1. Hence in N. T. fig. *called, invited*, i. e. to the kingdom of heaven and its privileges, gener. Matt. xx. 16, (where see my note,) and xxii. 14, πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. Also emphat. of those who have *obeyed* this call, = saints, Christians, Rom. i. 6, 7, κλητοὶ Ἰησοῦ Χ. — κλητοῖς ἁγίοις. viii. 28. 1 Cor. i. 2, 24. Jude 1. Rev. xvii. 14, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. In the sense of *appointed, chosen*, i. e. to any office, (see in Καλέω, no. i. 5,) Rom. i. 1. 1 Cor. i. 1, κλητὸς ἀπόστολος, comp. Gal. i. 15. So Hom. Il. ix. 165, Ἄλλ' ἄγετε, κλητοὺς (i. e. ἐκκρίτους) ὀτρύνομεν.

Κλίβανος, ου, ὁ, *an oven*, i. e. for baking bread, Matt. vi. 30, et al. See Calmet.

Κλίμα, ατος, τό, (κλίνω,) prop. *inclination, declivity*, Pol. ii. 16, 3, κλίμα τῶν ὀρῶν. So of the supposed *inclination* of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, *climates*, by lines parallel to the equator. Hence in N. T. and gener. *climate*, i. e. *clime, region*, Gal. i. 21, εἰς τὰ κλίματα τῆς Συρίας. Rom. xv. 23. 2 Cor. xi. 10, and Class.

Κλῖνῃ, ης, ῆ, (κλίνω,) prop. *a couch*, any thing on which one lies, *reclines*, &c. In N. T. I. gener. and only of the *sick*, Mk. vii. 30. Rev. ii. 22. Sept. and Class. Of a bed in which the sick are borne, Matt. ix. 2, 6. Lu. v. 18. Acts v. 15.—II. SPEC. *a couch, sofa*, for sitting or reclining, Lu. xvii. 34, ἔσονται δύο ἐπὶ

κλίνης μιᾶς, 'two persons shall be sitting or reclining together;' comp. Matt. xxiv. 40, and see below. Mk. iv. 21. vii. 4. Lu. viii. 16. Sept. Or, in all these passages, κλίνη may be taken in the sense of *triclīnium*, i. e. *the couch* or *sofa* on which the ancients reclined at meals. And so it is often used in Sept. and Class.

Κλινίδιον, ου, τὸ, (κλίνη,) *a little bed*, Lu. v. 19, 24, and Class.

Κλῖνω, f. νῶ, aor. 1. ἐκλίνα, perf. κέκλικα, prop. and gener. *to bend* any thing from a straight position, in whatever direction; used in various senses, (*inclino*, *reclino*, *aclino*, and *declino*,) of which in N. T. there occur only the following: I. TRANS. *to bend downwards*, used lit. in Hom. Il. xix. 223, of one of the scales of a balance: but in N. T. of the eyes or head, *to bow*, in reverence, Lu. xxiv. 5, κ. τὸ πρόσωπον εἰς τὴν γῆν. John xix. 30, κ. τὴν κεφ., as one dying, or gener. *to recline the head* for rest, Matt. viii. 20. Lu. ix. 58. Sept. and Class. Also, in a military sense, as said of *the inclination* of a column of troops out of the straight line. So Jos. Ant. xiv. 15, 4, κλίνεται τὸ εὐνυμον κέρας τῆς φάλαγγος, and Homer, cited by Passow, κλίνειν φάλαγγας. And so Heb. xi. 34, παρεμβολὰς ἐκλιναν ἁλλοτρίων, lit. 'made the lines bend,' i. e. *routed the troops*. And indeed the term is in the Class. almost always applied to *the men*, rather than the lines. So Hom. Il. v. 37, Τρῶας δ' ἐκλιναν Δαναοί. Od. ix. 59. Jos. Bell. vi. 2, 6.—II. INTRANS. *to incline oneself*, (so prop. Polyb. iii. 15, 9, ἐπ' ἀσπίδα κλίνειν, 'to bend to the left,') as said of *the day* as *declining*, Lu. ix. 12. xxiv. 29, κέκλικεν ἡ ἡμέρα. So Sept. Judg. xix. 8, 11. Jer. vi. 4. In the Class. only used *prop.* of the sun and its declination to the horizon, though εἰς ἐσπέραν is sometimes added, as Arr. Ex. A. iii. 4.

Κλισία, as, ἡ, (fr. perf. pass. κέκλισαι, fr. κλίνω,) prop. 'a place where one may recline.' Hence in Homer a tent, or a hut; but gener. a bed, or rather *couch*, (*triclīnium*,) used for reclining at a meal, Pind. Pyth. iv. 237; and also, by meton., *the party* sitting around it, Jos. Ant. xii. 2. Hence in N. T. κλισίας, sub. κατὰ, lit. 'by table-parties,' or *companies*, Lu. ix. 14, κατακλινάτε αὐτοὺς κλισίας ἀνά πεντ.

Κλοπή, ἡς, ἡ, (fr. perf. mid. κέκλοφα or κέκλοπα, fr. κλέπτω,) *the act of stealing*, theft, Matt. xv. 19. Mk. vii. 22. Sept. and Class.

Κλύδων, ωνος, ὁ, (fr. aor. 2. ἐκλυδον, fr. κλύζω, to dash,) prop. 'a dashing of water,' espec. the sea, *surge*, Lu. viii. 24, τῷ κλύδωνι τοῦ ὕδ. (as Jos. Ant. ix. 10, 2.) Ja. i. 6, ἔοικε κλύδωνι θαλάσσης, where

there seems an allusion to the true force of the term κλύδων, which, in use, meant *a short breaking wave*, which curls back before it dashes over: an apt image of an unstable person, who from belief and hope falls back into disbelief and despair, as he is moved by every wind of doctrine. See Eph. iv. 14. The term is one of frequent occurrence in the Class. from Homer downwards.

Κλυδωνίζομαι, f. ἴσομαι, depon. (κλύδων,) prop. *to be tossed with billows*, as the sea, or *to and fro*, as any thing tossed by the waves of the sea; but almost always used metaph. of mental fluctuation or perturbation. See Is. lvii. 20. So Eph. iv. 14, κλυδωνιζόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, i. e. 'agitated by doubts and difficulties;' a sense frequent in the later writers, as Josephus, Philo, Plutarch, and Aristen., from whom see examples in my note.

Κνήθω, (κνάω,) f. κνήσω, gener. *to rub* or *scratch*; and in mid. *to scratch oneself*, (or as used with τὸ οὖς or τὴν κεφαλὴν,) but gener., in a special sense, *to tickle*, as Anthol. Gr. iii. 86, 8, κνήθειν οἶδεν ὄνος τὸν ὄνον. In N. T. only in pass. *to be tickled*, *feel an itching*; fig. 2 Tim. iv. 3, κνηθόμενοι τὴν ἀκοὴν, lit. 'being tickled, itching, as to the ears,' i. e. having a desire to hear something pleasing. So Julian p. 333, δυνάμενος τὰς ἀκοὰς ὑμῶν κνηστιώσας παραμυθίσασθαι, 'to soothe,' as our English Poet says, 'Can flattery soothe the dull cold ear of Death?'

Κοδράντης, ου, ὁ, Latin *quadrans*, the 4th part of an *as*, ἀσσάριον, and a small brass coin, = two λέπτα, Matt. v. 26. See ἀσσάριον.

Κοιλία, as, ἡ, (fr. κοῖλος, hollow,) prop. *any cavity*, but confined to those of the human body, and almost exclusively to the *belly*; and denoting sometimes the *venter superior*, κεκρύφαλος, as Judg. iii. 21. Pol. xxxix. 2, 7; but gener. the inferior or *abdomen*. And so alone it is used in N. T. where it signif. 1. gener. *the belly*, as the receptacle of food, put, as often in Engl., for *the stomach*, either in men or animals, Matt. xii. 40, ἐν τῇ κοιλίᾳ τοῦ κήτους. Lu. xv. 16. 1 Cor. vi. 13, et al. Sept. and Class.—II. from the Heb., by synecd., for *the womb*, Matt. xix. 12, ἐκ κοιλίας μητρός, et al. Lu. i. 42. As personified, put for the woman herself, xi. 27. xxiii. 29, and Sept. oft.—III. fig. from the Heb. for *the inward part*, the inner man, as in Engl., the breast, the heart, John vii. 38, and Sept.

Κοιμάω, f. ἴσω, *to make sleep*, *to put to sleep*, as often in Homer. Hence in N. T. and gener. pass. κοιμάομαι, with fut. mid.

ἡσσαι, *to fall asleep, to sleep*, intrans. I. *prop.* Matt. xxviii. 13. Lu. xxii. 45, κοιμώμενους ἀπὸ τῆς λύπης, al. Sept. & Class.—II. as said of the sleep of death, *for to die, to be dead*, Matt. xxvii. 52. John xi. 11. Acts vii. 60, τοῦτο εἰπὼν ἐκοιμήθη, et al. Sept. and Class.

Κοίμησις, εὼς, ἡ, (κοιμάω,) *the act of sleeping, or the state of sleep*; also meton. *rest, repose*, John xi. 13. Eccclus. xlvii. 19. xlviii. 14.

Κοινός, ἡ, ὄν, adj. *common*, I. *PROP.* *what belongs alike to all*, opp. to ἴδιος, as Wisd. vii. 3, ὁ κοινὸς ἀήρ. Jos. Ant. v. 1, 27, Θεὸν τὸν Ἑβραίοις κοινόν. So in N. T. Acts ii. 44, εἶχον ἅπαντα κοινά, in reference to their being used ἐν κοινῷ, or ἐκ κοινοῦ, 'as a common meal.' See Hesiod, Opp. 721. Diod. Sic. vol. i. 242. Acts iv. 32. Tit. i. 4, κ. πίστιν, as Eur. Or. 489, τὸν κοινὸν Ἑλλήνων νόμον. Jude 3, ἡ κ. σωτηρία, as 2 Macc. ix. 21, ἡ κ. ἀσφάλεια.—II. *BY METON.* in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common*, not sacred or holy; hence, = ceremonially *unlawful, profane*, Mk. vii. 2, κοιν. χερσὶ, τοῦτ' ἐστὶν ἀνόμιμον, wh. see my note. Acts x. 14, οὐδέποτε ἔφαγον πᾶν κοινὸν ἡ ἀκάθαρτον, see my note. ver. 28. xi. 8. Rom. xiv. 14. 1 Macc. i. 47, 62. Jos. Ant. xiii. 1, 1, κοινὸν βίον, & sæpe al. Fig. under the Gospel dispensation, *unholy, unconsecrated*, Heb. x. 29, τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος, i. e. 'unconsecrated,' and therefore having no atoning efficacy. So Just. Mart. Apol. ii. p. 98, οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα, (the bread and wine in the Eucharist.) Rev. xxi. 27, οὐ μὴ εἰσέλθῃ πᾶν κ. (in lat. edd. for vulg. κοινοῦν,) *unholy*; others, *polluted, profane*, as Jos. Ant. xii. 12, 3, κοινοὶ ἄνθρωποι, *profanum vulgus*.

Κοινῶ, f. ὦσω, (κοινός,) in Class. *to make common, to communicate*, with others, Thuc. i. 39. iii. 96. In N. T. in the Lev. sense, *to make common*, i. e. *to render unlawful or unclean, to defile*, ceremonially, with acc. Matt. xv. 11, τοῦτο κοινοῖ τὸν ἄνθρωπον. ver. 18, 20. Mk. vii. 15, 18, 20, 23. Heb. ix. 13. So *to regard as common, to call unclean*, Acts x. 15. xi. 9. Hence gener. *to profane, desecrate, pollute*, Acts xxi. 28, τὸν ἅγιον τόπον. absol. Rev. xxi. 27 in text, rec. This use is very rare out of N. T., yet Philo, I think, somewhere says, κακῶς ἔζων οἱ ἄνθρωποι καὶ ἀλλήλους ἐκοίνουν.

Κοινωνέω, f. ἥσω, (κοινωνός,) *to be partaker of or in any thing, with any person*, i. e. *to share in common*. I. of THINGS, foll. by gen. *to partake of* any thing, Heb. ii. 14, κεκοινωνήκε σαρκὸς

καὶ αἵματος, and Class.; by dat. *to partake in any thing*, Rom. xv. 27. 1 Tim. v. 22, μηδὲ κοινωνῶναι ἁμαρτίαις ἀλλοτρίαις. 1 Pet. iv. 13. 2 John 11; fig. Rom. xii. 13, ταῖς χρεαῖαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. by aiding them. Wisd. vi. 25, and lat. Class.—II. of PERSONS, *to partake with any one*, foll. by dat. and ἐν, Gal. vi. 6, κοινωνεῖτω ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς, *let him share with his teacher*, i. e. 'communicate to his teacher of his good things;' with eis and acc. Phil. iv. 15; with dat. of pers. and gen. Pol. ii. 42, 5. Æl. V. H. iii. 17.

Κοινωνία, as, ἡ, (κοινωνέω,) *prop.* *the act of partaking, sharing with others*. So Aristot. Eth. viii. 9, ἐν κοινωνίᾳ γὰρ φιλία. In N. T. 1) *participation, fellowship with, communion in*, Acts ii. 42. 1 Cor. i. 9. x. 16, οὐχὶ κοινωνία τοῦ αἵματος—κ. τοῦ σώματος τοῦ Χρ. 2 Cor. vi. 14, τίς κοινωνία φωτὶ πρὸς σκότος; 'what of community?' q. d. τί κοινόν; I would comp. Epich. ap. Stob. Sent. p. 501, 4, τίς γὰρ κατόπτρῳ καὶ τυφλῷ κοινωνία; Eur. Iph. T. 254. Arist. Theom. 137. 2 Cor. viii. 4, ἡ κ. τῆς διακονίας, 'part, share in transmitting this alms.' xiii. 13, ἡ κ. τοῦ ἁγίου Πνεύματος, 'the fellowship of the Holy Ghost,' meaning that *communication and indwelling* of the Holy Ghost, the Comforter, by which the blessings of God the Father and the Son, the grace of Christ, and the love of God, are bestowed on man. If it mean, as the recent foreign Commentators say, *participation*, it must, at any rate, denote a participation in the gifts of the Holy Ghost as *a person*, the two former being such. Gal. ii. 9, δεξιὰ κοινωνίας, *right hand of fellowship*, 'the pledge of communion,' &c. Eph. iii. 9, in text, rec. Phil. i. 5, ἡ κ. ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. 'your participation in the Gospel,' accession to it. ii. 1. iii. 10. Philem. 6. 1 John i. 3, 6, 7. Jos. and Class. 2) *communication, distribution*, gener. Hdian. i. 10, 3. In N. T. meton. for *contribution, collection* of money in behalf of poorer churches, Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16.

Κοινωνικός, ἡ, ὄν, adj. (κοινωνός,) *communicative*, i. e. *idoneus vel propensus ad societatem, social*, as Pol. ii. 41, 1, and a writer in Cic. ἄνθρωπος κ. φύσει. In N. T. *communicating*, i. e. *ready to give, liberal*, 1 Tim. vi. 18. Lucian Tim. 56, πρὸς ἄνδρα, οἷόν σε, ἀπλοϊκὸν καὶ τῶν ὄντων κοινωνικόν. M. Anton. vii. 52.

Κοινωνός, οὐ, ὁ, ἡ, (κοινός,) *a partaker, or a partner, companion*, absol. 2 Cor. viii. 23, κοινωνὸς ἐμὸς, Philem. 17. Hdian. ii. 8, 5. Foll. by gen. of the pers. of whom any one is the companion, *with*

whom he partakes in any thing, Matt. xxiii. 30. 1 Cor. x. 20. Heb. x. 33. Sept. and Class.; by dat. of pers. *to* or *with* whom one is partner, Lu. v. 10, *κοινωνοὶ τῷ Σίμωνι*: by gen. of thing partaken, 1 Cor. x. 18, *κοινωνοὶ τοῦ θυσιαστηρίου*, i. e. 'of the victims sacrificed,' 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4, and Class.

Κοίτη, ης, ἡ, (κεῖμαι,) *a lying down*, i. e. for rest or sleep, Hdot. i. 10, ὥρη τῆς κοίτης. Hence gener. & in N. T. 1) *place of repose, bed*, Lu. xi. 7, τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην. Hom. Od. xix. 341, et al. Class.; espec. the marriage-bed, and meton. for marriage itself, Heb. xiii. 4. Jos. Ant. ii. 4, 5, *κοίτην μίαιναι*. Plut. de Fluv. p. 18, μὴ θέλων μιάινειν τὴν κοίτην τοῦ γεννήσαντος. 2) *a lying with a woman, cohabitation*, whether lawful or unlawful, gener. the latter, Rom. xiii. 13, *περιπατήσωμεν μὴ κοίταις*, 'not in lewdness.' Sept. oft. and sometimes Class., but only the poets. Pind. Pyth. xi. 39. Eurip. Med. 154. Hippol. 154. Hence, from the Heb., meton. *semen*, as necessary for conception, Rom. ix. 10, ἐξ ἑνὸς κοίτην ἔχουσα, 'having conceived by one,' &c. So Sept. oft., and sometimes the fuller phrase, *κοίτη σπέρματος*.

Κοιτῶν, ὧνος, ὁ, (κοίτη,) lit. *a sleeping-place, a bed-chamber*, Acts xii. 20, ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, i. e. the king's chamber-attendant, chamberlain. Sept. and Class.

Κόκκινος, ης, ον, adj. (κόκκος, a small insect used by the ancients for dyeing purple,) *coccus-dyed, crimson*, Matt. xxvii. 28, *χλαμύδα κοκκίνην*, for which in Mk. xv. 17, *πορφύραν*. Heb. ix. 19. Rev. xvii. 3, 4. xviii. 12, 16. Sept. Ex. xxv. 4. xxviii. 5. Josh. ii. 18, 21. Plut. ed. R. vi. p. 546, 8.

Κόκκος, ου, ὁ, *a kernel, grain, seed*, Matt. xiii. 31, κ. σινάπεως. xvii. 20. John xii. 24, et al. Hdot. iv. 143.

Κολάζω, f. ἄσμαι, (κόλος, κολοβός,) prop. *to lop or prune*, as trees, *κολάζειν τὰ δένδρα*, Theophr. de Caus. Plant. v. 9, 11. fig. *to attempt, correct, moderate*, Ael. V. H. xi. 3. Xen. Œc. xx. 12. Hence in N. T. and oft. in Class., espec. Thuc. and the Traged., *to correct, punish*, with acc. Acts iv. 21, πῶς κολάσονται αὐτούς. 2 Pet. ii. 9. *κολαζόμενος τηρεῖν*, i. e. 'to reserve as subject to punishment.'

Κολακεία, ας, ἡ, (κόλαξ, flatterer,) *flattery, adulation*, 1 Th. ii. 5, and Class.

Κόλασις, εως, ἡ, (κολάζω,) prop. the act of *pruning*, e. gr. *κόλασις τῶν δένδρων*, Theophr. de Caus. Plant. ii. 4, 4. gener. in Class. *restriction, castigation*; in N. T. *punishment*, Matt. xxv. 46, εἰς κό-

λασιν αἰώνιον. 1 John iv. 18, and lat. Class.

Κολαφίζω, f. ἴσω, (κόλαφος, fr. *κολάπτω*,) *to strike with the fist, buffet*, with acc. Matt. xxvi. 67, *ἐκολάφισαν αὐτόν*. Mk. xiv. 65. Hence gener. *to maltreat*, 1 Cor. iv. 11. 2 Cor. xii. 7. 1 Pet. ii. 20.

Κολλάω, f. ἤσω, (κόλλα, glue,) prop. *to glue together, make cohere*. Diod. Sic. ii. 58, κ. τὶ διατμηθὲν, Lucian, Quom. Hist. Conscr. 51. espec. *to solder metals*; also *to fasten closely*, prop. Pind. Ol. v. 29. fig. Plato 776, A. *κολλᾶ πόθος πάντα ἤθη*. In N. T. mid. *κολλάομαι*, aor. 1. pass. *ἐκολλήθην*, with mid. signif. *to adhere, cleave to*, prop. of things, foll. by dat. Lu. x. 11, τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν. Rev. xviii. 5, in later edit. *ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι* (see my note). Sept. Job xxix. 10. Ps. cii. 5. Anthol. Gr. i. p. 231. Fig. of persons, *to join oneself unto*, with dat. of thing, e. g. τῷ ἄρματι, *to follow, accompany*, Acts viii. 29, and oft. in Sept. τῷ ἀγαθῷ, *to cleave to*, Rom. xii. 9. Sept. 2 Kings iii. 3, al. elsewhere by ἀκολουθεῖω: of pers. *to become a servant to any one*, Lu. xv. 15, *to follow, cleave to*, τῇ πόρνῃ, 1 Cor. vi. 16. Ecclus. xix. 2, *κολλώμενος πόρναις*, an appropriate term. So Nicharch. in Anthol. *ἐταῖρα κολλᾶται, κνίζει*. The Class. however rather use *προσκολλᾶσθαι*, wh. also occ. in Sept. Gen. ii. 24. 1 Esdr. iv. 20, al. So Livy, 'scortis *impliciti*.' τῷ Κυρίῳ, 1 Cor. vi. 17. Sept. 2 K. xviii. 6. *to follow the side or party of any one, to associate with*, Acts v. 13. ix. 26. x. 28. xvii. 34. Sept. and lat. Class.

Κολλούριον or **Κολλύριον**, ου, τό, (dimin. of κολλῦρα, a cake,) prop. *a small cake*. In N. T. *collyrium, eye-salve*, so called as resembling the dough of the *κολλῦρα*, Rev. iii. 18. Arr. Epict. iii. 21, 21. Luc. Alex. 21.

Κολλυβιστής, ου, ὁ, (κόλλυβος, a small coin, and the profit on change,) *a money-changer, broker*, equiv. to *κερματιστής*, Matt. xxi. 12. Mk. xi. 15. John ii. 15. Lysias Fragma. 34, ult.

Κολοβώω, f. ὥσω, (κολοβός, mutilated, fr. κόλος,) prop. *to mutilate, curtail*, Sept. and espec. by *cutting off a limb*. In N. T. fig. of time, *to cut off, shorten*, pass. Matt. xxiv. 22. Mk. xiii. 20, *κολοβωθήσονται αἱ ἡμέραι*. So Malela, p. 237, τοῦ αὐτοῦ μηνὸς τὰς ἡμέρας ἐκολόβωσαν.

Κόλπος, ου, ὁ, *the bosom*. I. prop. the front of the body between the arms; hence John xiii. 23, *ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ*, *reclining on Jesus' bosom*, i. e. sitting next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom. So Lat. *in sinu*

recumbo. Fig. *to be in or on the bosom of* any one, to be cherished by him; a *bosom-friend*. John i. 18, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, equiv. to ὁ μονογενὴς υἱός. So Lu. xvi. 22, εἰς τὸν κόλπον Ἀβραάμ, and ver. 23, Λάζαρον ἐν τοῖς κόλποις αὐτοῦ, i. e. 'in near and intimate communion with Abraham,' as one of his beloved children. So Jos. de Macc. § 13, [4 Macc. xiii. 16,] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου. Deut. xiii. 7. xxviii. 54, 56, al. Ecclus. ix. 1. Plut. Cato Min. 33, ult. Γαβίνιον, ἐκ τῶν Πομπηίου κόλπων ἀνθρώπων. Cic. ad Div. xiv. 4, 'tu vero sis in sinu semper et complexu meo.'—II. spec. *the bosom of* an oriental garment, which falls down over the girdle, and is often used as a sort of pocket for carrying small articles. Lu. vi. 38, δώσουσιν εἰς τὸν κόλπον ὑμῶν. So Sept. Is. lxxv. 6. Jer. xxxii. 18, and sometimes Class. e. gr. Hom. Od. xv. 468, τριῖ ἄλεια κατακρύψας ὑπὸ κόλπῳ Ἐκφερευ.—III. fig. put for a *bay, gulf, inlet* of the sea, Acts xxvii. 39. Jos. and Class. and hence our *gulf*.

Κολυμβάω, f. ἤσω, *to swim*, Acts xxvii. 43, and lat. Class.

Κολυμβήθρα, as, ἡ, (κολυμβάω,) prop. *a swimming-place*, hence *a pool, pond*, for any purpose whatever; e. gr. gener. John ix. 7, 11; a healing bath or pool, ver. 2. Sept. Jos. and lat. Class.

Κολωνία, as, ἡ, Lat. *colonia*, i. e. *a Roman colony*, Acts xvi. 12. On the connexion of colonies with the Roman republic, see Kuinoel in loc.

Κομάω, f. ἤσω, (κόμη,) *to wear the hair long*, 1 Cor. xi. 14, sq. and Class. as Hom. Hdot. Xen.

Κόμη, ης, ἡ, *hair, head of hair*, 1 Cor. xi. 15. Sept. and Class.

Κομίζω, f. ἴσω, Att. f. ἰῶ, (κομέω,) prop. and gener. *to take care of, provide for*; so of one fallen in battle, *to take up and bear away*, Hom. Il. xiii. 196: hence gener. *to take up, carry off*, as booty, Hom. Il. ii. 875, or a weapon in the body, xxii. 286. In N. T. gener. 1) act. *to bear, to bring*, trans. Lu. vii. 37, κομίσασα ἀλάβαστρον μύρου. Arr. Alex. M. vii. 22, 8. Xen. Cyr. iii. 3, 2. 2) mid. κομίζομαι, Att. f. κομιοῦμαι, *to take for oneself, to bear or bring to oneself*, i. e. *to acquire, obtain, receive*, trans. Matt. xxv. 27, ἐκομίσάμην ἂν τὸ ἐμόν. 2 Cor. v. 10. Col. iii. 25, κομιεῖται ὁ ἡδίκησε. Heb. x. 36, κ. τὴν ἐπαγγελίαν, et al. Apocr. & lat. Class. In the sense of *to receive again, recover*, trans. Heb. xi. 19. Sept. Gen. xxxviii. 20. 2 Macc. x. 1. Jos. Ant. xiii. 4, 1. Diod. Sic. xii. 80.

Κομψότερον, adv. (compar. of κόμψως, *bellè*, 'well,' Xen. Cyr. i. 3, 8,) *better*, in the phrase κομψότερον ἔχειν, *se melius habere, to be better*, John iv. 52. Arr. Epict. iii. 10, 13, κόμψως ἔχειν.

Κονιάω, f. ἄσω, (κονία, dust, slacked lime,) *to white-wash*, i. e. with lime, trans. Matt. xxiii. 27, τάφοις κεκονιαμένοις, *white-washed sepulchres*. See my note. Acts xxiii. 3, τοῖχε κεκονιαμένε, 'thou whited wall,' i. e. thou hypocrite, fair without and foul within. Sept. and lat. Class.

Κονιορτός, οὔ, ὁ, (κονία & ὄρνυμι,) *dust*, prop. as raised up, flying, Matt. x. 14. Lu. ix. 5. x. 11, et al. Sept. and Class.

Κοπάζω, f. ἄσω, (κόπος,) prop. 'to be beaten out, be weary,' equiv. to κοπιάω, hence gener. *to relax, remit, cease*, as oft. in Class. Sept. and Apocr.; in N. T. of the wind, *to lull*, intrans. Matt. xiv. 32. Mk. iv. 39. vi. 51. So Hdot. vii. 191, ἐκόπασεν ὁ ἄνεμος. Sept. in Gen. viii. 1, ἐκόπασεν τὸ ὕδωρ.

Κοπετός, οὔ, ὁ, (κόπτομαι,) *lamentation, wailing*, i. e. as accompanied with beating the breast, &c. Acts viii. 2. Sept. Gen. i. 10. Dion. Hal. Ant. xi. 31.

Κοπή, ης, ἡ, (κόπτω,) prop. *the act of cutting*, or its effect, *a cut or blow*; also *slaughter, carnage*, Heb. vii. 1, in allusion to Gen. xiv. 17. Sept. in Josh. x. 20. Judith xv. 7.

Κοπιάω, f. ἄσω, (κοπία = κόπος,) prop. in Class. *to labour unto weariness, to be weary*, intrans. I. prop. *to be weary from bodily labour*. John iv. 6, κ. ἐκ τῆς ὁδοπορίας. Jos. Ant. ii. 15, 3, κ. ὑπὸ τῆς ὁδοπορίας. Sept. in Is. xl. 31, δραμοῦνται καὶ οὐ κοπιᾶσονται. Deut. xxv. 18, et al. in Sept. Also by impl. *to faint or tire with labour*, both prop. as Rev. ii. 3, ἐβάστασας, καὶ οὐκ ἐκοπιάσας. Aristoph. Thesm. 795. Athen. p. 416, and fig. Matt. xi. 28, δεῦτε πρὸς με πάντες οἱ κοπιῶντες, i. e. 'are weary of the burden of sin,' (see Ps. xxxviii. 4. Heb. xii. 1,) and the yoke of the ceremonial law. See Gal. v. 1.—II. in N. T. *to weary oneself with labour, to labour, to toil*, absol. Lu. v. 5, κοπιᾶσαντες οὐδὲν ἐλάβομεν. Matt. vi. 28. Lu. xii. 27, τὰ κρίνα—οὐ κοπιᾷ οὐδὲ νήθει. Acts xx. 35. 1 Cor. iv. 12. Eph. iv. 28. 2 Tim. ii. 6. Fig. of spiritual labour (see Ps. cxxvii. 1) of *a teacher* who 'labours in the Gospel,' John iv. 38, ὁ οὐχ ὑμεῖς κεκοπιάκατε. Josh. xxiv. 13, ἔδωκεν ὑμῖν γῆν ἐφ' ἣν οὐκ ἐποκιάσατε. 1 Cor. xv. 10. xvi. 16. Foll. by ἐν, *to labour in, ἐν λόγῳ*, 1 Tim. v. 17. ἐν Κυρίῳ, i. e. 'in the work of the Lord,' Rom. xvi. 12. ἐν ὑμῖν, 'among you,' 1 Th. v. 12. by εἰς with acc. of pers. *upon* or *for* whom, εἰς ἡμᾶς, Rom. xvi. 6. εἰς ὑμᾶς, Gal. iv.

11. with εἰς final, as εἰς τοῦτο ὅτι, 1 Tim. iv. 10. εἰς ὁ, Col. i. 29. εἰς κενόν, in vain, Phil. ii. 16. Sept. Is. lxxv. 23. Jer. li. 53.

Κόπος, ου, ὁ, (κόπτω,) prop. a beating, Æschyl. Myrm. 119; also the being beaten out with labour, utter weariness, Xen. An. v. 8, 3. Hence in N. T. as gener. in Class. toil, labour, implying wearisome effort, gener. John iv. 38, ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε, i. e. the fruit of it; also of labour in preaching the Gospel, 1 Cor. iii. 8. xv. 58, ὁ κόπος ὑμῶν ἐν Κυρίῳ. 2 Cor. vi. 5. x. 15. xi. 23, 27. 1 Thess. i. 3, ὁ κόπος τῆς ἀγάπης, labour of love, i. e. work of beneficence, as in Heb. vi. 10. See my note. In the sense of trouble, vexation, in the phrase κόπους παρέχειν τινί, = to trouble, to vex any one, Matt. xxvi. 10. Mk. xiv. 6. Lu. xi. 7. xviii. 5. Gal. vi. 17, and later Greek writers. The earlier ones said πόνον παρέχειν, Hdot. i. 177, or πράγματα παρέχειν, Hdot. i. 155, 175.

Κοπρία, ας, ἡ, (κόπος, dung,) prop. a dunghill. In N. T. dung, Lu. xiv. 35. Sept. and lat. Class.

Κόπριον, ου, τό, (neut. of adj. κόπριος,) dung, manure, plur. κόπρια, Lu. xiii. 8, in lat. edit. 1 Macc. ii. 62. Anthol. Gr. iii. p. 85. Arr. Epict. ii. 4, 5.

Κόπτω, f. ψω, to beat or cut, by a blow, as oft. in Hom.; also to chop. In N. T. 1) prop. to lop trees, to cut off branches, Matt. xxi. 8. Mk. xi. 8. Sept. Num. xiii. 24. Judg. ix. 48. Xen. An. iv. 8, 2. 2) mid. κόπτομαι, to beat or cut oneself, i. e. the breast, &c. in loud wailing; hence to lament, wail, bewail, absol. Matt. xi. 17. Jos. Ant. vii. 1, 6, and Class.; with acc. Lu. viii. 52.

Κόραξ, ακος, ὁ, a raven, Lu. xii. 24. Sept. and Class.

Κοράσιον, ἰον, τό, (dimin. fr. κόρη,) girl, maiden, damsel, Matt. ix. 24, 25, et al. Sept.

Κορβάν, ὁ, indec. also κορβανās, ā, ὁ, Hebr. קורבן, corban, i. e. a gift, offering, oblation, to God, Lev. ii. 1, 4, 12, 13. In N. T. 1) prop. κορβάν, 'something devoted to God,' Mk. vii. 11, κορβάν, ὃ ἐστὶ δῶρον, κ.τ.λ. See Jos. Ant. iv. 4, 4. 2) κορβανās, said of money offered in the Temple, the sacred treasure, and by meton. the treasury, = γαζοφυλάκιον, Matt. xxvii. 6. See Jos. B. J. ii. 9, 4, τὸν ἱερόν Ξησαυρόν, καλεῖται δὲ κορβανās.

Κορέννυμι, (f. κορέσω, perf. pass. κέκορεσμαι, aor. 1. pass. ἐκορέσθην,) to satiate, satisfy, with food and drink, pass. or mid. to be satiated or full; foll. by gen. of thing, pass. Acts xxvii. 38, κορεσθέντες δὲ τροφῆς, and Class. Fig. absol. 1 Cor. iv. 8, and Hdian. i. 13, 10.

Κόρος, ου, ὁ, corus, Hebr. cor, the largest Hebrew dry measure, equal to the homer, i. e. to ten baths, or ephahs, and also to ten Attic μέδικοι, Jos. Ant. xv. 9, 2. Lu. xvi. 7, ἑκατὸν κόρους σίτου. Sept. 2 Chr. ii. 10. xxvii. 5. Ez. xlv. 13.

Κοσμέω, f. ἴσω, (κόσμος,) to order, i. e. to put in order, e. g. an army, to draw up, Hom. Il. xiv. 388, and oft.; to regulate, Hes. Opp. 308; to adorn, Hes. Opp. 72. Thuc. and Æschyl. In N. T. 1) to adjust, e. g. lamps, to trim, Matt. xxv. 7, ἐκόσμησαν τὰς λαμπάδας αὐ. 2) to decorate, adorn, e. g. τὸν οἶκον, as if for a new dweller, Matt. xii. 44. Lu. xi. 25, and so Class.; a bride, νύμφην, Rev. xxi. 2; gener. Lu. xi. 25. 1 Tim. ii. 9. Rev. xxi. 19. Sept. and Class. So Matt. xxiii. 29, κοσμεῖτε τὰ μνημεῖα, 'ye decorate the sepulchres,' &c. i. e. with garlands and flowers, or by adding columns or other ornaments. See my Rec. Syn. in loc. Fig. to honour, make honourable, or respected, Tit. ii. 10, τὴν διδασκαλίαν. 1 Pet. iii. 5, αἱ ἀγαίαι γυναῖκες—ἐκόσμου ἐαυτάς. Theogn. v. 941. Hdian. vi. 3, 5. Xen. Conv. viii. 38.

Κοσμικός, ἡ, ὄν, adj. (κόσμος, world,) worldly, terrestrial, opp. to ἐπουράνιος. Hebr. ix. 1, ἄγιον κοσμικόν comp. ver. 23, and see my note. Plut. vi. 455, κοσμικὴ διάταξις. As highly illustrative of the above passage of Heb. compare Joseph. Bell. iv. 5, 2, of the Jewish priests, οἱ δὲ πρὸ ὀλίγου τὴν ἱεράν ἐσθῆτα περιεκύβητο, καὶ τῆς κοσμικῆς τροφῆς κατάρχοντες—ἐρριμμένοι γυμνοὶ, βορὰ κυνῶν καὶ θηρίων, ἐβλέποντο. Fig. worldly, as conformed to this world, belonging to the men of this world, Tit. ii. 12, ἐπιθυμῖαι κοσμικαὶ, worldly lusts.

Κόσμιος, ου, ὁ, ἡ, adj. (κόσμος,) well-ordered; of things, decorous, modest, in a moral respect, 1 Tim. ii. 9, ἐν καταστολῇ κοσμίῳ. So Xen. Mem. iii. 11, 14, τοὺς δεομένους ὑπομνήσκουσιν ὡς κοσμιωτάτῃ ὁμιλίᾳ: and Hdot. Vit. Hom. 4, ἡ δὲ παρ' αὐτῷ ἐργάζετο, πολλὰ κοσμίῳ χωρμένη. The term is, however, prop. used of persons who are obedient to lawful authority, Xen. An. vi. 6, 17; but in 1 Tim. iii. 2, νηφάλιον, σώφρονα, κόσμιον, it means of well-ordered morals and habits, as very often in Plato, σεμνοπρεπῆ, as Theophyl. explains. And so Epict. Ench. § 62, κ. καὶ αἰδήμονες ἐν σωφροσύνῃ.

Κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατέω,) prop. lord of the world, Schol. in Aristoph. Nub. 397, Σ. ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγωνὸς κ. τ. λ. Orpheus, Hymn on the Sun, 11, on Pan, 11. In N. T. of Satan as the prince of this world, i. e. of worldly men,

plur. Eph. vi. 12, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels. Comp. John xii. 31. 2 Cor. iv. 4. Ignat. i. 1, διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν.

Κόσμος, ου, ὁ, *order*, implying orderly disposition, arrangement, Hom. Od. xiii. 77, κόσμῳ καθίζειν. Thuc. iii. 77; also gener. *regularity*, Thuc. vii. 40. And as orderly arrangement is in nothing more necessary than in dress, (so our word to *dress* comes from Ital. *drissare*, fr. Lat. *dirigere*, to put in order,) so κ. came to mean personal attire, espec. that of women, Hom. Il. xiv. 187; and then, from the adjunct, *decorative attire, decoration*, as in N. T. at 1 Pet. iii. 3. In N. T. it has two significations: 1) *decoration*, 1 Pet. iii. 3, οὐχ ὁ ἔξωθεν κόσμος. Sept. Ex. xxxiii. 4, 5, 6. Jer. iv. 30. Hdian. iii. 6, 19. Xen. Cyr. viii. 4, 24; and 2) from arrangement being implied, the *order* of the universe, **THE WORLD**, Lat. *mundus*, first so used by Pythagoras, and then adopted as a technical term of philosophy. In N. T. it is used 1. gener. for *the world*, the universe, the heavens and earth, &c. Matt. xiii. 35, ἀπὸ καταβολῆς κόσμου. xxiv. 21, et al. and Class. Meton. for the *inhabitants* of the universe, 1 Cor. iv. 9, θεάτρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. Fig. and symbol, as in Engl. *a world* of any thing, for *a congeries*. Ja. iii. 6, ἡ γλῶσσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, *a world of iniquity*.—II. by synecd. *the EARTH*, this lower *world* as the abode of man. 1) prop. Mk. xvi. 15, πορευθέντες εἰς τὸν κόσμον ἅπαντα. So ἔρχεσθαι εἰς τὸν κόσμον, 'to come or be sent into the world,' to be born, John i. 9; or 'to go forth into the world,' to appear before men, John iii. 19. vi. 14, et al.: hyperbolically, Matt. iv. 8, πάσας τὰς βασιλείας τοῦ κόσμου. Rom. i. 8. Comp. Lucian de Astrol. 12. 2) meton. *the world* for its *inhabitants, mankind*. Matt. v. 14, ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. xiii. 38. John i. 29. iii. 16, οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον, et al. So hyperb. *the world* for *the multitude, every body*, Fr. *tout le monde*. John vii. 4, φανερώσω σῶν τὸν κόσμῳ, opp. to ἐν κρυπτῷ. xii. 19. xiv. 22. xviii. 20. 2 Cor. i. 12. 2 Pet. ii. 5, κόσμος ἀσεβῶν. Put also for *the heathen world*, equiv. to τὰ ἔθνη, Rom. x. 12, 15.—III. with οὗτος, in the Jewish mode of speaking, *the present world*, or *order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transientness, worthlessness, and evil both physical and moral, the seat of cares, temptations, &c.; and thus nearly equiv. to ὁ αἰὼν οὗτος, 1) gener. with οὗτος,

John xii. 25, ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. to εἰς ζωὴν αἰώνιον. xviii. 36, bis, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κ. τ. λ. 1 Cor. v. 10; without οὗτος, 1 John ii. 15, 17; spec. the wealth and enjoyments of this world, this world's goods, Matt. xvi. 26, τί γὰρ ὠφελεῖται ἄνθρωπος, ἐάν τὸν κόσμον ὅλον κερδήσῃ; Mk. viii. 36. Gal. vi. 14. Ja. iv. 4, et al. 2) meton. for *the MEN of this world, worldlings*, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John xii. 31, ἡ κρίσις τοῦ κ. τούτου. 1 Cor. i. 20, σοφία τοῦ κ. τούτου. iii. 19. As subject to Satan, John xii. 31, ὁ ἄρχων τοῦ κ. τούτου. xiv. 30. xvi. 11. Without οὗτος, John vii. 7, οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. xiv. 17, et al. sæpiss.

Κοῦμι, Syro-Chald. imperat. fem. *arise*, Mk. v. 41.

Κουστωδία, as, ἡ, Lat. *custodia*; in N. T. meton., abstr. for concr. *watch, guard*, of soldiers, Matt. xxvii. 65.

Κουφίζω, f. ἴσω, (κουφός, light,) to *lighten*, as a ship by discharging its cargo, Acts xxvii. 38, ἐκούφισεν τὸ πλοῖον. Thuc. vi. 34; or preparing for battle, Thuc. vi. 34. So Jon. i. 5, (a passage probably then had in view by St. Luke,) ἐκβολὴν ἐποίησαντο τῶν σκευῶν, τοῦ κουφισθῆναι ἀπ' αὐτῶν. Pol. i. 39, 4, κ. τὰς ναῦς.

Κόφινος, ου, ὁ, *cophinus, a wicker-basket*, meaning the Jewish travelling-baskets to carry provisions, Matt. xiv. 20, δώδεκα κόφινους πλήρεις, where see my note. Ps. lxxxix. 6. Judg. vi. 19. Aristoph. Av. 1310. Xen. Mem. iii. 8, 6.

Κράββατος, ου, ὁ, Lat. *grabbatus*, a small portable couch, with only a skin or rug spread over; or a kind of stretcher used for travelling or conveying sick persons, called by the Class. σκίμπους, or σκιμπόδιον, Mk. ii. 4, 9. vi. 55. John v. 8. Acts v. 15, al. Arr. Epict. iii. 22. Used only by very late writers.

Κράζω, (f. κεκράζομαι, aor. 1. ἔκραξα, perf. 1. ἐκέραγα with signif. of pres.) a word supposed to be formed from the sound, and imitating the hoarse cry of the raven, rook, &c. (see Aristoph. Nub. 258, 388,) and akin to κρώζω and κλάζω, hence gener. and in N. T. to *cry out, vociferate*, intrans. 1) as said of *inarticulate* cries, clamour, exclamation, e. g. from fear, ἀπὸ τοῦ φόβου, Matt. xiv. 26; from pain, Matt. xxvii. 50. Mk. xv. 39; abhorrence, Acts vii. 57. Of demoniacs, Mk. i. 26. v. 5. Lu. ix. 39. Sept. So, in joy, Lu. xix. 40, οἱ λίθοι κεκράζονται, a proverbial expression, to express that a thing can by no means be concealed, of which see examples in my note. Josh. vi. 16,

and Class. 2) of any *articulate outcry*, to *exclaim*, *call aloud*; in Class. almost always absol. but in N. T. foll. by the words uttered, Mk. x. 48, ὁ δὲ πολλῶν μᾶλλον ἔκραζεν· Ὡς Δαυὶδ κ. τ. λ. xv. 13, 14, al. Foll. by a tense or part. of λέγω, &c. e. g. ἔκραξε λέγων, Matt. xiv. 30. Mk. iii. 11. John i. 15, and oft. κράζας ἔλεγε, Mark ix. 24; of *urgent prayer*, or *entreaty*, &c. Rom. viii. 15, ἐν ᾧ κράζομεν Ἀββᾶ ὁ Πατήρ. Gal. iv. 6; metaph. Ja. v. 4, ὁ μισθὸς τῶν ἐργατῶν — κράζει, scil. πρὸς Κύριον, for vengeance. So Aristoph. Nub. 982, κέκραγε πρὸς τοὺς οἰκέτας: and so Sept. in Is. xix. 20, κεκράζονται πρὸς Κύριον. Ps. xxviii. 1, πρὸς σε ἐκέκραξα, ὁ Θεός μου. 2 Sam. xix. 28. Jer. xi. 11.

Κραιπάλη, ης, ἡ, (so Lat. *crapula*, from κρά, *caput*, and πάλλω, *vibro*, the disorder being so called from its chief symptom,) prop. *seizure of the head*, and hence *intemperance* by gluttony or *intoxication*, and its consequences, *giddiness*, *headache*, &c. Lu. xxi. 34, ἐν κραιπάλῃ καὶ μέθῃ, i. e. 'in constant revelry, carousing.' Aristoph. Ach. 277. Hdian. i. 17, 7, al. in Class.

Κραῖνιον, ου, τό, (dimin. of κραῖνον,) *a skull*, Matt. xxvii. 33. Mk. xv. 22, al. Sept. and lat. Class.

Κράσπεδον, ου, τό, (kindr. with κροσσός,) prop. *the edge, margin, skirt*, extremity of any thing, e. g. of a mountain, Xen. Hist. iv. 6, 8; of a garment, Theocr. ii. 53. In N. T. *fringe, tassel*, Matt. ix. 20, et al. Sept. Num. xv. 38.

Κραταιός, ἂ, ὄν, adj. (κράτος,) *strong, mighty*, e. g. ἡ κ. χεὶρ τοῦ Θεοῦ, 1 Pet. v. 6. So 1 Esdr. viii. 47, τὴν κ. χεῖρα τοῦ Κυρίου ἡμῶν, and sometimes in Sept. and Class. espec. the poets, as Hom. Pind. and the Tragedians.

Κραταιόω, f. ὥσω, (κραταιός,) *to make strong, strengthen*, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατύνω, act. in Sept. 1 Sam. xxiii. 16. 2 K. xv. 19. In N. T. only in pass. *to be strong, to grow strong*, Lu. i. 80. ii. 40, ἐκραταιοῦτο πνεύματι. Eph. iii. 16, δυνάμει κραταιωθῆναι. Also pass. in mid. sense, lit. 'to string up one's nerves,' for any laborious undertaking, 1 Cor. xvi. 13, ἀνδρίζεσθε, κραταιοῦσθε, as Ps. xxxi. 24, ἀνδρίζεσθε, καὶ κραταιοῦσθω ἡ καρδία ὑμῶν. 1 Sam. iv. 9, κραταιοῦσθε καὶ γίνεσθε εἰς ἀνδράς.

Κρατέω, f. ἥσω, (κράτος,) in Class. *to be strong, mighty, powerful*, either absol. as often in Homer, or with gen. of pers. *to have power, rule over*; or with gen. of thing, *to get the better of*, hold the mastery

over. In N. T. either with gen. of thing, or acc. of pers. or thing. I. foll. by gen. of thing, *to have power over, to be or become master of*, i. e. *to gain, to attain to*. In Class. gener. prop. as Demosth. κρατεῖν τῶν χρημάτων, or τῶν πραγμάτων. Thuc. iii. 47, κρατεῖν τῶν ὅπλων: but in N. T. only fig. as in Acts xxvii. 13, τῆς προθέσεως. The same phrase occurs in Diod. Sic. xvi. 20. Galen cited by Wet.; and κατακρατεῖν τ. πρ. Pol. v. 38, 9; & κρατεῖν τοῦ ἐγχειρήματος, Dion. Hal. p. 906, l. Heb. iv. 14, κρατῶμεν τῆς ὁμολογίας, 'let us attain to the full benefit of our profession in him,' equiv. to vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος. Sept. Prov. xiv. 18, οἱ πανούργοι κρατήσουσιν αἰσθήσεως. Hence gener. κρατεῖν τῆς χειρὸς τινος, *to take the hand of any one*, Matt. ix. 25. Mk. i. 31. v. 41. Lu. viii. 54, and so oft. in Sept. but not in Class.—II. foll. by acc. of pers. or thing. 1) *to have power over, to be or become master of*. Hence gener. *to get into one's power, to lay hold of, seize, take*, e. g. a person, Matt. xiv. 3, ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτόν, Mk. iii. 21, and oft.; also Palæph. ii. 7, 9. xxxii. 2. Ach. Tat. p. 309, ἐπεχειρεῖ με κρατεῖν. So of an animal, Matt. xii. 11, and Sept. Apoc. Class. Hence gener. κρατεῖν τινα τῆς χειρὸς, *to take any one by the hand*, in order to raise him, Mk. ix. 27. Also *to hold in one's hands or arms, to embrace*, Matt. xxviii. 9, ἐκράτησαν αὐτοῦ τοὺς πόδας, 'they embraced his feet.' 2) *to have in one's power, be master of*, i. e. *to hold, hold fast*, e. g. things, Rev. ii. 1, ὁ κρατῶν τοὺς ἐπτά ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ. Comp. i. 16, where ἔχω. Comp. Athen. p. 290, ῥόπαλον ἐκράτει: and Achill. Tat. βιβλίον κρατῶν. Rev. vii. 1, κ. τοὺς τέσσα. ἀνέμους. Pass. Lu. xxiv. 16, οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, *to hold in subjection*, pass. Acts ii. 24, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ, scil. θανάτου. Aristoph. Av. 419. Xen. An. v. 6, 7. So *to hold one fast*, i. e. *to hold fast to him, cleave to him*, whether in person, Acts iii. 11, κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith, Col. ii. 19, τὴν κεφαλὴν, i. e. Christ. Metaph. spoken of sins, *to hold fast, retain, not remit*, John xx. 23. Also *to keep to oneself*, e. g. τὸν λόγον, Mk. ix. 10. So the Class. writers have κρατεῖν τι πρὸς ἑαυτόν: and Test. xii. Patr. p. 683, ἐν ψυχῇ σου μὴ κρατήσας δόλον. Others explain, 'held fast in mind;' and so Athen. ap. Steph. Thess. in v. κρατεῖν οἶμαι τῆς λέξεως, *memoria tenere*. Comp. Æsch. Choëph. 78. Gener. *to hold fast in mind, observe*, Mk. vii. 3, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. ver.

4, 8. 2 Thess. ii. 15. Rev. ii. 13, sqq. iii. 11. Test. xii. Patr. p. 665, κρατεῖν τὸ θέλημα τοῦ Θεοῦ.

Κράτιστος, η, ον, (prop. superl. of poetic κρατὺς, (κράτος,) used also as superl. of ἀγαθός,) *most excellent, most noble*, used in addressing persons of rank or authority, Lu. i. 3, κράτιστε Θεόφιλε. Acts xxiii. 26, et al. Jos. and Class.

Κράτος, εος οὖς, τὸ, *strength*, prop. physical, Hom. Il. xvi. 524. xxiv. 293; but oft. in Class., and also in N. T., said of *moral strength, might, power, &c.* I. gener. Acts xix. 20, κατὰ κράτος, *mightily, vehemently*, and so Class. oft. Eph. i. 19, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, i. e. 'of his mighty power.' (Comp. Ἰσχύς.) Eph. vi. 10. Col. i. 11. Sept. Is. xl. 26, ἀπὸ πολλῆς δόξης, καὶ ἐν κράτει ἰσχύος αὐτοῦ. Meton. *might, collect. for mighty deeds*, in the phrase ποιεῖν κράτος, *to exert strength*, perform mighty deeds, Lu. i. 51, ἐποίησε κράτος ἐν βραχίονι, &c. And so Ps. cxix. 16, ποιεῖν δύναμιν.—II. *power*, i. e. dominion, implying dignity, or the authority attached thereto, and often occurring in doxologies, as 1 Tim. vi. 16, ᾧ τιμὴ καὶ κράτος αἰώνιον. 1 Pet. iv. 11. v. 11. Rev. i. 6. Heb. ii. 14, τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, 'the Lord of death.' And so in Class., as Hdot. iii. 36, τὸ Περσέων κράτος ἔχοντα. Hom. Od. i. 359, τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ, et al. Hdot. vii. 187. ix. 42.

Κραυγάζω, f. ἄσω, (κραυγή,) *to cry out, vociferate*, intrans. equiv. to κράζω, Matt. xii. 19, οὐκ ἐρίσει, οὐδὲ κραυγάσει. xv. 22. John xi. 43. Sept. and later Class.

Κραυγὴ, ἥς, ἡ, (κράζω,) *cry, outcry*, e. gr. to intimate something to be done, Matt. xxv. 6. Rev. xiv. 18, and Class. as Xen. An. ii. 2, 17. Thuc. vii. 44; of tumult, *clamour*, Acts xxiii. 9. Eph. iv. 31. Pol. ii. 70, 6; of sorrow, *wailing*, Rev. xxi. 4. Sept. and Class.; of supplication, Heb. v. 7, and Sept. often.

Κρέας, ατος αος, τὸ, (plur. τὰ κρέατα, contr. κρέα,) *meat, flesh*, Rom. xiv. 21. 1 Cor. viii. 13. Sept. and Class.

Κρεῖσσων, or ττων, ονος, ὁ, ἡ, (prop. κραισσω,) compar. of poetic κρατὺς, used also as comparat. of ἀγαθός, *better*. The word properly signifies *stronger*, as often in Homer and Hdot.; but generally by impl. *better*, whether intrinsically or extrinsically, and differing in sense, as applied to persons, or to things, chiefly qualities. In the former case it denotes what is better in *dignity* or *quality*; in the latter, what is better in *value*. In N. T. it signi-

fies, I. better, in *value*, more useful or profitable, and therefore preferable; though found only in the neut. τὸ κρεῖσσον, 1 Cor. vii. 9. xi. 17. xii. 31. Phil. i. 23, et al. So also Sept. and Class.; as Xen. Econ. xx. 9; also κρατεῖ for κρεῖσσόν ἐστι, Eurip. Hipp. 248.—II. better in *quality*, as said both of things, *more excellent*, and of persons, *superior*, Heb. i. 4, τοσοῦτω κρεῖττων γενόμενος; and vi. 9. vii. 7, 19, 22. ix. 23. x. 34. xi. 16, 35. 1 Pet. iii. 17, and Class.; as Hom. Il. iii. 71, ὁπότερος δὲ κ. νικῆση, κρεῖσσων τε γένηται. In the passage of Heb. vii. 7, τοσοῦτω κ. the sense is, 'higher in *dignity*,' as in Chrys. de Sacerd. iii. 6, ἐπὶ τὸ κρεῖττον ἐκοσμήθη, 'was invested with higher dignity.'

Κρεμάννυμι, f. κρεμάσω, aor. 1. pass. ἐκρεμάσθην, *to hang, suspend*, trans. mid. κρέμαμαι. after the form ἵσταμαι, *to hang, to be suspended*, intrans. 1) act. with acc. impl. and foll. by ἐπὶ with gen. Acts v. 30, & x. 39, κρεμάσαντες (αὐτὸν) ἐπὶ ξύλου. Gen. xl. 19, 22. Pass. foll. by εἰς, Matt. xviii. 6; absol. Lu. xxiii. 39, and Class. 2) mid. Acts xxviii. 4, κρεμáμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, *hanging from his hand*. So with ἐκ, Xen. Mem. iii. 10, 13. Foll. by ἐπὶ ξύλου, Gal. iii. 13. Fig. with ἐν, Matt. xxii. 40, ἐν ταύταις—κρέμανται. So fig. with ἐκ, Philo t. ii. p. 420, ὧν αἱ τοῦ ἔθνους ἐλπίδες ἐκρέμαντο. Mid. oft. in Sept. and Class.

Κρημνὸς, οὔ, ὁ, (κρεμάννυμι,) *a precipice*, prop. an overhanging cliff, Matt. viii. 32. Mk. v. 13. Lu. viii. 33. Sept. and Class.

Κριθὴ, ἥς, ἡ, *barley*, Rev. vi. 6. Sept. and Class.

Κρίθινος, η, ον, (κριθή,) *of barley*, as ἄρτοι κρίθινος, *barley-loaves*, John vi. 9, 13. Sept. 2 K. iv. 42, ἄρτοι κρ. Xen. An. iv. 5, 26, ἄρτοι κρ. Artemid. i. 69, ἄρτοι κρ.

Κρίμα, ατος, τὸ, (κρίνω,) *judgment*, i. e. I. the ACT OF JUDGING, giving judgment, equiv. to κρίσις. In N. T. only in reference to future reward or punishment, John ix. 39, εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, *for judgment am I come into this world*, i. e. in order that the righteous may be approved and the wicked condemned. Comp. 1 Pet. iv. 17. So, of the judgment of the last day, Acts xxiv. 25. Heb. vi. 2. Meton. for the *power* of judgment, Rev. xx. 4.—II. the JUDGMENT given, *decision, award, sentence*. 1) gener. Matt. vii. 2, ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε. Rom. v. 16. Plur. Rom. xi. 33, τὰ κρίματα αὐτοῦ, *the judgments of God*, 'his decrees.' Sept. and Class. as Æsch. Suppl. 392. 2) oftener,

sentence, i. e. of punishment, condemnation, implying also the *punishment* itself as a certain consequence, Matt. xxiii. 14, διὰ τοῦτο λήψεσθε περισσώτερον κρίμα. Mk. xii. 40, et sæpe al. Sept. Deut. xxi. 22. Jer. iv. 12. Ecclus. xxi. 5, not in Class.—III. from the Hebrew, *lawsuit*, CAUSE, something to be judged, e. gr. κρίματα ἔχειν, to have lawsuits, to go to law, 1 Cor. vi. 7. So Sept. Job xxiii. 4. xxxi. 13. Pol. xxiv. 1, 12.

Κρίνον, ου, τὸ, a lily, Matt. vi. 28. Lu. xii. 27. Sept. and Class.

Κρίνω, f. ἰνῶ, aor. 1. ἔκρινα, perf. κέκρικα, aor. 1. pass. ἐκρίθην, = Lat. *cerno*, by transpos. of the vowel, prop. to separate, put asunder, espec. (which was probably the primary application of the word) grain from the chaff, in the act of winnowing. So Hom. Il. v. 499—501, 'Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας, Ἄνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ Κρίνη, ἐπειγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας. Also, to sift the flower from the bran, rejecting the latter, in allusion to which Aristot. de Probl. has κρίνει τὴν περίττωσιν, 'sifts off the superfluity.' The word was, however, used not of things only, but also of persons, as Hom. Il. ii. 362, κρίν' ἄνδρας κατὰ φύλα. Also metaph. (like *sift* in English) in the sense to sift out, discriminate between truth and falsehood, or good and evil, (Xen. Mem. iii. 1, 9. iv. 8, 11,) also, to distinguish the good from the bad. Thence, from the adjunct, it came to signify select, choose out the good, Hdot. vi. 129. Xen. An. i. 9, 20. Mem. iv. 4, 16. Æsch. Eum. 465. Hom. often. Hence gener. and in N. T. it signifies to judge, (i. e. to form or give an opinion or decision, after separating truth from falsehood, and sifting all the particulars of a case,) and that in various exceptions, as *cerno*, *discerno*, *seccerno*, *excerno*, *decerno*, *dijudico*, *cognosco*, *existimo*. In N. T. I. to judge in one's own mind as to what is right, proper, expedient, i. e. to deem, decide, determine, foll. by infin. Acts xv. 19, διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κ. τ. λ. 'my decision is,' &c. iii. 13, κρίναντος ἐκείνου ἀπολύειν. xx. 16. 1 Cor. ii. 2. v. 3. Tit. iii. 12; by τοῦ with infin. Acts xxvii. 1, ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κ. τ. λ. 3 Macc. i. 6. Jos. Ant. vii. 1, 5. Xen. An. iii. 1, 7. By acc. & infin. Acts xxi. 25, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, and Class.; with infin. εἶναι impl. Acts xiii. 46, καὶ οὐκ ἄξιους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, 've deem yourselves unworthy of eternal life.' xvi. 15. xxvi. 8, and Class. Rom. xiv. 5, bis, ὅς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν, 'one man

deemeth one day to be above another; another judgeth every day' i. e. to be alike, as we must supply from the force of the antith. Comp. Diod. Sic. xii. 13, τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης. Foll. by acc. of thing, to determine on, and by impl. to decree, Rev. xvi. 5, ὅτι ταῦτα ἔκρινας. Acts xvi. 4, τὰ δόγματα τὰ κεκριμένα. Pol. iii. 6, 7. Foll. by acc. τοῦτο as introducing the infin. with art. τὸ, Rom. xiv. 13, ἀλλὰ τοῦτο κρίνατε μάλλον, τὸ μὴ τιθεῖναι, &c. 1 Cor. vii. 37, τοῦτο κέκρικεν, τοῦ τηρεῖν κ. τ. λ. So, τοῦτο ὅτι, 2 Cor. ii. 1. v. 14.—II. to judge, i. e. to form and express a judgment or opinion, favourable or unfavourable, but gener. the latter, as to any person or thing; foll. by acc. of pers. John viii. 15, ἐγὼ οὐ κρίνω οὐδένα. Rom. ii. 1, 3. iii. 7, al.; of thing, 1 Cor. x. 15. Xen. Vect. v. 11; absol. Matt. vii. 1, 2. Lu. vi. 37, et al.; foll. by interrog. with εἰ, Acts iv. 19; gener. 1 Cor. xi. 13. So, with an adjunct of manner, e. gr. κρίνειν κρίσιν, John vii. 24. τὸ δίκαιον, Lu. xii. 57. ὁρθῶς, vii. 43. κατ' ὅψιν, John vii. 24. κατὰ τὴν σάρκα, viii. 15. By impl. to condemn, foll. by acc. Rom. ii. 27, κρίνει σε. xiv. 22. Ja. iv. 11, 12. Sept. Job x. 2.—III. to judge, in a judicial sense, viz. 1) to sit in judgment on any person, to try him, John xvi. 31, κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Acts xxiii. 3. xxiv. 6. 1 Cor. v. 12, and Class. Pass. κρίνομαι, to be judged, be tried, be on trial, Acts xxv. 10, οὐ με δεῖ κρίνεσθαι. Rom. iii. 4. Sept. Ps. li. 6; foll. by περί τινος, for any thing, Acts xxiii. 6. xxiv. 21. ἐπὶ τινι, for, xxvi. 6. ἐπὶ τινος, before any one, xxv. 9, 20, and so Class. Said in reference to the Gospel dispensation, to the judgment of the great day, e. gr. of God as judging the world through Christ, John v. 22. viii. 50. Acts xvii. 31, κρίνειν τὴν οἰκουμένην. Rom. iii. 6, πῶς κρίνει ὁ Θεὸς τὸν κόσμον; ii. 16, τὰ κρυπτὰ, et al. Of Jesus, as the Messiah and Judge, John v. 30. xvi. 11. 2 Tim. iv. 1, 'I. Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. iv. 5. Rev. xix. 11. Fig. of the apostles, Matt. xix. 28. Lu. xxii. 30. 1 Cor. vi. 2, 3. ἐν ὑμῖν κρίνεται ὁ κόσμος, 1 Cor. vi. 2, and so in Class. 2) in the sense of to pass judgment upon, condemn, with acc. John vii. 51, μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. Lu. xix. 22. Acts xiii. 27, and Class. As implying also punishment, 1 Cor. xi. 31, 32. 1 Pet. iv. 6. So of the condemnation of the wicked, and including the idea of punishment as a certain consequence, = to punish, to take vengeance on, e. gr. of God as judge, Acts vii. 7, καὶ τὸ ἔθνος—κρινῶ ἐγώ. Rom. ii. 12. Heb. xiii. 4, et al. Of Jesus, John iii. 17, οὐ—ἵνα κρίνῃ τὸν

κόσμον, et al. 3) Once, from the Heb., = to vindicate, *avenge*, Heb. x. 30, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will avenge his people*, i. e. by punishing their enemies, and so Sept. in Gen. xxx. 6, et al.—IV. mid. κρίνομαι, prop. to let oneself be judged, i. e. to have a lawsuit, to go to law, foll. by dat. with any one, Matt. v. 40; foll. by μετὰ τινος, with, 1 Cor. vi. 6; by ἐπὶ τινος, before any one, vi. 1, 6. Sept. and Class.

Κρίσις, εως, ἡ, (κρίνω,) prop. *separation*, and fig. *discrimination*, espec. as shown in judgment or decision, and choice. In N. T. *judgment*, i. e. I. gener. *opinion* formed and expressed, John vii. 24, τὴν δικαίαν κρίσιν κρίνατε. viii. 16. Jos. c. Ap. i. 24, οἱ ὑγιαίνοντες τῇ κρίσει. Pol. xvii. 14, 10. Xen. Mem. iii. 5, 10.—II. *judgment* in a judicial sense, i. e. 1) *the act of judging*, in reference to the final judgment, e. gr. ἡμέρα κρίσεως, *day of judgment*, Matt. x. 15. xi. 22. ἡ ὥρα τῆς κρίσεως, Rev. xiv. 7. κρίσις μεγάλης ἡμέρας, Jude 6, and simply κρίσις for κρίσις μεγ. ἡμ. Matt. xii. 41, 42, et al. So John xii. 31, νῦν κρ. ἐστὶ τοῦ κόσμου τούτου, 'now is this world judged.' John v. 27. Jude 15, κρίσιν ποιεῖν = κρίνειν: meton. for the power of judgment, John v. 22. Sept. and Class. 2) *the judgment given, or sentence pronounced*, gener. John v. 30. 2 Pet. ii. 11, βλάσφημον κρίσιν. Jude 9, κρίσις βλασφημίας, and Class. Spec. *sentence of punishment, condemnation*, Acts viii. 33. Sept. and Class.; usually implying also *punishment*, as a certain consequence, e. gr. from God, δίκαιαι αἱ κρίσεις σου, Rev. xvi. 7. xix. 2. Sept. Jer. i. 16. Of Christ, as Judge of the world, condemning the wicked, *judgment, condemnation*, e. gr. Matt. xxiii. 33, ἡ κρίσις τῆς γενέσεως. Mk. iii. 29. John v. 29, ἀνάστασις κρίσεως. 3) meton. *court of justice, tribunal*, said of the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim, Matt. v. 21, 22, ἐνοχος ἔσται τῇ κρ.—III. from the Heb. *right, justice, equity*, Matt. xxiii. 23. Lu. xi. 42, παύεισθε τὴν κρίσιν. Sept. Gen. xviii. 25. Dent. xxxii. 4. Jer. xxii. 15. Also for *law, statutes*, i. e. the divine law, as developed in the Gospel, Matt. xii. 18, 20.

Κριτήριον, ου, τό, (κριτής,) prop. any instrument by which one judges of any thing, as a square, plummet, or touchstone; also fig. *the organ or faculty of judgment*, (comp. αἰσθητήριον, the organ of sensation, the *sensorium*;) also, a *critterion* or *rule of judging*, Arr. Epict. i. 11, 9, sq.; *judgment-seat, tribunal*, Sept. καθήμενοι ἐπὶ κριτηρίου, Judg. v. 10. In N. T. fig. *court of justice, tribunal*, Ja. ii.

6, ἔλκουσιν ὑμᾶς εἰς κριτήρια. 1 Cor. vi. 2, 4, where, however, it may mean *causes*. Susann. 49. Pol. ix. 33, 12. xvi. 27, 2. Sibyll. Or. i.

Κριτής, ου, ὁ, (κρίνω,) *a judge*, i. e. 'one who decides,' or gives an opinion in respect to any person or thing. 1) *gener.* Ja. ii. 4, κριταὶ διαλογισμῶν πον. *judges*, (see in Διαλογισμός 1) Matt. xii. 27; in an unfavourable sense, Ja. iv. 11. Sept. 1 Sam. xxiv. 16. Wisd. xv. 7. Pol. ix. 33, 12. Xen. Conv. v. 1, 9, 10. 2) *spec.* in a judicial sense, one who sits to dispense justice, Matt. v. 25, & oft. Of Christ the final Judge, Acts x. 42, et al.; of God, κριτὴ Θεοῦ πάντων, Heb. xii. 23. Sept. and Class. 3) from the Heb. *a leader, ruler, chief*; said of the Hebrew judges from Joshua to Samuel, Acts xiii. 20.

Κριτικός, ῃ, ὄν, adj. (κριτής,) *skilled in judging, quick to discern and judge of* any thing, with gen. Heb. iv. 12, κριτικός ἐνθυμήσεων, i. e. διακρίνων λογισμούς.

Κρούω, f. σω, to knock at a door for entrance, with τὴν θύραν, Lu. xiii. 25. Acts xii. 13. absol. Lu. xi. 9, et al. Sept. Judith xiv. 14, κ. τὴν θύραν. Xen. Conv. i. 11. The more Attic phrase was κόπτειν τὴν θύραν.

Κρύπτη, ης, ἡ, (prop. fem. of κρυπτός,) *a crypt or vault*, or rather a dark hole or corner, in which things are stowed away, Lu. xi. 33, εἰς κρύπτην τίθεισιν in some edd. In text. rec. εἰς κρυπτήν, as if by Hebraism for neut. εἰς κρυπτόν.

Κρυπτός, ῃ, ὄν, adj. (κρύπτω,) prop. *hidden, concealed*, as Hom. Il. xiv. 168, κληίδι κρυπτή, i. e. as Eustath. explains, κρυπτομένη τοῖς ἔξωθεν, namely *unseen*, as opposed to φανερός. So Hdian. v. 6, 7, κ. καὶ ἀόρατον. Xen. Mag. Eq. § 12, κ. φυλακάς. Hence also, *secret*, as Matt. x. 26, οὐδὲν ἐστὶ—κρυπτόν, ὃ οὐ γνωσθήσεται. ἐν τῷ κρυπτῷ, *in secret*, 'where we cannot be seen of others,' Matt. vi. 4, 6. ἐν κρυπτῷ, *in secret*, 'privately,' John vii. 4, 10. 1 Cor. iv. 5, τὰ κρυπτὰ τοῦ σκότους, *the secret works of darkness*. Sept. Jer. xlix. 9. Lucian iii. 673, κ. πόνοσ. Fig. τὰ κρυπτὰ τινος, *the secrets of one's heart, secret thoughts*, Rom. ii. 16. Ecclus. i. 30. iv. 18. 1 Cor. xiv. 25. 1 Pet. iii. 4, ὁ κρυπτός τῆς καρδίας ἀνθρώπου, i. e. 'the internal man,' *the mind and heart*. Rom. ii. 29, ὁ ἐν τῷ κρυπτῷ (scil. τῆς καρδίας) Ἰουδαῖος, 'a Jew at heart.'

Κρύπτω, f. ψω, to hide, conceal, pass. or mid., aor. 2. pass. Matt. v. 14. Lu. xix. 42, and with mid. signification, to hide oneself, Matt. v. 14. xiii. 35. John viii. 59. xii. 36. 1 Tim. v. 25. Heb. xi. 23. In Rev. ii. 17, the spiritual manna is called

κεκρυμμένον, as being laid up in heaven for the righteous. 2 Tim. iv. 8. Ps. xxxi. 19, 'great is thy goodness,' ἡς ἔκρυψας τοῖς φοβ. σε. And so the Latin *recondo* means both to *hide* and to *store up*, as Horat. *vinum reconditum*. Foll. by ἔντινι, Matt. xiii. 44, Ψησαυρῶ κεκρυμμένῳ ἐν τῷ ἀγρῷ. Fig. Col. iii. 3, ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ, where the sense is, 'your felicity (salvation) is laid up, is wholly at the disposal of God, in or through Christ.' Comp. 2 Cor. v. 19, Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ. Comp. Heb. vii. 25; foll. by ἀπό τινος, to *hide from*, John xii. 36, Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, *hid himself from them*. Lu. xviii. 34. xix. 42. Rev. vi. 16, and so Hom. Od. xxiii. 110, and oft. in Sept. with the ἀπό τινος underst. John viii. 59, Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, i. e. *Jesus hid himself and* [afterwards] *went out of the temple*; and so oft., espec. in this tense, in Sept., and κρύπτεσθαι in Xen. Cyr. iv. 5, 5. Perf. part. κεκρυμμένος, *hidden*, as adv. *secretly*, John xix. 38. Sept.

Κρύσταλλίζω, f. ἴσω, (κρύσταλλος,) to be as crystal, pellucid. Rev. xxi. 11.

Κρύσταλλος, ου, ὁ, (κρύος & κρυσταίνω, to freeze,) crystal, prop. 'any thing congealed' and pellucid, e. gr. ice, Hom. Il. xxii. 152. Thuc. iii. 23. Hdor. ii. 22. In N. T. rock-crystal, a sort of precious stone, on which see Pliny, Rev. iv. 6. xxii. 1. Diod. Sic. ii. 52, init.

Κρυφῆ, adv. (κρύπτω,) *secretly*, not openly, Eph. v. 12. Sept. and Class.

Κτάομαι, f. κτήσμαι, depon. mid. to get for oneself, acquire, procure, by purchase or otherwise, perf. κέκτημαι as pres. to possess; with acc. Matt. x. 9. Lu. xviii. 12, πάντα ὅσα κτῶμαι. In 1 Th. iv. 4, τὸ ἑαυτοῦ σκεῦος κτᾶσθαι, the sense, however disputed, is simply 'to have in possession, hold, use, his body,' for the purpose of sanctification. Nor is this sense harsh; since possession implies use. And, indeed, there is an allusion to the body as a precious utensil, to be used, not abused, 1 Cor. vii. 31. With an adjunct of price in gen. Acts xxii. 28; διὰ and gen. viii. 20; ἐκ and gen. i. 18, οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ.τ.λ. i. e. 'was the occasion of its being purchased'; foll. by ἐν with dat. fig. Lu. xxi. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, 'through your patience purchase your lives,' procure your safety; comp. Matt. x. 22, & xxiv. 13. Sept. and Class.

Κτήμα, ατος, τὸ, (κέκτημαι,) prop. a possession, property, 'any thing acquired

and possessed;' but espec. an estate; and, in plur., the bona immobilia, lands and houses, as distinguished from the bona mobilia, furniture and other personal property, ὑπάρξεις, Matt. xix. 22, and Mk. x. 22, ἦν γὰρ ἔχων κτήματα πολλά. Acts ii. 45, τὰ κτήματα καὶ τὰς ὑπάροξεις. Acts v. 1, κτήμα, with which comp. χωρίον at ver. 3. Sept. and Class.

Κτήνος, εος ους, τὸ, (contr. fr. κτέανος, and that from κτάομαι,) prop. = κτήμα, a possession, a property; but only in plur. So Æschyl. Ag. 127, & Gen. xxvi. 14. It is, however, espec. used of flocks and herds of every kind, in Homer, Hdor. and Xen. In N. T. and the prose writers gener., of objects of purchase or possession, e. gr. a beast, domestic animal, 1 Cor. xv. 39, as opposed to men; and that whether for riding or burden, &c. Lu. x. 34. Acts xxiii. 24. Sept. and Class.

Κτήτωρ, ορος, ὁ, (κτάομαι,) possessor, owner, Acts iv. 34, κτήτορες χωρίων, 'owners of farms,' i. e. landed property. A rare word, but occurring in Diod. Sic. x. p. 102, οἱ πλειστοὶ τῶν κτητόρων. Angl. landlords.

Κτίζω, f. ἴσω, fr. κτίω, of which the primary sense was domo, whence κτίλος, tame, as said of persons, and tamed, as said of ground reduced from wildness to cultivation; see Virg. Æn. ix. 608. Hence κτιζω came to mean, to bring land into cultivation, to plant or settle a country, to found a city: whence, to found, in the sense to originate, give birth to, condo: and as condo in Latin meant prim. to put together, arrange what is out of order, so κτιζω came to mean to create, as said of the universe reduced from chaos to a state such as to entitle it to be designated κόσμος, arrangement. Such, at least, was the idea entertained of the work of creation by the heathen philosophers; who, it would seem, originated the term κτιζω as well as κόσμος, whence it was borrowed by the writers of the Sept. and Apoc., and from them adopted by the N. T. writers; though they used it in the Christian acceptance, 'to produce out of nothing, to bring into being out of non-entity.' So Mk. xiii. 19, ἡς ἐκτισεν ὁ Θεός. Rom. i. 25. 1 Cor. xi. 9. Eph. iii. 9, et al. Fig. of a moral creation, by regeneration or spiritual renovation, Tit. iii. 5. Eph. ii. 10, κτισθέντες ἐν Χ. Ἰ. ἐπὶ ἔργοις ἀγαθοῖς, and iv. 24, κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι. So Sept. Ps. li. 10, καρδὴν καθαρὰν κτίσον ἐν ἐμοί. Thus spiritual renovation and regeneration are convertible terms.

Κτίσις, εως, ἡ, (κτιζω,) in Class. a founding of cities, or constructing any thing. In N. T. creation, i. e. I. the act

of creating, Rom. i. 20, ἀπὸ κτίσεως κόσμου. Psalt. Salom. viii. 7.—II. gener. for κτίσμα, *created thing*, whatever exists in rerum naturā, and collect. *created things*, Rom. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. viii. 39. Wisd. ii. 6. Ecclus. xlix. 16. Collect. 1) *creation in general, the universe, world*, e. gr. ἀπ' ἀρχῆς κτίσεως, Mk. x. 6. xiii. 19. 2 Pet. iii. 4. Col. i. 15, πρωτοτόκος πάσης κτίσεως. Rev. iii. 14. Wisd. v. 17. xvi. 24. Used *spec. of the visible creation*, Heb. ix. 11, οὐ ταύτης τῆς κτίσεως, 'not of this creation,' but of heavenly fabric, (see viii. 2,) namely, the visible creation of *this world*, composed of 'the things which are seen,' as opp. to the next, 'the things which are not seen.' Judith ix. 12. xvi. 14. 2) by meton. for *man, mankind*, all intelligent creatures, Mk. xvi. 15, κηρύξατε τὸ εὐαγγ. πάσῃ τῇ κτίσει. Col. i. 23. Heb. iv. 13. So Rom. viii. 19—22, *creation for human creatures, all mankind*. 2 Cor. v. 17, and Gal. vi. 15, καινὴ κτίσις, *a new creature* in a moral sense, equiv. to καινὸς ἄνθρωπος in Eph. iv. 24.—III. by impl. *ordinance, institution*, by a use formed on that of *creo, to appoint*, 1 Pet. ii. 13, ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει.

Κτίσμα, ατος, τὸ, (κτίζω,) *any created thing, a creature*, 1 Tim. iv. 4. Rev. v. 13. viii. 9. Wisd. ix. 2. xiii. 5. Metaph. Ja. i. 18, ἀπαρχή τις τῶν αὐτοῦ κτισμάτων, equiv. to καινὴ κτίσις, see Κτίσις, ii. 2.

Κτιστής, ου, ὁ, (κτίζω,) in Class. *a founder of a city, or the framer or inventor of any thing*. In N. T. *the Creator*, spoken of God, 1 Pet. iv. 19. Ecclus. xxiv. 8. 2 Macc. i. 24.

Κυβεία, ας, ἡ, (κύβος, cube, die,) prop. and in Class. *a playing at dice*; in N. T. fig. *gaming, gambling*, with allusion to its deceptiveness and trickery or legerdemain, Eph. iv. 14, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, 'by the trickery of men;' and so κυβεύειν in Arr. Epict. ii. 19, 28.

Κυβέρνησις, εως, ἡ, (κυβερνάω,) prop. in Class. & Sept. *a governing, direction*; in N. T. 1 Cor. xii. 28, put abstr. for *governor, director*, i. e. in the primitive churches. See my note.

Κυβερνήτης, ου, ὁ, (κυβερνάω, Lat. gubernare, to steer a ship,) *a steersman, pilot*, so called by the ancients because he had the sole direction of the ship, Acts xxvii. 11, where see my note, Rev. xviii. 17. Sept. and Class.

Κυκλόθεν, adv. (κύκλος,) *from around, round about*, Rev. iv. 3, 8. v. 11. Sept. and lat. Class.

Κύκλος, ου, ὁ, *a circle*, in N. T. only in dat. κύκλω as adv. *around*, Mk. iii. 34,

περιβλεψάμενος κύκλω. vi. 6, 36. Lu. ix. 12. Rom. xv. 19. Sept. and Class. Foll. by gen. Rev. iv. 6, κύκλω τοῦ θρόνου. v. 11. vii. 11. Sept. and Class.

Κυκλώω, f. ὠσω, (κύκλος,) *to encircle, to surround*, trans. John x. 24. Acts xiv. 20, and Class. Of besiegers, Lu. xxi. 20, κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. xi. 30. Rev. xx. 9. Sept. and Class.

Κυλίω, f. ἴσω, (another, and indeed the primitive, form for κυλίνδω,) *to roll, to move any heavy body, by volutation, as a stone, or log of wood*, trans. In N. T. mid. *to roll oneself*, intrans. Mk. ix. 20, ἐκυλίετο ἀφρίζων, 'rolled himself about,' and foamed, even from agony. So in Thuc. ii. 52, 3, ἐν ταῖς ὁδοῖς ἐκυλινδοῦντο ἡμιθυῆτες.

Κύλισμα, ατος, τὸ, (κυλίω,) prop. 'something rolled,' as a wheel, Symm. Ez. x. 13. In N. T. *wallowing-place*, = κυλίστρα, which occ. in Xen. Eq. v. 3. 2 Pet. ii. 22, ὧς—εἰς κύλισμα βορβόρου. A proverbial expression, also alluded to in Arr. Epict. iv. 11, 29, ἀπελθε καὶ χοίρῳ διαλέγου ἵν' ἐν βορβόρῳ μὴ κυλήται. Diod. Sic. t. i. 256, ἰχνεύμονας κυλιόμενους ἐν τῷ πηλῷ.

Κυλλός, ἡ, ὄν, adj. (kindr. with κοῖλος, & κόλος,) prop. *bent, crooked*, e. gr. of the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, ἀνάπηρος, (so Hesych. explains it, κάμπυλος, club-foot,) and hence gener. and in N. T. *crippled, lame*, espec. in the hands, Matt. xv. 30, (where see my note,) 31. xviii. 8. Mk. ix. 43. Anthol. Gr. iii. p. 31. Aristoph. Av. 1379. Hippocr. sæpe.

Κῦμα, ατος, τὸ, (κύω,) *a wave, billow*, Matt. viii. 24. Mk. iv. 37, al. Sept. and Class.

Κύμβαλον, ου, τὸ, (κύμβος, bason,) *a cymbal*, 1 Cor. xiii. 1. Sept. and Class.

Κύμινον, ου, τὸ, *cumin, the cuminum sativum* of modern botany, an umbelliferous plant, with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds, and used by the ancients as a condiment, Matt. xxiii. 23. Sept. and lat. Class.

Κυνάριον, ου, τὸ, (dimin. of κύων,) *a little dog*, a term of contempt, as our *cur* for *curial*, (see Johns. Dict.) Matt. xv. 26, 27. Mk. vii. 27, 28, and Class.

Κύπτω, f. ψω, *to stoop, bend oneself down*, intrans. Mk. i. 7; absol. as Hom. Il. iv. 468, and oft. in Sept. John viii. 6, 8; foll. by κάτω, as in Aristoph. Vesp. 279. Theophr. Eth. Ch. 24.

Κυρία, ας, ἡ, (fem. of κύριος,) prop.

the mistress of a family, as in Sept., but often used as an honorary title of address to a female, as *lady* in English, 2 John 1, ἐκλεκτῇ κυρία, and 5, ἐρωτῶ σε, κυρία. Comp. in Κύριος I. 3. Epict. Ench. 40, αἱ γυναῖκες κυρίαι καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτῶν: gener. Sept. Gen. xvi. 4. 2 K. v. 3. Xen. H. G. iii. 1, 12.

Κυριακός, ἡ, ὄν, adj. (κύριος,) in Class. 'pertaining to a master;' but in N. T. and the Fathers, 'relating to the Lord,' i. e. the Lord Jesus Christ, as κυριακὸν δεῖπνον, the Lord's supper, 1 Cor. xi. 20. ἡ κυρ. ἡμέρα, 'the Lord's day,' Rev. i. 10.

Κυριεύω, f. εὔσω, (κύριος,) in Class. to be lord over any person, or master of any thing, as its proprietor, to have dominion over, foll. by gen. In N. T. used 1) prop. of persons, Lu. xxii. 25, οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. xiv. 9. 2 Cor. i. 24. Part. ὁ κυριεύων, a potentate, 1 Tim. vi. 15, Κύριος τῶν κυριούντων, Lord of lords. 2) fig. of things, to have power over, Rom. vi. 9, 14, ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει. vii. 1, ὁ νόμος κυριεύει τοῦ ἀνθρώπου. And so *Law* is said to be κύριος πάντων, and πάντων βασιλεύς. Of this figurative use of κυριεύειν no example has been adduced: nor have I been able to find any except the following, Eccclus. xxxvii. 18, τέσσαρα μέρη ἀνατέλλει, ἀγαθὸν καὶ κακὸν, ζωὴ καὶ θάνατος: καὶ (and yet) κυριεύουσα ἐνδελεχῶς αὐτῶν γλῶσσά ἐστιν, 'holds the mastery over them, by awarding one or the other.' Now there ἀνατέλλει has the sense *arises*, i. e. occurs, γίνεται, as *exorior* in Terent. Hec. iv. 4, 11, 'A Myrrhena hæc sunt mea uxore *exorta* omnia.' And such is the real meaning (though with an elegant allusion, as at Lu. i. 78, to the dawning of day) in Ps. xcvi. 11, Sept. φῶς ἀνέτειλε τῷ δικαίῳ, 'light (i. e. joy, as in Esth. viii. 17) arises, is produced to the righteous.'

Κύριος, ου, ὁ, (κύρος, power, authority,) prim. an adj., signifying, as used of persons, 'having power or authority' (κύρος ἔχων) to do, or not to do, any action; foll. by gen. of thing, or infin. with or without the article. Of things (as laws, ordinances, awards, &c.) *having force, valid*, &c. And so it is often used in the earlier writers; but espec. in the later ones, as a *subst.* And so it is invariably used in N. T. where it has two acceptations, I. as said of *private persons* invested with authority, as having *property* in any thing or person; 1) in the sense *owner, proprietor*, whether of *things*, as Matt. xx. 8, ὁ κύριος τοῦ ἀμπελῶνος, and xxi. 40. Gal. iv. 1. (with which compare Xen. Eph. p. 68, 13, ὁ κύριος τοῦ τόπου, the landlord,) Sept. Exod. xxi. 28, et sqq. ὁ κύ-

ριος τοῦ ταύρου, (as we say, a horse's master,) Xen. Cyr. iii. 3, 44. Pol. iii. 98, 10; or *persons*, as slaves or servants, Matt. x. 24. xxiv. 45, sqq., any one's lord or master, Sept. and Class. Also, as holding *authority* over any persons, whether as master of a family, Mk. xiii. 35, ὁ κ. τῆς οἰκίας, or *husband*, 1 Pet. iii. 6, where Sarah is described as κύριον αὐτὸν καλοῦσα, with reference to Gen. xviii. 12, ὁ δὲ κύριός μου πρεσβ. A use of the word very rare in the Class., but found in Aristoph. Eq. 969, Σμικίθη καὶ ὁ κύριος, i. e. 'S. and her husband.' Plut. vi. 32, 13. And so *dominus* is used in Latin, as Virg. Æn. iv. 213. Fig. Matt. xii. 8. Mk. ii. 28, κ. τοῦ σαββάτου, 'master over it,' by having authority as to its observance or non-observance. And so Matt. ix. 38, ὁ κύριος τοῦ Φερισμοῦ. 2) of a *supreme lord, sovereign*, e. gr. the Roman emperor, Acts xxv. 26. Philo Leg. ad Cai. ii. p. 587, 42. Arr. Epict. iv. 1, 12. Plut. vi. p. 673, 13. Of the heathen gods, 1 Cor. viii. 5, ὥσπερ εἰς θεοὶ πολλοὶ καὶ κύριοι πολλοὶ, meaning prob. gods superior and inferior. Pind. Isth. v. 67, Ζεὺς ὁ πάντων κύριος. 3) as an honorary title of address, especially to superiors, as in Engl. *Sir*, Fr. *Sieur* or *Monsieur*, Germ. *Herr*, e. gr. from a servant to his master, Matt. xiii. 27. Lu. xiii. 8; a son to his father, Matt. xxi. 30; to a teacher, master, Matt. viii. 25. Lu. ix. 54; to a person of dignity or authority, Mk. vii. 28. John iv. 11; to the Roman procurator, Matt. xxvii. 63; also in the respectful intercourse of common life, John xii. 21. xx. 15. Acts xvi. 30. Sept. and lat. Class.—II. said of GOD and CHRIST. I. of God as the *Supreme Lord* and *Sovereign* of the universe; with the art. ὁ Κύριος, Matt. i. 22. v. 33. Mk. v. 13. Lu. i. 6, al. *sæpe*; without the art. Mk. xiii. 20. Lu. i. 58, al. *sæpe*, & Sept. oft. with and sometimes without the art. With adjuncts, without the art. e. gr. Κύριος ὁ Θεός σου, Matt. iv. 7. xxii. 37. Lu. i. 16, al. K. σαβαῶθ, Rom. ix. 29. Ja. v. 4. Sept. 1 Sam. xv. 2. Is. i. 9. K. παντοκράτωρ, 2 Cor. vi. 18, and K. ὁ Θεὸς ὁ παντοκράτωρ, Rev. iv. 8. xi. 17, al. Sept. 2 Sam. vii. 8. Nah. ii. 14. K. τῶν κυριούντων, Lord of lords, 1 Tim. vi. 15. K. οὐρανοῦ καὶ γῆς, Acts xvii. 24; and so, applied also to God as the *Father* of our Lord Jesus Christ, Matt. xi. 25, Πάτερ, Κύριε τοῦ οὐρανοῦ κ. τ. λ. Lu. x. 21. Comp. Sept. Κύριος ὁ Θεὸς τοῦ οὐρανοῦ, 2 Chr. xxxvi. 23.—II. of the Lord Jesus Christ, 1) in reference to his abode on earth as a *master* and *teacher*, where it is equiv. to *ραββί*, and *ἐπιστάτης*, comp. Matt. xvii. 4 with Mk. ix. 5, and Lu. ix. 33; comp. also John xiii. 13, 14. So chiefly in the evangelists before

the resurrection of Christ, and with the art. ὁ Κύριος, *THE Lord* emphat. Matt. xxi. 3, ὁ Κ. αὐτῶν χρεῖαν ἔχει. Lu. vii. 13. John iv. 1, & oft. With adjuncts, e. gr. ὁ Κύριος καὶ ὁ διδάσκαλος, John xiii. 13, 14. ὁ Κύριος Ἰησοῦς, Lu. xxiv. 3. Acts i. 21. iv. 33, al. 2) as *the supreme Lord* of the gospel dispensation, *Head* over all things to the church, Eph. i. 22, *Lord* of all, ὁ γὰρ αὐτός Κ. πάντων, Rom. x. 12, comp. ix. 5. 1 Cor. xv. 25, sq. Heb. ii. 8. viii. 1. Rev. xvii. 14. With the art. ὁ Κ. Mk. xvi. 19. Acts viii. 25, & oft. So, with gen. of pers., ὁ Κ. μου, &c. Matt. xxii. 44. Eph. vi. 9. Heb. vii. 14. Rev. xi. 8; without the art. Lu. i. 76. 2 Cor. iii. 17, al. With adjuncts, e. gr. with art. ὁ Κύριος Ἰησοῦς, or Ἰησοῦς ὁ Κ. Rom. iv. 24. 1 Cor. v. 5. xi. 23. ὁ Κ. ἡμῶν Ἰησοῦς, Heb. xiii. 20. ὁ Κ. ἡμῶν Χριστός, once Rom. xvi. 18. ὁ Κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ Κύρ. Acts xvi. 31. Rom. xiii. 14, al. ὁ Κ. ἡμῶν Ἰ. Χρ. 1 Cor. i. 2, 10. Gal. vi. 18, al. sæpe. Ἰ. Χρ. ὁ Κ. ἡμῶν, Eph. iii. 11. 1 Tim. i. 2. 2 Pet. i. 2. So, without the art., e. gr. Κύριος Ἰησοῦς, Rom. x. 9. 1 Cor. xii. 3. Phil. ii. 19, al. Χριστός Κ., i. e. the Messiah, Lu. ii. 11. Κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. Κύριος, Rom. i. 7. 2 Cor. i. 2. iv. 5. Κύριος ἡμῶν Ἰ. Χρ. Gal. i. 3. We have yet to consider the frequent phrase sometimes difficult of interpretation, ἐν Κυρίῳ, which varies in sense according to the force ascribed to the ἐν, (1) as denoting *proximity* or *contact*, and joined with ὦν, either expr. or impl. (2) as denoting *means* or *manner*, and standing alone. In the *first* case, ὁ ἐν Κυρίῳ scil. ὦν, denotes 'one united to the Lord by the mystical union which subsists between Christ and his Church,' the union, by faith, of Christians with Christ, represented in John xv. 2, 4, 7, as that of the branches of a vine with the trunk. See in 'Εν, I. III. 1. Accordingly, by ὁ ἐν Κυρίῳ is meant *a Christian*, Rom. xvi. 8, 11, τοὺς ὄντας ἐν Κυρίῳ, & 13. Philem. 16. In the *second* case, ἐν will mean either *through*, *by*, as denoting the means by which the action is done, through a certain aid or influence, e. gr. 1 Cor. xv. 38. 2 Cor. ii. 12. Gal. v. 10. Eph. ii. 21. Col. iv. 17; or, in virtue of an authority, Eph. iv. 17. 1 Thess. iv. 1; also, after verbs of trusting, Phil. ii. 19, or glorying, 1 Cor. i. 31, also of rejoicing, (where ἐν denotes source or origin, Phil. iii. 1. iv. 4, 10. 1 Thess. v. 16. Comp. Ps. xxxiii. 1); and perhaps of salutation, as Rom. xvi. 22. 1 Cor. xvi. 19, ἀσπάζ. ὑμᾶς ἐν Κυρίῳ, where it denotes *manner*, q. d. 'a holy and Christian salutation,' as in 1 Cor. vii. 39, μόνον ἐν Κυρίῳ. Also, 'in deference to the authority, injunction of the Lord,' and

by impl. 'as becomes those who are in the Lord,' Eph. vi. 1. Ph. ii. 29. Col. iii. 18, ὡς ἀνῆκεν ἐν Κυρίῳ. In some other passages ἐν Κυρίῳ means 'in the work of the Lord,' i. e. the Gospel, as Rom. xvi. 12. 1 Cor. iv. 17. ix. 2. Eph. vi. 21. Phil. iv. 1.

Κυριότης, τητος, ἡ, (κύριος,) prob. in abstr. *lordship*, *dominion*, as Theodor. iv. 1255, κυριότητα μίαν, of the Holy and undivided Trinity. In N. T. abstr. for concr. *lords*, *princes*, rulers, Eph. i. 21. 2 Pet. ii. 10. Jude 8. In plur. Col. i. 16, joined with θρόνοι, as denoting supreme potentates, like the Roman emperor, or king of Persia; while by ἀρχαὶ καὶ ἐξουσίαι are denoted the subordinate ones; such as the Roman proconsuls, ruling over provinces.

Κυρώω, f. ὥσω, lit. 'to make strong,' & fig. 'to give authority' (κύρος) to any act, 'establish as valid,' *confirm*, 1) *gener.* as in Plato, cited by Budæus, where he says that astronomy, rhetoric, and other exact sciences, *confirm* all things by reason; 2) *spec.* of what is confirmed and decreed by public authority, as Thuc. iv. 125. viii. 69, and often in Hdot., Æsch., and Polyb., as also Sept. and Joseph. And so in 2 Cor. ii. 8, we have κυρῶσαι εἰς αὐτὸν ἀγάπην, where the full sense is 'to so publicly confirm (i. e. by some public and solemn act) your love to him, that he may be assured of it.' See my note there.

Κύων, κυνός, ὁ, ἡ, *a dog*, 1) *prop.* Luke xvi. 21. 2 Pet. ii. 22. Sept. & Class. 2) *fig.* a person who resembles the dog in disposition, 'an impudent, shameless, greedy person,' Phil. iii. 2, where it is spoken of Judaizing teachers, comp. Is. lvi. 11. (Hom. Il. vi. 344, 356. Od. xxii. 35.) Matt. vii. 6, μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, lit. *give not consecrated meat to dogs*, i. e. gener. 'proffer not good and holy things to those who will spurn and pervert them.' Also in plur. for *catamites*, Rev. xxii. 15. So Sept. Deut. xxiii. 19.

Κῶλον, ου, τὸ, *prop.* and in Class. *a limb*, *member*, whether of the human body, (Eurip. Phœniss. 1192 or 1201. Apollodor. Bibl. iii. 5,) or of an animal, Diod. Sic. iii. 23. In N. T. plur. τὰ κῶλα for *carcass*, *corpse*, (as in Engl. *bones*.) Heb. iii. 17. So Sept. Lev. xxvi. 30. Num. xiv. 29, 32. Is. lxvi. 24.

Κωλύω, f. ὦσω, (κόλος, *a stump*, and kindr. with κολάζω, κολούω,) *prop.* 'to cut off,' and hence gener. *to hinder*, *prevent*, *restrain*, *prop.* with acc. of pers. and gen. of thing, Acts xxvii. 43, ἐκώλυεν αὐτοὺς τοῦ βουλήματος. So Sept. and Class. Foll. by acc. of pers. and infin. Acts viii. 36, τί κωλύει με βαπ-

τισθῆναι; xvi. 6. So Plato, Theæt. p. 143, τὶ κωλύει ἡμᾶς διελθεῖν, al. sæpe; with acc. *impl.* Matt. xix. 14. Lu. xxiii. 2. 1 Tim. iv. 3; with *inf.* *impl.* Lu. ix. 49, et al.; absol. ix. 50, and Class. in all the constr. Foll. by acc. of thing, 1 Cor. xiv. 39, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. ii. 16; with τοῦ and *inf.* Acts x. 47, and Class. Hdian. iii. 1, 13. Xen. Mem. iv. 5, 4, 5. By Hebr. with acc. of thing and ἀπό with gen. of pers. Lu. vi. 29, ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. So Sept. Gen. xxiii. 6.

Κώμη, ης, ἡ, a village or country-town, as opp. to a walled town or city. See Thuc. i. 5. iv. 42. 1) prop. e. gr. τὰς πόλεις πάσας καὶ τὰς κώμας, Matt. ix. 35. Lu. viii. 1. ἀγροὶ καὶ κώμαι, Mk. vi. 36. κώμαι ἢ πόλεις ἢ ἀγροὶ, Mk. vi. 56. ἡ κώμη, αἱ κώμαι, simply, Matt. xxi. 2, & oft. Meton. villages for the inhabitants of villages, Acts viii. 25. Sept. and Class. Mk. viii. 27, αἱ κώμαι Καισαρείας, the villages of Caesarea, i. e. lying around and dependent upon it. 2) apparently of a large town or small city, κωμόπολις, without walls, or disembattled, e. gr. Bethsaida, prob. of Galilee, Mk. viii. 23, 26, bis. Comp. ver. 22, and John i. 45. Sept. Josh. x. 37. xv. 9. Hdian. iii. 6, 19, of Byzantium.

Κωμόπολις, εως, ἡ, (κώμη, πόλις,) lit. a village-city, i. e. a large village or country-town like a city, but without walls, Mk. i. 38. Strabo, Ptolemy, J. Malela, Isidore.

Κῶμος, ου, ὁ, a feasting, revel, Lat. *comissatio*, a carousing after supper, Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3. 2 Macc. vi. 6. Eur. Cycl. 531. Diod. Sic. xvii. 72. Æl. V. H. xiii. 1. Xen. Cyr. vii. 5, 25.

Κώνωψ, ωπος, ὁ, ἡ, a gnat, *culex*, found in acid wine and vinegar, Matt. xxiii. 24. Hdot. and Aristot.

Κωφός, ἡ, ὁ, adj. fr. κέκοφα, 2 perf. κόπτω, to beat, pound, and also to chop off any limb, Hom. Il. xiii. 203, and Od. xxii. 477, or knock off the edge or point of a weapon, so as to make it blunt. So Hom. Il. xi. 390, κωφὸν βέλος. Thus the word signifies prop. *blunted*, and fig. (as in our words *obtuse*, *dull*, *dolt*,) *stupid*, as in Soph. Aj. 911. Pind. Pyth. ix. 151. But the term was generally applied to persons who are deprived of one of the organs of sense, by being deaf, dumb, or blind. The last-mentioned use is, indeed, rare, but it is found in Hippocrates. The other two are frequent, but the former is the primary sense; and the same term might well serve for both, since those born deaf are necessarily dumb; though the Latin and English languages are provided with sepa-

rate terms for each. And it is remarkable that in all the words denoting deprivation of sense, in Greek and Latin, and Hebrew, there is the same common idea of *cutting off* or *closing up*. So our word *dumb* comes from the A.-S. *daman*, to stop up, to darn up, lit. stunned in the hearing, as the German *stumm*, from *stumpf*, blunt. So also our word *blind*, fr. A.-S. *blinnan*, to stop up, means 'one whose sense of sight is blinned' or stopt up, as the Latin *mutus* from Gr. μῦω, to stop up. Thus Strabo says, τυφλὸς ποταμός for a river stopped up at its mouth by bogs; and other writers have τυφλὸς τοῖχος for a wall which shuts up access. The other terms, indeed, might change places, as equally fitted to express deprivation of sense. Sophocles was aware of this when he made Œdipus say to Tiresias, (Œd. Tyr. 371,) τυφλὸς τὰ τ' ὤτα τὸν τε νοῦν, τὰ τ' ὀμματ' εἶ. And so Beaumont and Fletcher: 'You that have stopt souls, that never knew things gentle,' as Æschyl. Ag. 462, φρενῶν κεκομμένος. Milton, P. L. vii. 541, 'senses obtuse.' In N. T. of the senses and faculties. 1) *blunted* as to the tongue or speech, i. e. *dumb*, Matt. ix. 32, 33, ἐλάλησεν ὁ κωφός. xii. 22. xv. 30, 31. Lu. i. 22. xi. 14, δαιμόνιον κωφόν, comp. in Ἄλαλος. Sept. and Class. 2) *blunted*, *dull*, as to hearing, deaf, Matt. xi. 5, καὶ κωφοὶ ἀκούσιν. Mk. vii. 32, 37. ix. 25, πνεῦμα κωφόν. Lu. vii. 22. Sept. and Class.

Λ.

Λαγχάνω, (fr. obsol. λάχω or λάγω, to lay, lay down,) f. λήξομαι, aor. 2. ἔλαχον, prim. and prop. with κλήρους understood, to lay down, cast lots, Isocr. Areop. 8. Diod. Sic. iv. 63, ἔλαχον καὶ, &c.; also to cast lots upon any thing, but gener. to obtain by lot, foll. either by acc. or by gen. of thing. In N. T. both constructions occur, the 1st in Lu. i. 9, ἔλαχε τοῦ θυμιάσαι, with allusion to the different portions being assigned by lot; the 2d, in Acts i. 17, ἔλαχε τὸν κλῆρον τῆς διακ. ταύτης. In 2 Pet. i. 1, τοῖς ἰσότημον ἡμ. λαχοῦσι πίστιν, the sense is obtained, lit. 'shared with us,' in allusion to the blessings of salvation being allotted to them, as an inheritance, by the gracious benignity of the Saviour. Also in Class. from Homer downwards, though the genit. is more usual. But ἔλαχε κλῆρον no where occurs in Class., only ἔλαχε κλῆρα. In John xix. 24, λάχωμεν περὶ αὐτοῦ, τίνας ἔσται, the primary sense has place.

Λάθρα, adv. (λαθεῖν, λανθάνω,) secretly, privately, Matt. i. 19. ii. 7, et al. Sept. and Class.

Δαῖλαψ, *απος, ή*, (fr. *λαι*, very, and *λάπτω*, Dor. for *λήπτω*, cogn. with *λάω* and *λάβω*,) *to take off, carry away*, (as in *λαι-ψηρός*, *λαι-σποδίας*, of the same form as *Ξέραψ*, *χέρνιψ*, *οικότριψ*, &c.) *a whirlwind or hurricane*, which carries away all before it, Mk. iv. 37. Lu. viii. 23, λ. *άνεμου*. 2 Pet. ii. 17, *ὑπὸ λαίλαπος ἐλαννόμεναι*. So Aristid. has *θάλαττα ἐλαύνετο λαίλαπι άγρία*. The word is oft. found in the Sept. and Class. espec. Homer, but no where the expression λ. *άνεμου*, the term always elsewhere occurring without *άνεμου*. Something, however, like this occurs in Hom. II. xvii. 57, *ἐλθών δ' ἔξαπίνης άνεμος σὺν λαίλαπι πολλῇ*.

Δακτιζω, f. *ίσω*, (adv. *λάξ*,) *to kick, to strike with the heel*, e. gr. *πρὸς κέντρα*, Acts ix. 5. xxvi. 14, and Class.

Δάκω, see **Δάσκω**.

Δαλέω, f. *ήσω*, *to talk, prop. and mostly in Class. 'to use the voice, speak, without any necessary reference to the words spoken, and thus differing from εἰπεῖν and λέγειν*. So Plut. Alcib. 13, *λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν*, and Plut. Placit. Phil. v. 20, *λαλοῦσι μὲν, οὐ φράζουσι*. In N. T. gener. *to speak, sometimes to talk*. I. prop. of *persons*, absol. Matt. ix. 33, *ἐλάλησεν ὁ κωφός*. Mk. v. 35, *ἔτι αὐτοῦ λαλῶντος*, al. sepe. Sept. and Class. Foll. by adv. John xviii. 23, *εἰ κακῶς ἐλάλησα*. Mk. vii. 35. Acts vii. 6. 1 Cor. xiii. 11. Heb. vi. 9. *στόμα πρὸς στόμα, mouth to mouth*, i. e. face to face, 2 John 12. Sept. and Class. With other adjuncts of manner, e. gr. dat. as *παρῶρσία*, *boldly, openly*, John vii. 26. Acts ii. 6. *ιδία διαλέκτω*, vi. 10. 1 Cor. xiii. 1; gener. *γλώσσαις λαλεῖν*, see in **Γλώσσα**, II. 3. Also with prep. e. gr. *εἰς ἄερα*, 1 Cor. xiv. 9. (in 'Αήρ.) John viii. 44, *ἐκ τῶν ιδίων λαλεῖ*: *ἐν* with dat. 1 Cor. xii. 3, *ἐν πνεύματι Θ. λαλῶν*. In various constructions designating the person or thing *to* or *of* whom one speaks, e. gr. 1) foll. by dat. of pers. *to speak to or with* any one, Matt. xii. 47, *ζητοῦντές σοι λαλῆσαι*. Lu. i. 22, al. Sept. and Class. With adjunct of manner added, e. gr. dat. *παρῶρσία*, John vii. 13. Eph. v. 19, *λαλοῦντες ἑαυτοῖς ψαλμοῖς*, i. e. 'singing together.' Foll. by *ἐν* with dat. 1 Cor. xiv. 6, 21. *περὶ τινος*, Lu. ii. 38. Foll. by particip. *λέγων*, giving definiteness to the idea of *λαλεῖν*, Matt. xiv. 27, al. Sept. 2) foll. by *μετά τινος*, *to speak with*, John iv. 27. ix. 37. With *λέγων*, Mk. vi. 50. Rev. xxi. 9, and Sept. 3) foll. by *πρὸς τινα*, *to speak to*, Acts iv. 1. xxi. 39. Sept. & Class. 4) foll. by *περὶ τινος*, *to speak about or of* any one, John viii. 26. xii. 41. Sept. 5) foll. by acc. of a kindred noun or of a pronoun, in a gene-

ral or adverbial sense. Matt. xii. 34, *ἀγαθὰ λαλεῖν*: John viii. 20, *ρήματα*. Rom. xv. 18, et al. So Mk. ii. 7, *λαλεῖ βλασφημίας*. Acts vi. 13, *ρήματα βλάσφ.* John viii. 44, *τὸ ψεῦδος*. Jude 15, 16. Sept. and Class. With other adjuncts, e. gr. acc. and dat. of pers. Matt. ix. 18. John xiv. 25. xv. 11. Sept. Gen. xxviii. 15; with dat. of manner, &c. Mk. viii. 32, *τὸν λόγον παρῶρσία ἐλάλει*. 1 Cor. xiv. 2. *διὰ* with gen. of manner, 1 Cor. xiv. 9. *ἐν* with dat. of manner, 2 Cor. xi. 17. *ἐν Χριστῷ*, i. e. 'by his authority,' 2 Cor. xii. 19. *τὴ κατά τινα*, i. e. *according to*, 2 Cor. xi. 17. *τὴ μετὰ τινος*, Eph. iv. 25. Sept. Gen. xxxi. 29. *τὴ περὶ τινος*, Lu. ii. 33. *τὴ πρὸς τινα*, Acts xi. 14. Lu. xxiv. 44. *πρὸς τὸ οὓς*, Lu. xii. 3, & Sept.—II. as modified by the context, where the sense lies not so much in *λαλεῖν* as in the adjuncts, e. gr. 1) of one teaching, *to teach, preach*, absol. Lu. v. 4. 1 Cor. xiv. 34, 35. 1 Pet. iv. 11; foll. by adv. John xii. 50, al.; foll. by *ἀπὸ* or *ἐκ* with gen. of source or occasion, John vii. 17, 18. xii. 49; by *ἐκ* with gen. of manner, John xiii. 31; by dat. of manner, *γλώσσαις λαλεῖν*, Mk. xvi. 17. Acts ii. 4, al. With adjunct of pers. *to whom*, e. gr. dat. John xv. 22. 1 Cor. iii. 1; also with *παρῶρσία*, John xviii. 20. *ἐν* with dat. of manner, Matt. xiii. 10, *διατὶ ἐν παραβολαῖς λαλεῖς αὐτοῖς*; xiii. 34, al. Foll. by acc. of thing taught, comp. in I. 5, absol. John iii. 11. viii. 30, 40. xviii. 20. Acts xvi. 14. xx. 30. Tit. ii. 1; and so, in reference to the doctrines of Jesus, John viii. 28, 38. xii. 50. Acts v. 20. xvii. 19. 1 Cor. ii. 6, 7. *λαλεῖν καὶ διδάσκειν*, Acts xviii. 25. With pers. to whom, e. gr. dat. Mk. ii. 2, *ἐλάλει αὐτοῖς τὸν λόγον*. iv. 33. John vi. 63. Acts viii. 25; also foll. by *ἐν* with dat. of manner, John xvi. 25. *λέγων*, Matt. xiii. 3. *τὴ πρὸς τινα*, Acts iii. 22. 1 Th. ii. 2. 2) of those who *tell, relate, declare, announce* any thing, John i. 37. *πρὸς τινα* and adv. Lu. ii. 20. *περὶ τινος*, John ix. 21; foll. by acc. of thing, comp. above in I. 5. Matt. xxvi. 13. Acts iv. 20; by acc. and dat. of pers. Acts xxiii. 18, and with *λέγων* impl. Matt. xiii. 33; also with *περὶ τινος*, Lu. ii. 17. Acts xxii. 10. *καθ' ὃν τρόπον*, xxvii. 25. *παρὰ τινος*, Lu. i. 45. 3) of prophecy, predictions, &c. *to foretell, declare*, Acts iii. 24. xxvi. 22. *πρὸς τινα*, xxviii. 25; foll. by acc. of thing. Lu. xxiv. 25, *οἷς*, by attr. for *ἃ*. Acts iii. 21; by acc. and dat. of pers. John xvi. 1, 4. So of a divine *promise*, Lu. i. 55, 70. 4) of what is said with authority, for *to direct, charge, prescribe*, with dat. Mk. xvi. 19; with acc. and dat. John xv. 11; acc., *εἰς*, and *περὶ*, Heb. vii. 14; for *to publish, promulgate*, authoritatively, Heb.

iii. 5. ix. 19. 5) *fig. to speak* by writing, by letter, 2 Cor. xi. 17, bis. Heb. ii. 5. 2 Pet. iii. 16. Of one dead who *speaks, exhorts*, by his example, Heb. xi. 4.—III. *meton. of things*, e. gr. 1) of a law, equiv. to *prescribe*, Rom. iii. 19. 2) of the expiatory blood of Jesus, Heb. xii. 24, κρεῖττον λαλοῦντι παρά τὸν Ἀβελ, *speaking better than* [the blood of] *Abel*, since this latter cried only for vengeance, Gen. iv. 10. 3) in the imagery of the Apocalypse, spoken of a voice, Rev. i. 12. iv. 1. x. 4; of *thunders*, which are said λαλεῖν τὰς ἐαυτῶν φωνάς, Rev. x. 3, 4; of a beast, Rev. xiii. 5, 11, 15, al.

Λ α λ ῖ ᾱ, *ās, ἡ*, (λαλέω,) in Class. *tattle, speech*, gener. implying loquacity; in N. T. *speech, utterance*, 1) manner of speaking, e. gr. a *dialect*, Matt. xxvi. 73, ἡ λ. σου ὁ λόγος σε ποιεῖ. Mk. xiv. 70, & Sept. 2) *meton.* 'what is uttered,' *talk, speech*, John iv. 42, διὰ τὴν σὴν λαλίαν, 'by what you have said.' viii. 43, διατί τὴν λαλίαν τ. ἐ. οὐ γινώσκετε; 'why do ye not acknowledge my doctrine [as divine]?'

Λ α μ ᾱ or λαμμᾱ, Heb. *why? wherefore?* Matt. xxvii. 46. Mk. xv. 34.

Λ α μ β ᾱ ν ω, (f. λήψομαι, aor. 2. ἔλαβον, perf. εἴληφα,) *to take*, actively, and also in the partially passive sense *to receive*, trans. I. to TAKE, i. prop. with the hand, foll. by acc. expr. or impl. 1) gener. Matt. xiv. 19, καὶ λαβὼν τοὺς πέντε ἄρτους. xxv. 1, al. sepe; with ἕκ τινος, John xvi. 14. Rev. v. 7. Sept. & Class. Fig. ἐαυτῷ τιμῇ, Heb. v. 4. δύναμιν, Rev. xi. 17. Part. λαβὼν is often used before other verbs by a sort of pleonasm, in order to express the idea more graphically. Comp. Ἀνίστημι ii. 3. Matt. xiii. 31, ὃν λαβὼν ἄνθρωπος ἔσπειρεν. ver. 33. Lu. xxiv. 43. Acts xvi. 3. Sept. and Class. 2) of taking food or drink, with acc. John xix. 30. Acts ix. 19, λαβὼν τροφήν. 1 Tim. iv. 4. absol. Mk. xv. 23. 3) in the sense of *to take with one*, e. gr. Matt. xvi. 5, ἐπελάθοντο ἄρτους λαβεῖν. ver. 7. xxv. 4. John xviii. 3. μεθ' ἐαυτῶν, Matt. xxv. 3. So λαμβάνειν γυναῖκα, *to take a wife, take as a wife*, Mk. xii. 19, seqq. Lu. xx. 28, sq. Sept. and Class. 4) *to take upon oneself, to bear*; fig. *endure*, Matt. x. 38, τὸν σταυρόν. viii. 17, τὰς ἀσθενείας ἡμῶν. 5) *to take up, gather up*, Matt. xvi. 9, 10, πόσους κοφίνους ἔλάβετε; fig. λαβεῖν τὴν ψυχὴν, as opp. to τίθημι, John x. 17, 18. Xen. Œc. viii. 2. ix. 10.—II. *to take out from a number, to choose*, Acts xv. 14, λαβεῖν ἐξ ἐθνῶν λαόν, Heb. v. 1. Sept. & Class.—III. *to take, to lay hold of, seize*. 1) prop. Matt. xxi. 35, καὶ λαβόντες τοὺς δούλους. Mk. xii. 3, 8. John xix. 1; absol. 2 Cor.

xi. 20, and Class. So in hunting or fishing, *to take, catch*, Lu. v. 5. Xen. Cyr. i. 4, 9; fig. 2 Cor. xii. 16, δόλω ὑμᾶς ἔλαβον. So Soph. Phil. 100, δόλω Φιλ. λαβεῖν. Virg. Œn. ii. 196, 'capti dolis.' 2) metaph. of any strong emotion, *to seize, come or fall upon* any one, e. gr. ἐκστασις ἔλαβεν ἅπαντας, Lu. v. 26. φόβος, vii. 16. πειρασμός, 1 Cor. x. 13. Sept. and Class. So of an evil spirit, demon, Lu. ix. 39. Comp. Jos. Ant. iv. 6, 5.—IV. *to take AWAY from* any one by force, Matt. v. 40, καὶ τὸν χιτῶνά σου λαβεῖν. Rev. iii. 11. vi. 4. Sept. and Class.—V. *to take UP* a person, i. e. *to receive him* as a friend or guest into one's house, equiv. to δέχομαι. 1) gener. John xix. 27, ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. John vi. 21, εἰς τὸ πλοῖον. 2) John 10. Hom. Od. vii. 255. Fig. of a teacher, &c. *to receive, acknowledge*, 'to embrace and follow his instructions,' John i. 12. v. 43, al. So of doctrine, *to embrace, admit*, e. gr. τὸν λόγον. Matt. xiii. 20. Mk. iv. 16. τὴν μαρτυρίαν, John iii. 11. 1 John v. 9. τὰ ῥήματα, John xii. 48. xvii. 8. 2) from the Hebr. λαμβάνειν πρόσωπόν τινος, *to receive the person of* any one, prop. said of a king, or judge, who *receives* or admits the visits of those who bring him salutations and presents, and favours their cause. See espec. Job xiii. 10; hence *to favour any one*, both in a good and bad sense; in N. T. only in a bad sense, *to accept one's person*, equiv. to *be partial towards him*, with gen. Gal. ii. 6, πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει. Sept.; absol. to show partiality, Lu. xx. 21.—VI. *fig. in phrases*, where λαμβάνειν with its accus. is often equiv. to the verb corresponding to the accus. e. gr. ἀρχὴν λαμβάνειν, equiv. to *begin*, Heb. ii. 3, and Class. ἀφορμὴν λαμβ. *to take occasion*, Rom. vii. 8, 11. θάρρος λαμβ. *to take courage*, = θάρρειν, Acts xxviii. 15. ἱκανὸν λαμβ. *to take security*, Acts xvii. 9. λήθην λ. *to forget*, 2 Pet. i. 9. Jos. and Class. μορφήν τινος λ. *to take the likeness or form of* any one, to *liken oneself* to him, Phil. ii. 7, μορφήν δούλου λαβόν. So Test. XII. Patr. p. 542, ὁ Θεὸς σῶμα λαβόν. Comp. Zech. vi. 13. Wisd. v. 19. πείραν λαμβ. *to make trial of*, i. e. *to attempt*, Heb. xi. 29, and Class.; or also equiv. to *have trial of, to experience*, Heb. xi. 36. Xen. Œc. xvii. 1, συμβούλιον λαμβ. *to take counsel*, equiv. to *consult*, Matt. xii. 14. xxvii. 1, 7. xxviii. 12. ὑπόδειγμά τινα λαμβ. *to take any one as an example*, Ja. v. 10. ὑπόμνησιν λαμβ. *to recollect, to remember*, 2 Tim. i. 5. χάραγμά τινος λαμβάνειν, *to take or adopt the mark of* any one, Rev. xiv. 11; foll. by ἐπὶ with gen. xiv. 9. xx. 4.—II. *TO RECEIVE* what is given, imparted,

imposed, *to obtain, partake of*. 1) gener. absol. Matt. vii. 8, πᾶς γὰρ ὁ αἰτῶν λαμβάνει. x. 8. 1 Cor. iv. 7, al. with ἐκ of source, John i. 16; foll. by acc. Matt. xx. 9, ἔλαβον ἀνὰ δηνάριον. ver. 10. xxv. 16, πέντε τάλαντα λαβών. Mk. x. 30, et al. By ἐκ τινος partitively, Rev. xviii. 4, ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, and Class. With an adjunct of the source, &c. e. gr. ἀπό with gen. *from*, 1 John ii. 27; παρά with gen. *from* any one, Acts ii. 33, al.; spoken of *conatu*, John v. 34, 41, δόξαν παρά ἀνθρώπων οὐ λαμβάνω. ver. 44; ὑπό with gen. 2 Cor. xi. 24. 2) of those who *receive* an office, station, or dignity, either as committed or transmitted, e. gr. ἐπισκοπήν, Acts i. 20. κλήρον, ver. 25. ἱερατείαν, Heb. vii. 5. βασιλείαν, Lu. xix. 12, 15; with παρά τινος, Acts xx. 24, and Class. Also of a successor in office, λαβεῖν διάδοχον, Acts xxiv. 27. 3) of persons appointed to receive tribute, rent, &c. *to collect*, Matt. xvii. 24, οἱ τὰ δίδραγμα λαμβάνοντες, i. e. the receivers, collectors, xxi. 34. Heb. vii. 8; with ἀπό τινος, Matt. xvii. 25. 3 John 7. And so Class. 4) fig. *to receive instruction*, equiv. *to be instructed, to learn*, Rev. iii. 3, μνημόνευε οὖν πῶς εἰληφας καὶ ἤκουσας. Diod. Sic. ii. 29, βεβαίως ἕκαστα λαμβάνουσι. 5) fig. in phrases ἐντολήν λαμβάνειν, *to receive commandment*, παρά τινος, John x. 18. 2 John 4. περί τινος, Col. iv. 10. πρὸς τινα, Acts xvii. 15. καταλλαγὴν λαμβ. *to be reconciled*, Rom. v. 11. κρίμα λαμβ. *to receive condemnation, to be condemned*, Matt. xxiii. 14. Ja. iii. 1; with dat. reflex. Rom. xiii. 2. οἰκοδομὴν λαμβ. *to be edified*, 1 Cor. xiv. 5. παραγγελίαν λα. *to receive a charge*, Acts xvi. 24. περιτομὴν λαμβ. *to be circumcised*, John vii. 23.

Λαμπάς, ἄδος, ἡ, (λάμπω,) lit. *a light*, e. gr. a torch, or lamp, &c.; the first of which uses, occ. in Hdot. vi. 105. Thuc. iii. 24, et al. was the primary one, called δέτη by Homer. In N. T. too, the word gener. means *a torch*, such as was formed by a piece of iron wrapped round with bandages of linen, and moistened with oil, as Matt. xxv. 1, seqq. John xviii. 3. Rev. viii. 10; but in Acts xx. 8, and Rev. iv. 5, *a lamp* of the ancient form, on which see Jahn, Arch. § 40.

Λαμπρός, ὁ, ὄν, adj. (λάμπω,) gener. *shining, bright, radiant*; but espec. I. as applied to the heavenly luminaries, as the sun, moon, and stars. So of the sun, Hom. Il. i. 605, ἐπεὶ κατέδυν λαμπρόν φάος ἡλίοιο: of the moon, Thuc. vii. 44, σελήνη λα.: of the stars, Hom. Il. iv. 77, and so Rev. xxii. 16, ὁ ἀστὴρ ὁ λαμπ. ὁ πρωϊνός. Also of what reflects

back the light, as a bright mirror, Eurip. Med. 1158, or burnished metal, which glitters; or any thing that is *very white, radiant*. So of angels' robes, Acts x. 30. Rev. xv. 6. xix. 8, and later Class. as Diod. Sic. t. i. 266. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Lu. xxiii. 11. Comp. Mk. xv. 17, &c. There, however, we are to understand, not *white*, but *bright* in colour, as we say of such colours as purple, yellow, &c. So Plut. vi. 546, οἱ προσιόντες ἐλέφασιν ἐσθῆτα λαμπράν οὐ λαμβάνουσι, οὐδὲ φοινικίδας, and viii. 124, ἐσθῆς λα. Hence, by impl., *splendid, sumptuous*, of dress, Jac. ii. 2, 3, ἐσθῆς λα. Simil. Diod. Sic. t. ix. p. 23, προελθὼν ἐν ἱματίῳ λαμπρῷ. So gener. Rev. xviii. 14, τὰ λαμπρά, *costly articles*, Eccles. xxix. 22, ἐδέσματα λα.—II. *clear, limpid*, Rev. xxii. 1, ποταμὸν λαμπρόν ὡς κρύσταλλον. Xen. H. G. v. 3, 19, ὕδατα λα. Hippocr. ὕδατα λα. καὶ λευκά.

Λαμπρότης, τητος, ἡ, (λαμπρός,) *brightness, splendour*, λα. τοῦ ἡλίου, Acts xxvi. 13. So of the heavenly bodies, Sept. Is. lx. 3. Dan. xii. 3. So in its primary sense of *light*, Plut. viii. 477, τὴν ἄγαν λαμπρ. τοῦ φωτός.

Λαμπρῶς, adv. (λαμπρός,) *splendidly*, i. e. *sumptuously*, Lu. xvi. 19, εὐφραίνόμενος λα. And so Class.; e. gr. Comicus ap. Menand. and Phil. p. 208, ed. Cler. λα. γὰρ ζῶσιν.

Λάμπω, f. ψω, *to shine, give light*, intrans. *prop.* with dat. Matt. v. 15, λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. absol. xvii. 2, ἔλαμψε τὸ πρόσωπον αὐτοῦ. (Hom. Il. iv. 432, τεύχεα ποικίλ' ἔλαμψε.) Lu. xvii. 24. Acts xii. 7, ἔλαμψεν ἐν τῷ οἰκήματι. (Xen. Mem. iii. 1, 9.) 2 Cor. iv. 6, ἐκ σκότους φῶς λάμψαι. *Metaph.* Matt. v. 16, οὕτω λαμψάτω τὸ φῶς ὑμῶν, &c. 'Let the light, i. e. fame, of your example, *shine forth*, become manifest.' So Pind. Ol. i. 36, λάμπει δὲ οἱ κλέος. Eurip. Andr. 778, ἃ ἀρετὰ καὶ θανούσι λάμπει. Plato, Epist. 7, διὰ πάντων ἀνθρώπων λάμψασα δόξα. Sept. in Prov. iv. 18. Dan. xii. 3. In 2 Cor. iv. 6, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ὑμῶν, it has, I apprehend, an *active* sense, (as in Eurip. Hel. 1142, δόλιον ἀστέρα λάμψας, 'lighting up, causing to shine,') supply φῶς from the preceding context; lit. 'hath lighted up the light of the Gospel in your hearts.' See my note on Lu. i. 78.

Λανθάνω, aor. 2. ἔλαθον, *to lie hid, concealed, to be unknown*, absol. Mk. vii. 24, οὐκ ᾔδυνήθη λαθεῖν. Lu. viii. 47. Æl. V. H. iv. 20, init. Foll. by acc. of pers.

'to be hid AS TO any one,' i. e. *from* him, to escape his knowledge or notice, Acts xxvi. 26, *λανθάνειν αὐτόν τι τούτων οὐ πείθομαι οὐδέν*. 2 Pet. iii. 5, 8, & Class. Joined with the partic. of another verb it has the force of an adv., in the sense *secretly*, *unawares*, Heb. xiii. 2, *ἐλαθόν τινες ξενίσαντες ἀγγέλους*. Xen. An. i. 1, 9, and often in Class.

Λαξευτός, ἡ, ὄν, adj. (λαξεύω, fr. λᾱς, ξέω,) *rock-hewn*, i. e. hewn in the rock, said of a sepulchre, Lu. xxiii. 53. Sept. Deut. iv. 49, et al.

Λαός, οὗ, ὁ, (λάω, whence λάβω, to hold, as it were in one's grasp, to grasp, collect; so meaning 'what is collected,' Lat. *manipulus*; see v. ἱλαος.) Thus the term is used to denote a people or multitude, as *πλήθος* from *πλέω*, to fill; and with art., the multitude, or people, as opp. to the sovereign or ruler, (Hom. Od. vi. 194. Hdot. v. 42,) and in plur. *copiæ* (from *capiō*), *militares*, troops, as opp. to the chieftain. In N. T. its uses are as follows: I. PROP. *a people* or *nation*, meaning *the mass* of any people, and not, like *ἄνθρωποι*, a community of free citizens. 1) *gener.* Lu. ii. 10, *ἥτις ἔσται παντὶ τῷ λαῷ*. Acts iv. 25. Rev. v. 9, and Sept. 2) *spec.* of the Jews, as the people of God's choice, absol. or with *τοῦ Θεοῦ*, &c. Matt. i. 21. ii. 4. Mk. vii. 6. Lu. ii. 32, al. sæpe. Sept. sæpiss. Fig. of Christians, as God's spiritual Israel, Tit. ii. 14. Heb. ii. 17. iv. 9, et al.—II. GENER. *the people*, i. e. *the many*, *the multitude*, *the public*, Lu. vii. 29, *πᾶς ὁ λαὸς ἀκούσας*. viii. 47. ix. 13. xxiii. 27, *πλήθος τοῦ λαοῦ*. Acts iii. 9, et al. Hom. Il. xviii. 502, et al. Espec. *the common people*, *the populace*, of any city or territory, e. gr. Jerusalem, Acts ii. 47; of Galilee, Matt. iv. 23. Sept. Gen. xix. 4. Hom. Od. xiii. 156. As distinguished from magistrates, &c. Matt. xxvi. 5, *ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ*. Acts vi. 12, al. Sept. in Ex. xviii. 22. Josh. vi. 8.

Λάρυγξ, υγγός, ὁ, *the throat*, from *λαρόσσω*, 'to savour, enjoy,' fr. *λαρός*, 'savoury, pleasant,' and that from *λάω*, *volo*. Thus *λάρυγξ* means lit. 'that part in which we especially *enjoy* meat or drink, the upper part of the throat, the gullet, or *œsophagus*.' Thus it is considered, in the words of H. Steph., as the *cibi vehiculum* vel *meatus*. So in Aristoph. Ran. 575. It is, however, also and gener. considered as *vocis vehiculum*, as Aristoph. Eq. 1363. Also, as most Commentators explain the word, in Rom. iii. 13, (compared with Ecclus. vi. 5, *λαρὺν γλῶκ' πλινθινεὶ φίλους*), but there the former sense is preferable. See my note.

Λάσκω, f. *λακίσω*, in Class., as Hom.

Il. xiii. 616. xx. 277, *to break with a crash*; in N. T. and later Greek writers, as said of things which burst with a noise on being too much distended, *to crack open*, *to burst asunder*, Acts i. 18, *ἐλάκησε μέσος*. Act. Thom. § 33, *ὁ δὲ δράκων φυσηθεὶς ἐλάκησε*. So *διαλακήσασα* in Aristoph. Nub. 409, is explained by the Schol. *διαβράγεισα*.

Λατομέω, f. *ήσω*, (λατόμος, fr. λᾱς, τέμνω,) *to cut stone*, *hew in stone*, e. gr. *μνημεῖον, ὃ ἐλατόμουν ἐν τῇ πέτρᾳ*, Matt. xxvii. 60. Mk. xv. 46. Sept., Jos., and Class.

Λατρεία, ας, ἡ, (λατρεύω,) *service*, prop. in Class. for hire, or as a slave. Soph. Aj. 503. In N. T. only in respect to God, *religious service*, *worship*, John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. Sept. Ex. xii. 25, 26. Josh. xxii. 27. 1 Macc. i. 45.

Λατρεύω, f. *εύσω*, (λατρίς, 'one hired,') and in Class. prop. *to serve* for hire, or as a slave, equiv. to *δουλεύειν*. In N. T. spoken in respect to God, *to serve*, *to worship*. 1) *gener.* foll. by dat. Matt. iv. 10. Lu. iv. 8, *αὐτῷ (Θεῷ) μόνῳ λατρεύσεις*. Lu. i. 74. ii. 37, et al. sæpe. absol. Acts xxvi. 7. Sept. Once of idol-worship, Rom. i. 25, *ἐλάτρευσαν τῇ κτίσει κ. τ. λ.* Sept. Deut. iv. 28. Judg. ii. 11, 13. 2) *spec.* and of an external ritual worship, *to officiate as priest*, Heb. viii. 5. xiii. 10, and so in the celestial Temple, Rev. vii. 15. Also gener. *to offer sacrifice*, *worship*, Heb. ix. 9. x. 2.

Λάχανον, ου, τό, (λαχαίνω, to dig,) prop. a plant in *dug*, as opp. to *ploughed*, ground; hence a garden-plant, as cabbage, *sinapi*, (and so distinguished from *trees*), Matt. xiii. 32, *μειζὺν τῶν λαχάνων*. Mk. iv. 32; also pot-herbs and roots, or vegetables in general. (See my note on Thuc. iii. 111. No. 2.) Lu. xi. 42. Rom. xiv. 2. Sept. and Class. as Plato 372, C. *βόλβους καὶ λάχανα*.

Λεγεὼν, ὄνος, ὁ, Lat. *legio*, a legion, prop. the largest body of troops in the Roman army, varying in number at different periods, as 3000, 4200, 5000, but in the time of Christ above 6200. In N. T. put for an indefinitely great number, e. gr. of angels, Matt. xxvi. 53; of demons, Mk. v. 9, 15. Lu. viii. 30.

Λέγω, f. *ξω*, (not from *λέω*, *capiō*, as Lennep supposes, but fr. the Gothic laggan, whence the Germ. leg-en, and our *to lay*), primarily TO LAY, i. e. *to lay* or *let lie down* for sleep, Hom. Il. xxiv. 635, and mid. *to lay oneself*, *to lie down* for sleep, Od. xvii. 102; also *to lay together*, *collect*, Il. xxiii. 239. Od. xxiv. 72. Thus our *lay* sometimes means to *put* together; so in Is. v.

8. 'Woe to them that *lay* field to field.' And further, *to lay before*, i. e. *to relate, to recount*; & hence the prevailing Attic and lat. signif. *to say, to speak*, i. e. to utter articulate words in connected and significant discourse, = *to discourse*; thus differing from λαλεῖν, and also from εἰπεῖν, inasmuch as this latter refers only to words as *spoken*, and not to their connected sense. In N. T. I. *to lay before* the hearers, i. e. to RELATE, e. gr. παραβολὴν, *to put forth, to propound*, with dat. of pers. Lu. xviii. 1, λέγει δὲ καὶ παραβολὰν αὐτοῖς. xiii. 6. with πρὸς τινα, Lu. xii. 41. So of events, *to narrate, tell*, with acc. of thing and dat. of person, Lu. ix. 21. And so Class.—II. to SAY, *speak, discourse*, gener. and construed, 1. with an adjunct of the object, i. e. the words spoken, the thing or person spoken of, &c. 1) foll. by the words uttered, Matt. i. 20, ἀγγελος—ἐφάνη αὐτῷ, λέγων, Ἰωσήφ. viii. 2. Mk. vi. 2. Lu. ii. 13. John i. 29, λέγει· Ἴδε ὁ ἄμνος τοῦ Θεοῦ, al. sēpiss. Xen. Conv. iv. 1. Foll. by ὅτι before the words quoted, Matt. ix. 18. Mk. ii. 12. iii. 21, al. sēpe, and Class. esp. Hdot. Hence part. λέγων, λέγοντες, *saying*, is often put after other verbs or nouns implying speech, as introducing the exact words, equiv. to *in these words*, Matt. v. 2, ἐδίδασκεν αὐτοὺς, λέγων· Μακάριοι, and oft. So Sept. perpet. Palaph. vii. 7. 2) foll. by acc. of thing or pers. e. gr. of the thing spoken of, Matt. xxi. 16, ἀκούεις τί οὗτοι λέγουσιν; Lu. viii. 8, ταῦτα λέγων, oft. So ἔλεξε τοιαύδε freq. occ. in the historians, as introducing a speech. Hence τὰ λεγόμενα, Lu. xviii. 34. Acts viii. 6. 3) foll. by acc. and inf. John xii. 29, ἔλεγε βροντὴν γεγονέναι. Matt. xvi. 13, et al. and Class. 4) foll. by ὅτι instead of the acc. and inf. Mk. ix. 11. Lu. ix. 7. John iv. 20. So with ὅτι and the apodosis impl. in the phrase σὺ λέγεις, Matt. xxvii. 11.—II. as MODIFIED BY THE CONTEXT, where the sense lies not so much in λέγω as in the adjuncts, e. gr. 1) before questions, for to ask, inquire, foll. by the words spoken, Matt. ix. 14. John vii. 11, καὶ ἔλεγον· Ποῦ ἔστιν ἐκεῖνος; Rom. x. 19; with dat. of pers. Mk. vi. 37; foll. by εἰ, whether, Acts xxv. 20; with dat. of pers. xxi. 37. 2) before replies, in the sense to answer, foll. by the words spoken, e. gr. after a direct question, Matt. xvii. 25; with dat. of pers. xviii. 22; also with ὅτι of citation, Matt. xix. 8. prec. by ἀποκριθεὶς, Mk. viii. 29. Lu. iii. 11. 3) in affirmations, for to affirm, maintain, e. gr. with the words or propositions uttered, Mk. xiv. 31, ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· Ἐάν, &c. Gal. iv. 1. 1 John ii. 4; foll. by acc. with inf. Matt. xxii. 23. Lu. xxiii. 2. xxiv. 23, οἱ λέγουσιν αὐτὸν ζῆν: foll.

by ὅτι instead of acc. and inf. Matt. xvii. 10; with a dat. of pers. in the formulas λέγω σοι or ὑμῖν, ἀμὴν λέγω ὑμῖν, &c. in solemn affirmations, gener. Matt. xi. 22. Mk. xi. 24. Lu. iv. 25; with ἀμὴν, Matt. v. 18, al. 4) of teaching, for to teach, inculcate, e. gr. with the proposition taught, Matt. xv. 5; with acc. Acts i. 3; with acc. and infin. xxi. 21; with acc. and dat. of pers. Matt. x. 27. 5) of predictions, to foretell, predict, with acc. and dat. Mk. x. 32; with acc. Lu. ix. 31; with dat. John xiii. 19. 6) of what is spoken with authority, to command, direct, charge, absol. Matt. xxiii. 3, λέγουσι γὰρ, καὶ οὐ ποιοῦσι: with acc. Lu. vi. 46; with acc. and dat. Mk. xiii. 37; with dat. of pers. and imperat. Matt. v. 44; with dat. and inf. Rev. xiii. 14; with inf. Rom. ii. 22; foll. by ἵνα, Acts xix. 4. So in the sense of to charge, exhort, with dat. Acts v. 38; with dat. and inf. Acts xxi. 4. 7) of calling out, equiv. to call, exclaim, &c. Matt. xxv. 11, λέγουσαι· Κύριε, Κύριε, ἀνοίξον ἡμῖν. 8) fig. to say or speak by writing; e. gr. with the words written, Lu. i. 63, ἔγραψε, λέγων. xx. 42; with acc. 1 Cor. vii. 6.—III. METON. of things, e. g. 1) a voice, φωνὴ λέγουσα, Matt. iii. 17. Rev. vi. 6; with dat. Acts ix. 4. Rev. xvi. 1; with dat. of manner, Acts xxvi. 14. 2) a writing, Scripture, ἡ γραφὴ, John xix. 37. Gal. iv. 30; impl. iii. 16. 3) a law, ὁ νόμος, with acc. 1 Cor. ix. 8. absol. ver. 10. 4) gener. ὁ χρηματισμός, Rom. xi. 4. ἡ δικαιοσύνη, as personified, x. 6.—IV. FIG. for to mean, have in mind, foll. by imper. Gal. v. 16; with acc. of thing, 1 Cor. x. 29, συνερίδῃσιν δὲ λέγω κ. τ. λ. i. 12. Gal. iii. 17; of pers. John 6. 71, ἔλεγε δὲ τὸν Ἰούδαν. Jos. and Class.—III. to CALL, to NAME, equiv. to καλέω, prop. 'to speak of as being, or being called,' so and so, foll. by acc. Matt. xix. 17, τί με λέγεις ἀγαθόν; Mk. xv. 12, ὃν λέγετε βασιλέα τῶν Ἰουδαίων. Acts x. 28, al. Pass. Matt. xiii. 55, ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ. Part. ὁ λεγόμενος, called, named, Matt. ii. 23. ix. 9, et sēpe al. Also surnamed, Matt. iv. 18, Σίμωνα τὸν λεγόμενον Πέτρον. Jos. Apocr. & Class. al. With the idea of translation into another language; e. gr. fully, John i. 39, ραββί, ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε. xix. 17; simply, John iv. 25, Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός. xx. 16.

Λεῖμμα, ατος, τὸ, (λείπω,) prop. a remnant, lit. 'what is left,' and by meton. of pers. some remaining out of a large number, the residue, by impl. small, Rom. xi. 5. So Sept. Josh. xiii. 12. 2 K. xix. 4. In N. T. and Sept. used in the sing.; in Class. only in the plural.

Λεῖος, α, ον, adj. (fr. obsol. λέω and λείω, whence λειαίνω, to rub down, make plain,) *smooth, level, plain*, as opp. to τραχύς, and applied to a *surface*, of whatever kind, especially the ground, or a road when levelled down. So Hom. Il. v. 443, χῶρος—λεῖως περάων, and the phrase λεία ὁδός, occurring in Hom. Od. x. 103. Hes. Erg. i. 286. Xen. Mem. ii. 1, 20. Thus in Lu. iii. 5, εἰς ὁδοὺς λείας.

Λεῖπω, f. ψω, to leave, forsake, prop. trans. and occurring in various senses, according to the application, to quit, abandon, forsake, as said of places, persons, and things. In N. T. I. PASS. to be forsaken of any thing, i. e. to be destitute of, to lack; foll. by gen. Ja. i. 5, εἰ δέ τις ὑμῶν λείπεται σοφίας. ii. 15, λειπόμενοι τῆς ἐφημέρου τροφῆς. And so Plato p. 264, F. τοῦτον λειπόμενα, πάντα, καὶ κτήματα καὶ ἐπιτηδεύματα, αἰσχροῖα καὶ κακά. The word is often found followed by ἐν μηδενί, Ja. i. 4, i. e. 'to be wanting in nothing'; so equiv. to τέλειος, ὁλόκληρος. Similar is the expression of Jos. Ant. ix. 11, 2, οὐδὲ μιᾶς ἀρετῆς ἀπελείπετο.—II. INTRANS. to fail, lack, be wanting, with dat. of pers. Lu. xviii. 22, ἔτι ἔν σοι λείπει. Tit. iii. 13, ἵνα μηδὲν αὐτοῖς λείπῃ, and i. 5, τὰ λείποντα ἐπιδιορθώσῃ.

Λειτουργέω, f. ἤσω, (λειτουργός,) prop. to perform some public service, and by impl. at one's own expense, intrans. Dem. p. 833, 25. Isocr. 161; also to perform any function, whether in public or private life, espec. the former, Ecclus. viii. 3, λειτουργῆσαι μεγιστᾶσιν. In N. T. gener. to serve, to minister, 1) publicly in religious worship, as said of the priests of the O. T. absol. Heb. x. 11, καθ' ἡμέραν λ. and often in Sept. and sometimes in Jos.; of Christian teachers, foll. by τῷ Κυρίῳ, Acts xiii. 2. Dion. Hal. Ant. ii. 22, ταῦτα λειτουργεῖν, as said of the services of the Pagan religions. 2) privately, to minister to any one, 'to supply pecuniary aid,' with dat. Rom. xv. 27, λ. αὐτοῖς. So Xen. Mem. ii. 7, 6, τῇ πόλει λ. Ecclus. x. 25, οἰκέτῃ σοφῷ ἐλεύθεροι λειτουργήσουσι.

Λειτουργία, ας, ἡ, (λειτουργός,) public service or office, i. e. such as, in Athens and elsewhere, were administered by the citizens in turn and at their own expense, as a part of the system of finance, but in N. T. gener. service, ministry, e. gr. 1) of the public ministrations of the Jewish priesthood, Lu. i. 23, αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Heb. viii. 6. ix. 21. Sept. Jos. Diod. Sic. i. 21, of the heathen priesthood. Fig. of the ministry of a Christian teacher in bringing men to the faith, Phil. ii. 17, λειτουργία τῆς πίστεως ὑμῶν. 2) by impl. friendly service, kind

office, gener. Phil. ii. 30, πρὸς με λ. And so Athen. ap. Steph. Thes. of the offices of personal attentions, &c. Spoken of alms, i. e. public collections in the churches, 2 Cor. ix. 12, ἡ διακονία τῆς λ. ταύτης.

Λειτουργικός, ἡ, ον, adj. pertaining to the public service of the Temple, Sept. σκεύη λ. Num. iv. 12, 26. In N. T. act. ministering, 'rendering service to others,' Heb. i. 14, λειτουργικὰ πνεύματα, i. e. εἰς διακονίαν, &c.

Λειτουργός, οὔ, ὁ, (λαός, λείτος or λείτος, public, and ἔργον,) a public servant, (Hesych. δημιουργός,) such as in Athens performed the λειτουργίαι, or state offices, at their own expense; in N. T. gener. a minister, servant, viz. I. GENER. e. gr. Θεοῦ, Rom. xiii. 6. Heb. i. 7, ὁ ποιῶν—τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. And so Dion. Hal. A. ii. 73, λ. τῶν Ἑωῶν. Ecclus. x. 2, of a judge's attendant; of Paul, as a minister of Christ, Rom. xv. 16.—II. SPEC. said of a priest in the Jewish sense, Heb. viii. 2, τῶν ἀγίων λειτουργός. Sept. Neh. x. 39. Jer. xxxiii. 21.—III. by impl. Phil. ii. 25, λειτουργὸν τῆς χρείας μου, a minister for my wants, i. e. one who ministers to my wants. So Lysias, λειτουργεῖν τῷ σώματι.

Ἐνπιον, ου, τό, (Lat. linteum, fr. λίνον, flax,) a linen cloth, a sort of coarse apron, worn by servants (Sueton. Calig. 26, succinctos linteo) or persons exercising handicraft occupations. The more usual term was σάβανον. John xiii. 4, 5.

Λεπίς, ἰδος, ἡ, (λέπος, fr. λέπω, to peel off,) the crust or scale on the surface of any substance, as the husk of corn, the peel or rind of fruits, scales of fish, or the lamina of metals hammered out. In N. T. of the something like scales encrusting the eye-balls, Acts ix. 18, ὥσει λεπίδες, similar to those scales formed by humours in the eyes, in the disorder called λεύκωμα, becoming concrete. (See Foës. Œcon. Hipp. v. λεύκωμα.) So Tobit ii. 11. vi. 8. xi. 13, where the disorder is called λεύκωμα or λευκάματα, which λευκ. are said to have peeled away.

Λέπρα, ας, ἡ, (λεπρός, fr. λέπος,) leprosy, in which the skin becomes scaly, Matt. viii. 3. Mk. i. 42. Lu. v. 12. Sept. Jos. and Class.

Λεπρός, οὔ, ὁ, (λέπος, λεπίς,) prop. 'scaly, scabby,' hence a leper, one diseased with leprosy, Matt. viii. 2. x. 8, and oft. Sept. & Class.

Λεπτόν, οὔ, τό, (neut. of λεπτός, thin,) the name of the smallest Jewish coin, like Engl. mite. Its value was half

α κοδράντης, or the 8th of an ἀσάριον. Mk. xii. 42, al. λεπτόν κέρμα, Alciaphr. i. Ep. 9. λεπτόν νόμισμα, Pollux On. ix. 92.

Λευκαίνω, f. ανω, (λευκός,) to *whiten*, make white, e. gr. στολὰς, Rev. vii. 14. absol. Mk. ix. 3. Sept. and Class.; as Hom. Od. xii. 172.

Λευκός, ἡ, ὄν, adj. (λεύσσω, luceo,) prop. *light*, i. e. emitting light, *shining*, *radiant*, & hence *dazzling white*. 1) prop. of raiment, espec. that of angels, &c. Mk. xvi. 5. John xx. 12. Acts i. 10, and oft. in Rev. Lu. ix. 29, ὁ ἱματισμός αὐτοῦ λευκὸς ἔσαστράπτων. Matt. xvii. 2, λευκά ὡς τὸ φῶς. (Comp. Hom. II. xiv. 185, κρήδεμνον λευκὸν ἥλιος ὡς.) xxviii. 3, and Mk. ix. 3, λ. ὡσεὶ χιῶν: of a throne, Rev. xx. 11. 2) gener. *white*, e. gr. hair, Matt. v. 36. Rev. i. 14; a stone, Rev. ii. 17; a cloud, xiv. 14; a horse, vi. 2; a field ripe for the harvest, John iv. 35. Sept. and Class.

Λέων, οὗτος, ὁ, a lion. I. prop. Heb. xi. 33. 1 Pet. v. 8. Rev. iv. 7, et al. Sept. and Class.—II. metaph. and 1) for a *cruel adversary*, *persecutor*, 2 Tim. iv. 17, ἐρόύσθην ἐκ στόματος λέοντος, namely Nero. So Jos. Ant. xviii. 6, 10, of Tiberius, τέθυγκεν ὁ Λέων, with allusion to those passages of the O. T. where tyrants are so called. See Ez. xix. 3. 2) for a *hero*, *powerful deliverer*, Rev. v. 5, ὁ λέων ὁ ὦν ἐκ τῆς φυλῆς Ἰουδα, comp. Neh. ii. 13. Jer. xlix. 18.

Λήθη, ης, ἡ, (λήθω, or λήθομαι,) *forgetfulness*, *oblivion*, e. gr. λήθην λαμβάνειν, to *forget*, 2 Pet. i. 9. The word oft. occ. in Class. and Sept. and the phrase in Jos. Ant. ii. 9, 1, & 6, 10. Æl. V. H. iii. 18. H. A. iv. 35.

Ληνός, ου, ὁ, ἡ, prop. and prim. a *trough*, for drinking or watering. Hom. Hymn. in Merc. 104, (as also in Sept. Gen. xxx. 39, 42,) but in later writers, as Theocr. Id. xiv. 17, a *wine-trough*, *wine-vat*. And so in N. T., but in two senses: I. the *upper vat*, or *press*, into which the grapes were cast and trodden by men, Rev. xiv. 19, sq. xix. 15. Sept. Neh. xiii. 15. Is. lxiii. 2. Diod. Sic. iii. 63. Anacr. lii. 4. It was generally dug in the earth, the sides being plastered; but it was sometimes hewn in a rock, and had always a grated opening near the bottom, through which the liquor flowed off into a lower vat, like a cistern.—II. the *lower vat*, or *reservoir*, carefully stuccoed like the λάκκοι of the Greeks, for holding wine or oil, (and so equiv. to ὑπολήνιον,) Matt. xxi. 33, (with which comp. Mk. xii. 1. Is. v. 2.) and so Sept. and later Class. See my note in loc.

Λῆρος, ου, ὁ, either from the obs. λάω, whence λαλέω, to talk, as κληρος fr.

κλάω, ξηρός fr. ξάω, φλῆρος and φλῆ-
νος, nonsense, fr. φλέω, to babble; or
rather fr. some Oriental term, whence
came the A.-S. læran, the Germ. lehren,
and our *to learn*, in its original *active* sense,
of which the primary notion was simply *to*
tell, *inform*; whence (like our verb *to tell*)
it came at length to mean *teach*. Thus as
our word *lore*, from læran, means some-
thing taught, and our *tale*, from tellan,
something told, so λῆρος prop. signifies
something told, a *tale*, and, by use, a mere
tale, a *fiction*, (Athen. p. 117,) or *mere*
talk, idle gossip, as in Lu. xxiv. 11, ἐφά-
νησαν ἐνώπιον αὐτῶν (for αὐτοῖς) ὡσεὶ
λῆρος τὰ ῥήματα αὐτῶν. Similarly we
have in Xen. An. vii. 7, 24, Ἡρακλείδῃ
λῆρος πάντα ἐδόκει εἶναι. Lucian, Tim.
1, ἅπαντα ταῦτα λῆρος ἀναπέφηνε.
Jos. Bell. iii. 8, 9, εἰ μὴ ταῦτα λ. εἶη.

Ληστής, ου, ὁ, (ληΐζομαι, fr. λῆις,
plunder,) in Class. prop. a *plunderer*, or
robber, of any kind whatever, whether by
land or by sea, esp. the latter, as the word
is used in Eurip. Cycl. 112, and often in
Thucyd. The former sense is alone found
in the N. T. as Matt. xxi. 13. xxvi. 55,
where the word almost always denotes *rob-
bers*, such as our highwaymen. In John
x. 1, κλέπτης καὶ ληστής, the terms dif-
fer exactly as our *thieves* and *highwaymen*,
but are there united in order to strengthen
the sense. At John x. 8, κλέπται εἰσὶ
καὶ λησταί, the expression is figurative,
as designating ‘exceedingly avaricious and
rapacious persons.’ See more in my note.
As to the criminals crucified with our
Lord, of whom mention is made, Matt.
xxvii. 38, 44. Mk. xv. 27, the best Ex-
positors are agreed that there the term sig-
nifies not lit. *robbers*, but *brigands*, *free-
booters*, *insurgents* against the Roman go-
vernment. The term, indeed, was applied
not only to *robbers*, but to *pillagers in war*,
(see Thuc. ii. 22, 67. iii. 1. iv. 2. vi. 6.
vii. 4, 10. viii. 40,) and also to those *free-
booters*, who carried on a sort of private and
petty warfare, for *plunder* only, as Thuc.
iv. 67, et al. Xen. Hist. iv. 5, 35. Now
this was in some measure the case with
the persons in question, they being proba-
bly political *insurgents*, who, under the
specious pretext of liberty, (namely, to
deliver their country from the Roman
yoke,) had taken up arms on a principle
of resistance to tyranny. Such persons
are freq. mentioned in Josephus by the
term λησταί, a term, of course, given them
by the Romans. So J. Formicus, vi. 31,
says: “solent latronibus accenseri qui
bello civili vincuntur.” And there was at
that time a sort of civil war carrying on in
Judæa. But whatever might be the prin-
ciple on which they took up arms against

the Roman power, their practices were at the best lawless, and accordingly merited the censure implied in the term *κακοῦργοι*, as bestowed upon them by St. Luke, xxiii. 32, and probably adopted in order to avoid the harsher term, sometimes not merited, *λησται*.

Λῆψις, *εως*, *ἡ*, (*λαμβάνω*,) *a receiving, receipt*, Phil. iv. 15, for which see in *Δόσις*. Eccus. xli. 19. The plural is chiefly found in Class. as Plut. Alcib. 1.

Λίαν, (prop. an accus. taken adverbially, by ellipsis of *κατά*, of the old noun *λία*, from *λίω*. See Lennep.) *very much, exceedingly*, e. gr. with a verb, Matt. ii. 16, *ἐθνώθη λίαν*. xxvii. 14, and with adj. Matt. iv. 8, *ὄρος ὑψηλὸν λίαν*. viii. 28. Mk. ix. 3. Sept. and Class. With other adverbs, Mk. i. 35. vi. 51. xvi. 2, and Class. For *οἱ ὑπὲρ λίαν*, 2 Cor. xi. 5. xii. 11, see in *ὑπερλίαν*.

Λιβανός, *οὔ*, *ὁ*, prop. *arbor thurifera*, the tree which produces frankincense. In later writers & N. T. *frankincense*, = to *λιβανωτός*, a transparent and fragrant gum, which distills from incisions in the tree, and was used by the ancients as incense, (comp. Ex. xxx. 34.) Matt. ii. 11. Rev. xviii. 13. Sept. and Class.

Λιβανωτός, *οὔ*, *ὁ*, (*λιβανός*,) prop. *frankincense*; but in N. T. meton. *a censer* for burning incense, *thuribulum*, Rev. viii. 3, *ἔχων λιβανωτὸν χρυσοῦν*.

Λιβερτίνος, *οὔ*, *ὁ*, (Lat. *libertinus*,) *a freed-man* of Rome, either personally made free, or born of freed parents. In N. T. Acts vi. 9, *τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων*, 'certain of those belonging to the synagogue of the Libertines so called;' meaning, it is supposed, either *manumitted slaves*, of Gentile origin, but who had become proselytes to the Jewish religion, and had a synagogue at Jerusalem; or Jews by birth, but taken captive by the Romans, and afterwards manumitted, and who formed a synagogue by themselves at Rome: but see my note in loc.

Λιθάζω, *ἡ*, *ἀσω*, (*λίθος*,) *to stone, pelt with stones*, in order to wound or kill, foll. by acc. John x. 31, 32, 33. Acts v. 26. xiv. 19. 2 Cor. xi. 25. So Sept. 2 Sam. xvi. 6, 13, *λιθάζειν ἐν λίθοις*. Pol. x. 29, 5. Strabo, p. 1031. Arrian ap. Suid. In John xi. 8. Heb. xi. 37, the term is used of the punishment of stoning, equiv. to *λιθοβολέω*.

Λίθινος, *ἡ*, *οὔ*, adj. (*λίθος*,) *of stone*, i. e. made of stone. John ii. 6, *ὕδρια λίθινα*. 2 Cor. iii. 3. Rev. ix. 20. Sept. and Class.

Λιθοβολέω, *ἡ*, *ἀσω*, (*λίθος*, *βάλλω*,) *to throw stones at any one, to stone*,

i. e. in order to wound or kill, with acc. Matt. xxi. 35. Mk. xii. 4, et al. As a Mosaic punishment, John viii. 5. Heb. xii. 20. Plut. x. 202.

Λίθος, *οὔ*, *ὁ*, *a stone*, (fr. *λίω*, attenuo, to break up, lit. a rock broken up into smaller parts, each a stone; as *ψάμμος* and *ψάμαθος*, from *ψάω*, to break up,) I. PROP. 1) said of small stones, Matt. iv. 3, *ὡς οἱ λίθοι οὗτοι ἄρτοι γένωνται*. ver. 6, al. Sept. 2) of stones for building, Matt. xxiv. 2. Mk. xiii. 1, *ἴδε ποταποὶ λίθοι*. ver. 2. Lu. xix. 44. Xen. Mem. iii. 1, 7. Of a mill-stone, λ. *μυλῆς*, Mk. ix. 42. Hlian. iii. 1, 14. Of a stone for closing the entrance of a sepulchre, Matt. xxvii. 60, 66. Sept. Gen. xxix. 2, 3, 8, 10. Luc. de Luctu 19. Of stone tablets, 2 Cor. iii. 7, comp. Ex. xxxi. 1, 4. Of idols carved in stone or marble, Acts xvii. 29. Sept. Deut. iv. 28. xxviii. 36. Of precious stones, *λίθος τίμιος*, Rev. xvii. 4, and Sept. oft., Jos., and Hlian. iv. 21; fig. 1 Cor. iii. 12. *λίθος ἱασπς*, Rev. iv. 3. xxi. 11.—II. FIG. said 1) of Christ, as *λίθος ἀκρογωνιαίος*, Eph. ii. 20. 1 Pet. ii. 6. As *λίθος ζῶν*, 1 Pet. ii. 4. As *λίθος προσκόματος*, *stone of stumbling*, Rom. ix. 32, 33. 1 Pet. ii. 7. 2) of Christians, as *λίθοι ζῶντες*, 1 Pet. ii. 5.

Λιθόστρωτος, *οὔ*, *ὁ*, *ἡ*, adj. (*λίθος*, *στρώννυμι*,) prop. & lit. *stone-paved*, App. Bell. Civ. iii. 26, *ἐν λιθοστρώτῳ πόλει*. Arrian Epict. iv. 7, 37, *σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκῆμασι] οἰκήσῃτε*, i. e. 'houses decorated with tessellated or Mosaic pavements,' as was customary at Rome after the time of Sylla. In N. T. neut. *τὸ λιθόστρωτον*, *the pavement*, i. e. a tessellated pavement of Mosaic work as above. John xix. 13, *ὁ Πιλατὸς—ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον*; where see my note; i. e. 'he led Jesus out of the prætorium, whither the Jews might not enter, and took his seat upon the public tribunal, βῆμα, which stood upon a tessellated pavement;' comp. Jos. B. J. ii. 9, 3.

Λικμάω, *ἡ*, *ἴσω*, (*λικμός*, a winnowing-fork,) *to winnow grain*, which in the East is done by throwing it with a fork against the wind, which *scatters* the straw and chaff, Hom. Il. v. 500. Xen. Œc. xviii. 2, 6. Hence by impl. *to scatter, disperse*, Sept. Is. xvii. 13. Amos ix. 9. Wisd. xi. 19. In N. T. fig. Matt. xxi. 44. Lu. xx. 18, *ἐφ' ὃν δ' ἂν πίση (ὁ λίθος), λικμήσει αὐτόν*, 'it shall scatter him to the winds,' i. e. 'crush him in pieces, make chaff of him.' So Sept. Dan. ii. 44. Job xxvii. 21, *λικμήσει αὐτόν ἐκ τοῦ τόπου αὐτοῦ*.

Λιμὴν, ἑνος, ὁ, (fr. obs. *λίω*, *lævigo*, to smoothen, lit. a place where the waves are evenly spread, smooth, or still. See on *λίμνη*,) a *haven, harbour, port*, Acts xxvii. 12, and Sept.

Λίμνη, ης, ἡ, (*λίω*, *lævigo*, fr. the part. pass. *λελιμένος*, whence *λίμενος*, *λιμένη*, *λίμνη*, and per metathesis *λίμνη*,) prop. any standing water, *pool, lake*, e. gr. the lake of Gennesareth, *Lul. v. 1. absol. ver. 2. al.* Of a lake of burning sulphur, *γένεσσα*, Rev. xix. 20. Sept.

Λίμω, οῦ, ὁ, (*λείπω*, *λελειμμαι*,) prop. *failure, want*, i. e. of food, hence *hunger, famine*. 1) of individuals, *hunger*, 2 Cor. xi. 27, *ἐν λιμῷ καὶ δίψει*. *Lu. xv. 17. Rom. viii. 35.* 2) of cities or countries, *famine*, Matt. xxiv. 7, *ἔσονται λιμοὶ καὶ λοιμοί*. *Lu. iv. 25. Sept. & Class.*

Λίνον, ου, τὸ, prop. *flax*, e. gr. *the plant*, Sept. Ex. ix. 31. Xen. Ath. ii. 11, 12; also as worked up into cloth, *linen*, Hom. Il. x. 661. In N. T. the cloth formed into a *garment*, Rev. xv. 6, *ἐνδεδυμένοι λίνον καθαρὸν*. Comp. Sept. Is. xix. 9. So also in Hom. Il. ix. 661. Od. xiii. 73. Æschyl. Suppl. 114, 125. Put also for the wick of a candle or lamp, i. e. *a strip of linen*, Matt. xii. 20, *λίνον τυφόμενον οὐ σβέσει*, 'the smoking wick he will not quench.' The nearest approach to this use is that by which the word stands for *flaxen thread*, as in Eurip. Orest. 1431, 1436.

Λιπαρός, ὁ, ὄν, adj. (*λίπος*, as *ὑδαρός* fr. *ὑδος*, &c.) *fat*, e. gr. *Θηρία*, Xen. Cyr. i. 4, 11; or *anointed with oil*, &c. Hom. Od. xv. 332, and, from the shining appearance of the skin being regarded as indicative of good health, *full, fresh*, said of the goddess Themis, Hesiod Theog. 901. Plutarch. Ages. 29. So Jerem. v. 28, 'they are waxen fat; they shine.' So also it denotes, by implication, the being at ease in one's condition, Hom. Od. xi. 136. xxii. 368. Hence in N. T. it is used of things such as belong to ornament and luxury, in the sense *precious, sumptuous*, Rev. xviii. 14, *πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο*. So Hom. Il. xxii. 406, we have *λιπαρὴν καλύπτρην*. Pind. Olymp. viii. 108, *λιπαρὸς κόσμος*.

Λίτρα, as, ἡ, Lat. *libra*, a *pound*, i. e. in weight, John xii. 3, *λαβούσα λίτραν μύρου*. xix. 39. It is not a mere Hellenistic term, since Pollux and Eustath. testify its use in the early Greek writers. The *λίτρα* varied in different countries; the Roman *libra* was divided into twelve ounces, equal to about 12 oz. avoirdupois.

Λίψ, λιβός, ὁ, (fr. *Λιβύη*, Africa,) for the S. or S. W. wind, lit. *the African*, Pol. x. 10, 1. Hdot. ii. 95. Sept. Ps.

lxxviii. 26. In N. T. meton. for South, the southern quarter, Acts xxvii. 12. Sept. and Class.

Λογία, as, ἡ, (*λέγω*, to collect,) prop. a collection of any articles. In N. T. applied to a collection or contribution of money for charitable purposes, 1 Cor. xvi. 1. The word is not found in the Class. writers; yet that it was used by them, we cannot doubt, since Suidas and Hesychius attest that the plural, as in ver. 2, was used in the sense *ἐκλογαί*. It also occurs in the title of one of Epicharmus' Comedies, *Λόγος καὶ λογίαί*, which was probably a satiric drama directed against the philosophers and rhetoricians, as *αἰσχροκερδεῖς*, and of which the title affords an example of the false antithesis ascribed to Epich. by Aristotle, Rhet. 111. The other signification assigned by those Lexicographers, *καρποφοραί*, is not Classical, but Ecclesiastical, meaning *sacred oblations*, as tithes, &c.

Λογίζομαι, f. ἴσομαι, (*λόγος*,) depon. mid. aor. 1. *ἐλογισάμην*: also aor. 1 pass. *ἐλογίσθην*, fut. 1 pass. *λογισθήσομαι*, in the pass. sense. Even the present is used passively at Rom. iv. 4, 5, 24. ix. 8; not in Class. who confine that to the partic. pres. Hdot. iii. 95, and so Sept. to REASON, i. e. *to use the reason, to think, consider*. The prim. signif. of the word is *to count up numbers*; whence its other significations, more or less figurative, arise; as to *ac-count, im-pute, re-count*, reckon, reason, and finally, *conclude*, or *form a conclusion*, as it were after balancing the *account*, for *συλλογίζεσθαι*. In N. T. it is used 1. gener. in the sense *to reason*, Mk. xi. 31, *καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες*, &c. similarly Wisd. ii. 1, we have *εἶπον γὰρ ἑαυτοῖς*, (Alex. & Compl. *ἐν ἑαυτοῖς*,) *λογισάμενοι οὐκ ὀρθῶς*. And so Plut. vi. 393, *λ. οὐκ ὀρθῶς*: with *ὅτι*, Heb. xi. 19. *τοῦτο ὅτι*, 2 Cor. x. 7, and Class. who, however, oft. use it absol.; foll. by acc. of thing, *to think upon, consider*, Phil. iv. 8, *ταῦτα λογίζεσθε*. So Thuc. vii. 73, *ταῦτα λ.* Eur. Andr. 316, *ταῦτα οὖν λογίζου*. Xen. Athen. iii. 13, *ταῦτα λ.* and oft. in Plato. In the sense of *to reason out, think out, find out by thinking*, 2 Cor. iii. 5, *οὐχ ἱκανοὶ ἔσμεν ἀφ' ἑαντῶν, λογίσασθαι τι κ. τ. λ.* So Liban. Orat. xlv. p. 914, *ἀφ' ἑαντῶν αὐτὰ λογίζόμενοι καὶ σκοποῦντες οἱ δικασταὶ κ. τ. λ.*—II. of the *result of reasoning*, to *CONCLUDE, judge, suppose*, foll. by acc. and inf. Rom. iii. 28, *λογιζόμεθα γὰρ, δικαιόσθαι πίστιν ἄνθρωπον*. vi. 11. xiv. 14. 2 Cor. x. 7, *λ. ἀφ' ἑαντοῦ*. xi. 5. Phil. iii. 13; foll. by *ὅτι* instead of acc. and inf. Rom. viii. 18. Sept. and Class. So gener. *to reason*,

judge, deem, absol. 1 Cor. xiii. 11, ὡς νήπιος ἐλογίζομαι: with εἰς τινα, 2 Cor. xii. 6, and Class.; also in the sense to *purpose*, 2 Cor. x. 2, λογίζομαι τολμήσαι. So Neh. vi. 2, λογίζομενοι ποιησαί μοι πονηρίαν. Comp. Ps. xxi. 11. Hos. vii. 15.—III. to *reckon* as or for any thing, to *count*, regard as, with acc. and foll. by ὡς, 1 Cor. iv. 1, οὕτως ἡμᾶς λογίζεσθω ἄνθρωπος, ὡς ὑπηρέτας Χρ. Rom. viii. 36. Am. vi. 5; foll. by εἰς with acc. for or as any thing. Rom. ii. 26, λ. εἰς περιτομήν, 'regarded as circumcised,' and ix. 8, τὰ τέκνα—λογίζεται εἰς σπέρμα, 'esteemed as a race,' as sons. Acts xix. 27, εἰς οὐδὲν λογισθῆναι, 'be reckoned for nought,' be despised. Wisd. ix. 6, εἰς οὐδὲν λογισθήσεται (scil. τις). Is. xl. 17, εἰς οὐδὲν λ. et al. in Sept. The idiom is one not found in Class. and is supposed to be a Hebraism fr. ἦ for ὡς, lit. εἰς. So 1 Sam. i. 13, ἐλογίσαστο αὐτὴν ἥλ. εἰς μεθύουσαν. Lament. iv. 2, ἐλογίσθησαν εἰς ἀγγεῖα ὀστράκινα. Though λογίζεσθαι εἰς does occur in Class. as Xen. Cyr. iii. 1, 19, yet only in the prim. and proper sense. However in Eurip. Hec. 739, we have ἄρ' ἐκλογίζομαι γε πρὸς τὸ ὀδυμένεσσι Μᾶλλον φρένας τοῦδε, 'regard his mind as inimical.' Foll. by μετὰ with gen. to *reckon with* or to, i. e. to *count as*. Mk. xv. 28. Lu. xxii. 37, μετὰ ἀνόμων ἐλογίσθη. So προσλογίζεσθαι μετὰ, Ps. lxxvii. 4.—IV. to *reckon* or *count* to any one, prop. 'to put to one's account,' foll. by dat. Rom. iv. 4, τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. So Æl. H. An. iii. 11, λογίζεται οἱ (to him) μισθόν. Dio Chrysost. xlviii. p. 534, οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλωμάτων τὰς εὐχὰς λογίζονται. 1 Cor. xiii. 5, οὐ λ. τὸ κακόν. 2 Cor. v. 19, 2 Tim. iv. 16, μὴ αὐτοῖς λογισθεῖν! So Sept. 2 Sam. xix. 19. Hence fig. to *impute*, *attribute*, prop. foll. by dat. of pers. and acc. of thing, but often in the pass. construction. 1) gener. Rom. iv. 6, ὃ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. ver. 11. So also of EVIL, to *impute*, lay to one's charge, and with a neg. not to *impute*, i. e. to *overlook*, *forgive*, Rom. iv. 8, μακάριος ἀνὴρ ᾧ οὐ μὴ λογισθῇ Κύριος ἁμαρτίαν. 2) also foll. by εἰς τι, e. gr. Rom. iv. 5, 9, ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. 'Abraham's faith was imputed to him as righteousness,' he was treated on account of it as if righteous. So with ἡ πίστις or the like implied, Rom. iv. 3, 22. Gal. iii. 6. Ja. ii. 23; with εἰς impl. Rom. iv. 10, 23, 24.

Λογικός, ἡ, ον, adj. (λόγος,) prop. 'endued with the λόγος, or faculty of speech,' and also the faculty of speaking, *oratory*. Also used to qualify the subst.

τέχνη, so as to denote *logic*, or the art of reasoning. But most freq. it means, 'endued with the faculty of reason,' *rational*, as opp. to ἄλογος, (Arr. Epict. i. 2, 1. Anthol. Gr. iii. p. 87,) being thus employed by the philosophers, who designate man as ζῶον λογ. having φύσιν λογικὴν. Hence was derived the use in N. T. 'pertaining to the reason' or the *understanding* in man, as distinguished from his *material* part; what Plato calls the νοερὸν καὶ λογικὸν μέρος. Thus St. Paul, Rom. xii. 1, exhorts his converts to 'present, on the spiritual altar, their bodies, a *living* sacrifice,' as opposed to that of dead animals, as τὴν λογικὴν λατρείαν, 'the service of the reason or understanding.' So Rom. vii. 25, we have νοῦ δουλεύειν. And so Porphyr. de Abst. ii. 45, speaks of a νοερά θυσία, and Jambl. V. Pyth. § 229, says that Pythagoras required a worship not by slain animals, but δι' ἐπιστημονικῆς Σεραπείας. Or it may be explained *spiritual* service, that of the heart and life, 'in spirit and in truth,' John iv. 24. So in Test. xii. Patr. 547, we have προσφέρουσι λ. λατρείαν. Both senses, indeed, may have place; q. d. 'rational and consequently spiritual service,' such as becomes rational creatures, as offered to the great source of reason, whose spiritual nature requires that we should worship him 'in spirit and in truth.' So Philo, p. 850, says that the purest part of the worshipper is the πνεῦμα λογικόν. The former, however, must chiefly be intended, because it is not worship, but *service*, by 'bringing every action and even thought to the obedience of Christ,' that is here required.

Λόγιον, ον, τό, (neut. of λόγιος,) prop. 'something uttered,' *effatum*, (so Ps. xix. 14, τὰ λόγια τοῦ στόματός μου,) but, by use, 'something purporting to be from God,' a *divine communication*, whether in answer to some inquiry, namely, an *oracular response*, or an *announcement* of future events, equiv. to the Homeric θεοπρόπιον, or the Attic χρησμός. In N. T. a *divine communication*, gener. 1) as regards the *revelation* of God in the *Old Test.* esp. the Law given from God by Moses, Acts vii. 38, λόγια ζῶντα, or the divine doctrines and commands therein contained, espec. the divine *promises* to the Jews, Rom. iii. 2, τὰ λόγια τοῦ Θεοῦ, said perhaps with reference to Ps. cvi. 11, Sept. (cvii. Heb.) παρεπίκραναν τὰ λόγια τοῦ Θεοῦ. And so the phrase τὰ λόγια τοῦ Κυρίου and τὰ λόγια in the Psalms. 2) of the *doctrines* revealed by God through *Christ* in the *Gospel*, Heb. v. 12, τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, 'the system of Divine truth' which we understand by the *Chris-*

tian religion. In 1 Pet. iv. 11, εἴ τις λαλεῖ, ὡς λόγια Θεοῦ, scil. λέγων, it means 'something communicated by supernatural wisdom,' that of the Spirit; as is especially the case in the writings of the N. T. which accordingly are called by Procopius, p. 157, 17, τὰ λόγια τοῦ Θεοῦ.

Λόγιος, ου, ὁ, ἡ, adj. (λόγος.) In the earlier writers the word means *learned*, equiv. to πολυίστωρ, Dionys. Hal. Ant. i. 7. Hdot. i. 1, οἱ λόγιοι, & ii. 77. iv. 46. Pind. Pyth. i. 183. Nem. vi. 51. But it also meant *eloquent*, and so it is used by Philo and Lucian. Hence it is a frequent epithet of Mercury. And such is the sense assigned to the word at Acts xviii. 24, ἀνὴρ λόγιος, as said of Apollos. But the former sense there seems preferable, especially as it is alone found in Josephus, namely, Ant. ii. 5, 4. xvii. 6, 2. Of course the learning in question is *sacred wisdom*, though the latter may be included, as is required by the term ἐλάλει at ver. 25.

Λογισμός, οὔ, ὁ, (λογίζομαι,) prop. 'the act of reckoning,' or the art thereof, *arithmetic*, Xen. Mem. iv. 7, 8; or computation, as iv. 2, 21. Thuc. iii. 20. iv. 122. Far more frequently, however, it is used fig. of the act of *reasoning* and drawing conclusions, or simply *cogitation*, *reflexion*, Thuc. ii. 11. 40. In N. T. it signifies *thought*, *cogitation*, *judgment*, as Rom. ii. 15. gener. Wisd. ix. 14. Also *device*, *counsel*, as 2 Cor. x. 5, λογισμοὺς καθαιροῦντες. Sept. Prov. vi. 18, καρδία τεκταινομένη λογισμοὺς κακοῦς. Jer. xi. 19. Jos. Ant. v. 1, 26. Eccles. vii. 30, ἐξήτησαν λογισμοὺς πολλοὺς, and often in Sept.

Λογομαχέω, f. ἦσω, (λογομάχος, fr. λόγος, μάχη,) to *strive about words*, dispute about trifles, 2 Tim. ii. 14. Dionys. Areop.

Λογομαχία, as, ἡ, (λόγος, μάχομαι,) *word-strife*, 1 Tim. vi. 4.

Λόγος, ου, ὁ, (λέγω,) *word*, as said of *speech*, 'any thing spoken;' also, as said of *thought*, 'the faculty by which any thing is thought out,' *reason*. A sense derived from that force of λέγω, (to lay,) by which it means to lay, or *put together*, what is presented to the mind—the main office of reason. So the Latin *ratio* comes from *ráo*, whence *ράπτω*, 'to put together,' both prop. and fig. as Hom. Od. iii. 18, κατὰ ῥ. I. *WORD*, both the act of speaking and the thing spoken, Lat. ORATIO, and I. *word*, as uttered by the living voice, a *speaking*, *SPEECH*, *utterance*, Lat. vox, Matt. viii. 8, μόνον εἶπε λόγον. Lu. vii. 7, al. Sept. Gen. xlv. 18, and Class. So εἰπεῖν λόγον κατὰ τινος, to *speaking a word against* any one, Matt. xii. 32, εἰς

τινα, id. Lu. xii. 10. Also ὁ λόγος τοῦ Θεοῦ, the *word of God*, his omnipotent decree, 2 Pet. iii. 5, 7. So Sept. Ps. xxxiii. 6. Comp. Gen. i. 3.—II. *word*, *emphat.* i. e. a *saying*, *declaration*, 1) gener. John vi. 60, σκληρὸς ἐστὶν οὗτος ὁ λόγος. Lu. xx. 20. Matt. vii. 24, ὅστις ἀκούει μου τοὺς λόγους τούτους. Sept. & Class. So in reference to words or declarations, either such as *precede*, Matt. xv. 12, οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, i. e. in ver. 3, sq. xix. 22. comp. ver. 21, al.; or *follow*, John xii. 38. Acts xx. 35, al. and Sept. Foll. by gen. of thing, e. gr. ὁ λόγος ἐπαγγελίας, Rom. ix. 9. τῆς ὀρκωμοσίας, Heb. vii. 28. Also ὁ λόγος τοῦ προφήτου, &c. the *word*, *declaration of the prophet*, i. e. prediction, prophecy, Lu. iii. 4. John xii. 38. Acts xv. 15. 2 Pet. i. 19. Rev. i. 3. In the sense of *proverb*, *maxim*, John iv. 37. Æl. V. H. i. 19. Lys. 115, 29. 2) in reference to religion, religious duties, &c. equiv. to *doctrine*, *precept*, Acts xviii. 15, εἰ δὲ ζήτημά ἐστι περὶ λόγον. xv. 24, οἱ λόγοι τῆς πίστεως. 1 Tim. iv. 6, λόγος ἀνθρώπων. 1 Thess. ii. 13. Tit. i. 9. Espec. of God, ὁ λόγος τοῦ Θεοῦ, *word of God*, *divine declaration*, *oracle*, John x. 35. v. 38, or *divine promise*, Rom. ix. 6. Heb. iv. 2, et al. In relation to duties, &c. *precept*, John v. 24. viii. 55, al. Sept. Ex. xxxv. 1. So of the various declarations, precepts, oracles, relating to the instructions of men in religion, the *Word of God*, i. e. the Divine doctrine, the doctrines and precepts of the Gospel, THE GOSPEL itself, Lu. v. 1, ἀκούειν τὸν λόγον τοῦ Θεοῦ. John xvii. 6, and oft.; with τοῦ Θεοῦ impl. Mk. xvi. 20. Lu. i. 2, al. 2 Tim. iv. 2, κήρυξον τὸν λόγον, al. So ὁ λόγος τῆς ἀληθείας, Eph. i. 13. ζωῆς, Phil. ii. 16. τῆς σωτηρίας, Acts xiii. 26. τῆς βασιλείας, Matt. xiii. 19. τοῦ εὐαγγελίου, Acts xv. 7. τοῦ σταυροῦ, 1 Cor. i. 18. τῆς χάριτος αὐτοῦ, Acts xx. 32. In the same sense of Christ, ὁ λόγος τοῦ Χρ. John v. 24. Col. iii. 16. τοῦ Κυρίου, Acts viii. 25. τῆς χάριτος αὐτοῦ, Acts xiv. 3.—III. *word*, *words*, i. e. *talk*, *discourse*, *speech*, Lat. sermo, the act of discoursing, &c. 1) prop. and gener. Matt. xxii. 15, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Lu. ix. 28. 2 Cor. x. 10. ἐν λόγῳ, *in word*, 'in discourse,' Ja. iii. 2. 1 Tim. iv. 12. ἐν λόγῳ κολακείας, 'flattering words,' 1 Thess. ii. 5. διὰ λόγον, *by word*, orally, Acts xv. 27. In antith. λόγος and ἔργον, *word* and *deed*, Col. iii. 17. 2 Cor. x. 11, and oft. in Class. λόγος and δύναμις, 1 Cor. iv. 19. 20. 1 Thess. i. 5. Also περὶ οὗ πολλὸς ἡμῖν ὁ λόγος, 'of whom we have much to say,' Heb. v. 11; with gen. 1 Tim. iv. 5, διὰ λόγον Θεοῦ καὶ ἐντεύξεως, 'through

prayer to God and supplication.' Jos. Ant. iv. 8, 24. Hdian. i. 4, 1. Of teachers, &c. *discourse, teaching, preaching*, Matt. vii. 28, ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. Acts xx. 7, παρέτεινε τὸν λόγον. 1 Tim. v. 17, ἐν λόγῳ καὶ διδασκαλίᾳ. λόγος ἀληθείας, 2 Cor. vi. 7. James i. 18. τῆς καταλλαγῆς, 2 Cor. v. 19. Of those who relate any thing, = *narration, story*, John iv. 39. Acts ii. 22, and Class. Meton. *history, treatise*, i. e. a book of narration, περί τινος, Acts i. 1, and Class. In the sense of *conversation, colloquy*, Lu. xxiv. 17. Xen. Ag. iii. 5. Hence *answer, reply*, Matt. v. 37. 2) meton. for the *POWER of speech, delivery, oratory, eloquence*, 2 Cor. xi. 6, ἰδιώτης τῷ λόγῳ. 1 Cor. xii. 8. Eph. vi. 19. Hdian. vii. 5, 10. 3) meton. for the *SUBJECT of discourse; topic, matter, thing*, e. gr. both gener. Matt. xix. 11. Lu. i. 4, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Acts viii. 21. Sept. and Class. and spec. *matter of dispute or discussion, question; judicial*, Acts xix. 38. Dem. 942, 17; *moral*, Matt. xxi. 24, ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα. Diog. Laërt. Stilpo ii. 116, τοιοῦτόν τινα λόγον ἐρωτήσαι.—IV. *word*, i. e. *talk, rumour, report*, Matt. xxviii. 15, καὶ διεφημίσθη ὁ λόγος οὗτος κ. τ. λ. Mk. i. 45; foll. by περί τινος, Lu. v. 15, al. Sept. Jos. and Class. Hence for *mere talk, show*, Col. ii. 23, λόγον μὲν ἔχοντα σοφίας. Diod. Sic. xiii. 4, opp. to ἀλήθεια.—II. *REASON*, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *RATIO*. Dem. 783, 2, μηδέποτ' ἐκ λόγου ταῦτα σκοπεῖτε. Arr. Epict. i. 12, 26. In N. T. I. a *ground, cause, reason*, Matt. v. 32, παρεκτός λόγον πορνείας. Acts x. 29. Sept. ἐπὶ λόγον, 2 Sam. xiii. 22. Pol. xxviii. 11, 7. Xen. An. vi. 2, 10. So κατὰ λόγον, *with reason, reasonably*, 'for good cause,' Acts xviii. 14. 3 Macc. iii. 14. Luc. D. Mort. xxx. 3. Thuc. iii. 39.—II. a *reason*, as demanded or assigned, i. e. a *reckoning, account*. 1) prop. *syn-airerein λόγον μετά τινος, to take up an account with any one*, i. e. to reckon with, Matt. xviii. 23. xxv. 19. ἀποδιδόναι λόγον, *to render an account*, i. e. τῆς οἰκονομίας, Lu. xvi. 2. So Phil. iv. 15. simil. Diod. Sic. t. i. p. 148, ὃ συγκεφαλαιούμενον εἰς ἀργυρίου λόγον. 2) fig. *account*, i. e. such a relation, as shall give the reasons of any transaction, *explanation*; so ἀποδοῦναι λόγον, *to give account*, e. gr. τῆς συστροφῆς, Acts xix. 40; foll. by περί τινος, Matt. xii. 36. Rom. xiv. 12; absol. Heb. xiii. 17. 1 Pet. iv. 5, and so Sept. and Class. So λόγον αἰτεῖν περί τινος, 1 Pet. iii. 15. Also Heb. iv. 13, πρὸς ὃν ἡμῖν ὁ λόγος. Sept.

ἀποδιδ. λόγον, Dan. vi. 3. Diod. Sic. i. 37, ἀποδιδ. λόγον περί. iii. 47. Dem. 227, 26, δίδοναι λόγον. 3) fig. λόγον ποιεῖσθαι, *to make account of*, i. e. regard, care for, Acts xx. 24, οὐδενὸς λόγον ποιούμεναι, 'I am not moved by them.' Jos. Ant. ii. 5, 3, μηδένα λ. αὐτοῦ π. Dion. Hal. Ant. ix. 50, λόγον οὐδενὸς αὐτῶν. Theocrit. Id. iii. 33, τὸ δέ μεν λόγον οὐδένα ποιῇ.—III. *the Word, THE LOGOS*, in the writings of John, John i. 1, bis, 14. 1 John i. 1. v. 7. Rev. xix. 13; where it stands for the 'pre-existent nature of Christ,' i. e. that spiritual and Divine nature mentioned in the Jewish writings before and about the time of Christ, under various names; e. gr. σοφία, Prov. viii. 12, 22, sq. Eccclus. ch. xxiv. ὁ λόγος ἀνθρώπου, Dan. vii. 13; called in Philo, ὁ πρεσβύτατος τοῦ Θεοῦ λόγος, Opp. i. p. 207. Of this Divine WORD, St. John commences his Gospel with affirming: ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος, John i. 1; and then also declares that this Word became flesh, and was thus the Messiah, ver. 14. Comp. in Θεὸς II.

Δόγχι, ης, ἡ, prop. 'the point of a weapon,' the triangular iron head of a lance or javelin. In N. T. *lance, spear*, John xix. 34, as sometimes Sept. and later Greek writers; also Xen. An. ii. 2, 9.

Λοιδορέω, f. ἦσω, (λοιδόρος,) *to rail at, reproach, revile*, with acc. John ix. 28, ἐλοιδόρησαν αὐτόν. Acts xxiii. 4. Pass. 1 Cor. iv. 12. 1 Pet. ii. 23. Sept. & Class.

Λοιδορία, as, ἡ, (λοιδορέω,) *railing, reproach*, 1 Tim. v. 14. 1 Pet. iii. 9. Sept. and Class.

Λοιδόρος, ου, ὁ, ἡ, prop. adj. *railing, reviling*, but sometimes as subst. *a railer, reviler*, 1 Cor. v. 11. vi. 10. Sept. Prov. xxv. 25. Eccclus. xxiii. 8. Plut. vi. 676.

Λοιμός, ου, ὁ, *pestilence, plague*, Matt. xxiv. 7. Lu. xxi. 11. Sept. and Class. Fig. of a mischievous person, *a pest*, Acts xxiv. 5, εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν. Sept. in 1 Sam. ii. 12. xxv. 25. Ps. i. 1. Ez. vii. 21. 1 Macc. x. 61. Dem. 794, 5.

Λοιπός, ἡ, ὁ, adj. (λείπω,) *left, remaining, other*. 1) plur. Matt. xxv. 11, αἱ λοιπαὶ παρθένοι. Acts ii. 37, al. Absol. οἱ λοιποὶ, *the rest, the others*, Matt. xxii. 6, al. and class. Neut. τὰ λοιπά, Mk. iv. 19, et al. Xen. Ag. ii. 22. Sept. 2) *adverbially*, as τοῦ λοιποῦ, scil. χρόνου, *in future, henceforth*, Gal. vi. 17. Hdian. viii. 4, 17. Xen. Cyr. iv. 4, 10. τὸ λοιπὸν, *for the rest; of time, henceforth, henceforward*,

Matt. xxvi. 45, & Mk. xiv. 41, καθέδετε τὸ λοιπὸν; i. e. *sleep ye even still?* 1 Cor. vii. 29, al. and Class. Also, *as to the rest, finally*, Eph. vi. 10. Phil. iii. 1, al. and Class. acc. λοιπὸν, and δὲ δὲ λοιπὸν, *as to the rest, finally, but now*, 1 Cor. i. 16. iv. 2, al. and Class.

Λουτρὸν, οὐ, τὸ, (λούω,) prop. *a bath*, or water for bathing, washing. In N. T. the act of *bathing, ablution*, said of baptism, Eph. v. 26. Tit. iii. 5.

Λούω, f. σω, *to bathe, wash*, trans. said only of persons, &c. foll. by acc. Acts ix. 37, λούσαντες δὲ αὐτήν: with acc. impl. and foll. by ἀπὸ, Acts xvi. 33, ἐλουσεν αὐτοὺς ἀπὸ τῶν πληγῶν. Pass. John xiii. 10. Heb. x. 23, λελουμένοι τὸ σῶμα, and so Class. Fig. *to cleanse, to purify*, with acc. and ἀπὸ, Rev. i. 5, τῷ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν, and comp. Is. i. 16.

Λύκος, ου, ὁ, *a wolf*, 1) prop. Matt. x. 16. Lu. x. 3. John x. 12. Sept. and Class. 2) fig. *a rapacious and violent person*, wolf-like, equiv. to λύκοις ὅμοιοι in Arrian, Epict. i. 3. Matt. vii. 15, εἰσὶ λύκοι ἄρπαγες. Acts xx. 29, λύκοι βαρεῖς. Sept. Zeph. iii. 4. Hom. Il. iv. 471. Ælian V. H. v. 19. viii. 6.

Λυμαίνομαι, depon. (λύμη,) prop. *to stain, disgrace* by insult or indignity, i. e. *to insult, treat with indignity*, foll. by dat. Hdot. ix. 79. In N. T. *to make havoc of, destroy*, with acc. Acts viii. 3, Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν. So Jos. Bell. ii. 4, 1, of soldiers devastating a country; and iv. 9, 7, of destroying the truth, Ant. procem. 1. The *accus.* is often found in the later writers, as Diod. Sic., Appian, and Plut.

Λυπέω, f. ἴσω, (λύπη,) *to afflict with grief*, trans. pass. or mid. *to be grieved, sorrowful*, Matt. xiv. 9. xvii. 23, ἐλυπήθησαν σφόδρα, et al. sæpe, also Sept. and Class. In the sense of *to aggrrieve, occasion grief to*, Eph. iv. 30; see my note there, and so often in Class.; offend, Rom. xiv. 15, εἰ δὲ διὰ βρωμά ὁ ἀδελφός σου λυπείται, i. e. 'stumbles in mind, being brought into self-condemnation,' namely, by being induced to do what he thought unlawful.

Λύπη, ης, ἡ, *grief, sorrow*, John xvi. 21. Rom. ix. 2, & oft. and Class. Meton. for *cause of grief, grievance, trouble*, 1 Pet. ii. 19, λύπας, dolores, molestias. So plur. in Gen. iii. 17. Prov. xxxi. 6. Xen. Lac. vii. 6. Hier. i. 2. Isocr. Panath. ἀηδίας καὶ λύπας. In sing. Thuc. vi. 59.

Λύσις, εως, ἡ, prop. 'a loosing or delivering' from any thing that binds us, and impedes action; and fig. from evil of any kind, or what implies constraint, as slavery,

or civil obligations, to pay money, or perform certain conditions. In N. T. the word is used of *liberation* from the conjugal tie by separation or divorce, as 1 Cor. vii. 27.

Λυσιτελέω, f. ἴσω, (λυσιτελής, fr. λύω, τέλος,) prop. 'to discharge any expense' incurred in any thing. Hence, 'to make oneself useful,' to profit any one, Aristoph. Plut. 509, and often in Class. So Lu. xvii. 2, λυσιτελεῖ αὐτῷ—ἡ, &c. i. e. 'it were better for him—than,' &c. Ecclus. xxix. 11. Xen. Cyr. ii. 4, 12.

Λύτρον, ου, τὸ, (λύω,) *the price paid for any one, ransom*, the fine paid for setting free, lit. *loosing-money*, Thuc. vi. 5, and oft. Class. and Sept. The word is used fig. Matt. xx. 28, and Mk. x. 45, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, i. e. 'as a ransom paid by Him for the deliverance of many,' viz. from the bondage of sin and death, presenting it as an expiation or expiatory sacrifice. Comp. Æschyl. Choëph. 47, τί γὰρ λύτρον πεσόντος αἵματος πέδω;

Λυτρόω, f. ὥσω, (λύτρον,) *to ransom*, 'let go free for a ransom,' Diod. Sic. xix. 73, ult.; said espec. of ransoming a captive from the enemy. In N. T. only used in mid. (in a deponent sense) λυτρόομαι, f. ὥσομαι, 'to cause to let go free for a ransom,' i. e. *to ransom, to redeem*, namely, by paying a ransom oneself, and not the ransomed party, Jos. Ant. xiv. 14, 1, λ. τῶν πολεμίων αὐτόν: fig. with acc. Lu. xxiv. 21, λυτροῦσθαι τὸν Ἰσραὴλ, i. e. from the power of the Romans, and gener. to raise them from their present fallen state. Also foll. by ἀπὸ, Tit. ii. 14, λ. ἡμᾶς ἀπὸ πάσης ἀνομίας, i. e. 'from the power and penalty of iniquity.' A sense this confined to the later writers, as Polyb. xviii. 16, 1, τὴν ἱερὰν χώραν λ. Diod. Sic. often, and found in the Sept. and the Apocryphal writers. Aor. 1. pass. ἐλυτρόσθην in a pass. sense, with ἐκ, 1 Pet. i. 18. Sept. for ἦλθ Is. xlv. 22, sq., also for ἦλθ with ἀπὸ, Ps. cxix. 134; with ἐκ Ps. cxxx. 8. 1 Macc. iv. 11. Act. Thom. § 15. pr. Plut. Cimon 9 ult. Diod. Sic. v. 17.

Λύτρωσις, εως, ἡ, (λυτρόομαι,) prop. *redemption, deliverance*, Lu. i. 68. ii. 38. Sept. and Class. Fig. from sin and its consequences, Heb. ix. 12.

Λυτρωτής, ου, ὁ, (λυτρόομαι,) *a redeemer, deliverer*, Acts vii. 35. Sept. and lat. Class.

Λυχνία, ας, ἡ, (λύχνος,) *a candelabra, lamp-stand*; a word of the later Greek for the earlier τὸ λυχνίον, Matt. v. 15, et al. Sept., Joseph., Luc. Asin. 41. Emblematially, in the Apocal., of a Christian

church, Rev. i. 12. ii. 1, al.; of a Christian teacher or prophet, Rev. xi. 4.

Λύχνος, ον, ὁ, *a light*, i. e. portable, as *a candle, lamp, or lantern*, &c. Sept. and later Class. In N. T. Matt. v. 15, οὐδὲ καίουσι λύχνον. Mk. iv. 21. Lu. xii. 35, ἑστώσαν ὑμῶν—οἱ λύχνοι καϊόμενοι, 'let your lamps stand burning,' i. e. 'be ye ready, watch.' So ὁ λύχνος τοῦ σώματος, of the eye, as being that part of the body which alone is capable of *receiving* light, and thus directing the whole body, so the Latin *lumina for the eyes*, Matt. vi. 22. Lu. xi. 34. Fig. of John the Baptist as a distinguished teacher, with reference to his luminous knowledge of divine truths, John v. 35; of the Messiah, τὸ Ἀρνίον, Rev. xxi. 23, as an ἀπαύγασμα from the Divine glory, (see Heb. i. 3,) enlightening the new Jerusalem.

Λύω, f. ὑσω, *to loose, loosen*, &c. what is fastened, or bound, = *to unbind, untie*, I. prop. of a ligature, or any thing fastened by it, Mk. i. 7, λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Lu. iii. 16. John i. 27. Acts vii. 33. λ. ὑπόδημα, 'by loosening its straps.' Sept. Ex. iii. 5. Hom. II. xvi. 804, λ. Σώρηκα. Fig. τὸν δεσμόν τῆς γλώσσης, i. e. impediment, Mk. vii. 35. τὰς ὠδῖνας τοῦ Σανράτου, Acts ii. 24. AEL. H. An. xii. 5. Here belongs the phrase ὃ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς, Matt. xvi. 19. xviii. 18, i. e. 'whatsoever ye shall loose (open) on earth,' &c. (see Δέω, II.) Of animals, tied, e. gr. πῶλον, Mark xi. 2, sqq. Lu. xix. 30, 31, 33. absol. Matt. xxi. 2; foll. by ἀπὸ τῆς φάτνης, Lu. xiii. 15. Sept. and Class. Of a person swathed in bandages, grave-clothes, John xi. 44.—II. spoken of persons bound, *to let go loose, to set free*, e. gr. prisoners, Acts xxii. 30, ἔλυσεν αὐτὸν (ἀπὸ τῶν δεσμῶν). Rev. ix. 14. xx. 3, 7, ἐκ τῆς φυλακῆς, fig. Lu. xiii. 16. I Cor. vii. 27, λέλυσαι ἀπὸ γυναικός; i. e. 'art thou free from a wife?' free from conjugal ties. See my note.—III. *to loosen, dissolve, sever, break*, e. gr. τὰς σφαγίδας, Rev. v. 2, 5. So Charit. p. 97, λείναι τὰ γράμματα, and Thuc. i. 32, λύει τὰς ἐπιστολάς. Acts xxvii. 41, ἡ δὲ πρύμνα ἐλύετο, 'but the stern went to pieces,' from the violence of the waves. So Ach. Tat. iii. p. 163, τὸ πλοῖον διελύθη. Virg. Æn. x. 305, solvitur, scil. puppis, probably with allusion to the unloosing of the σπάρτα, or hempen cordage, which bound the planks of a vessel together. So Hom. II. ii. 135, δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται. Now such were called ῥάμματα τῶν νεῶν. Fig. of an assembly, *to dissolve, break up*, as τὴν συναγωγὴν, Acts xiii. 43. Diod. Sic. xix. 25, τὴν ἐκκλησίαν.

Hom. II. i. 305, ἀγορὴν.—Hence, IV. by impl. to destroy, 1) prop. of buildings, *to demolish*, John ii. 19, λύσατε τὸν ναὸν τοῦτον, with allusion to the body as a temple, (so Philo uses the term ἱερόν,) for the abode of its august tenant, the soul, Eph. ii. 14, λύσας τὸ μεσότοιχον. So in the Class. this verb is used of destroying large massy edifices, as city walls or bridges; with allusion to the unloosing of the *compages lapidum*. And so *solvere compages* in Latin. So, of the world, e. g. to be destroyed by fire, *to dissolve, melt*, 2 Pet. iii. 10, 11, 12. 2) fig. of a law, *to loosen its obligation*, i. e. either *to make it void, do away*, John x. 35, οὐ δύναται λυθῆναι ἡ γραφή, where see my note, Dem. xxxi. 12; or, *to break, to violate*, as Matt. v. 19, in opposition to ποιεῖν. John vii. 23, ἵνα μὴ λυθῇ ὁ νόμος. M. v. 18, τὸ σάββατον. Thuc. vi. 14, τοὺς νόμους. Xen. An. iii. 2, 10, τὰς σπουδὰς καὶ τοὺς ὅρκους. Hither, at least in the former sense, I would refer the expression, 1 John iii. 8, εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Διαβόλου, where the meaning is simply, 'that he might *undo*, do away with, the works of the Devil,' i. e. sin, misery, and death, namely, by his atonement, &c. Now there is here the same primary idea of *untying*. And as in Engl. we say *to undo* for *untie*, so the Greeks used *λύειν* of untying a knot, or unloosing a strap, to signify *undo, annul, καταργεῖν*.

M.

Μαγεία, as, ἡ, (μάγος,) *magic*, plur. *magiæ, magical arts, sorceries*, Acts viii. 11. Jos. Ant. ii. 13, 3, μαγείαις καὶ τερατοουργίαις. Plut. vi. p. 653.

Μαγεύω, f. εὔσω, (μάγος,) *to practise magic, sorcery*, &c. intrans. Acts viii. 9, προὔπηροχε—μαγεύων. And so Plut. Num. 15. Luc. Asin. 4. Macrob. 4. Dio Cass. p. 622, 24.

Μάγος, ον, ὁ, *magus*, pl. μάγοι, *magi*, the name for the *priests* and wise men among the Medes, Persians, and Babylonians; see my note on Matt. ii. 1; prop. *great, powerful*, Heb. מַגֵּן, whence comes the Gr. μέγας, Lat. *mag-nus*, for *mag-inus*. Comp. Jer. xxxix. 3. Xen. Cyr. iv. 5, 51. vii. 5, 57. AEL. V. H. ii. 17. Hdtan. iv. 12, 6, 8. In N. T. said 1) of the *Magi* from the East, (Persia or Arabia,) who came to salute the new-born Messiah, Matt. ii. 1, 7, 16. 2) of a *magician, sorcerer, diviner*, Acts xiii. 6, 8, μάγον, ψευδοπροφήτην. Sept. often in Dan., and Class., as Hdtan. iv. 12, 6, 8. Æschin. iii. 13, τοιοῦτος

μάγος καὶ γόης. Sometimes used with an implied notion of imposture, as Soph. Œd. Tyr. 387, μάγον—ἀγύρτην.

Μαθητεύω, f. εὔσω, (μαθητής,) prop. 1) intrans. to be the disciple of any one, foll. by dat. Matt. xxvii. 57, καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. Plut. Vit. X. Rhet. init. ἐμαθήτευσεν δ' αὐτῷ καὶ Θεόπομπος. 2) also trans. to train as a disciple, to teach, instruct, Acts xiv. 21, μαθητεύσαντες ἱκανοὺς. Matt. xxviii. 19, μ. πάντα τὰ ἔθνη, for μαθητὰς ποιεῖτε. Pass. Matt. xiii. 52, μαθητευθεὶς τῇ βασ. τῶν οὐρ. where the sense is either, 'instructed for the Messiah's kingdom,' so as to understand its nature; or, 'disciplined into the Messiah's kingdom,' i. e. converted to Christianity.

Μαθητής, οὐ, ὁ, (μανθάνω,) a disciple, scholar, follower of a teacher, 1) gener. Matt. x. 24, et al. sæpiss. and often in Class. So Jos. Ant. vi. 5, 4, Joshua is called ὁ μαθητής Μώσεως. 2) spec. of the Twelve Apostles, Matt. x. 1. xi. 1. xx. 17. Lu. ix. 1. 3) emphatic, for true disciple, John xiii. 35. xv. 8. After Christ's death the term disciple took the wider sense of follower, believer, equiv. to Christian, Acts vi. 1, 2. xi. 26.

Μαθήτρια, ας, ἡ, (μαθητής,) for the Attic μαθήτρις, a female disciple, i. e. a female Christian, Acts ix. 36, and Class., as Diod. Sic. ii. 52. Diog. Laërt. iv. 2. viii. 42.

Μαίνομαι, f. μανούμαι, (μάω, to be eager after,) depon. prop. to be mad, to rave; but also (like *insanire* in Latin) said fig. of persons who so speak and act, as to seem to others to be out of their senses, or acting under the influence of extravagant enthusiasm, John x. 20. Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23. Sept. and Class., as Eurip. Hec. 1270, σὺ μαίνη. Iph. Taur. 1310. Xen. Mem. i. 3, 11.

Μακαρίζω, f. ἴσω, Att. fut. ἰώ, (μάκαρ,) to deem or call happy, with acc. of pers. Lu. i. 48. Ja. v. 11. Sept. Gen. xxx. 13. Is. iii. 11. Eccus. xi. 28, and Class., as Hom. Od. xv. 537. Hdot. vii. 45. Soph. Œd. Tyr. 1195. Xen. Mem. i. 6, 9, and often.

Μακάριος, α, ον, (a prose form, equiv. to the poet. μάκαρ,) happy, blessed, e. gr. of God, 1 Tim. i. 11. vi. 15. Gener. Matt. v. 3, sq. Lu. i. 45. vi. 20, sq. Rom. iv. 7, al. sæpe. With μάλλον, Acts xx. 35, μακάριόν ἐστι μάλλον, 'more blessed is it,' &c. Compar. μακαριώτερος, 1 Cor. vii. 40, and Eur. Troad. 567. Sept. and Class.

Μακαρισμός, οὐ, ὁ, (μακαρίζω,) a calling or pronouncing happy, declaration of blessedness, felicitation; hence λέγειν

τὸν μακαρισμὸν τινος, = μακαρίζειν, Rom. iv. 6, 9. Gal. iv. 15, τίς οὖν ἦν ὁ μ. ὑμῶν; 'how great then was your self-congratulation,' &c. 'how happy did you think yourselves.'

Μάκελλον, ον, τὸ, (fr. Lat. *macellum*.) a market-place for all kinds of provisions, 1 Cor. x. 25. Plut. Quæst. Rom. 54.

Μακράν, adv. (pr. acc. fem. of μακρός, strictly for μακράν ὁδόν,) a long way, i. e. far off, Lu. xv. 20, μακράν ἀπέχοντος. Acts xxii. 21; foll. by ἀπό τινος, xvii. 27, al. Sept. and Class. With the art. οἱ μακράν, those far off, the remote, i. e. from God, i. e. 'the Gentiles' as opp. to οἱ ἐγγύς, the Jews, Eph. ii. 13. 'So οἱ εἰς μακράν, Acts ii. 39.

Μακρόθεν, adv. (μακρός &θεν, a syllabic suffix, denoting from,) from far, Mk. viii. 3, μακρόθεν ἤκουσιν. xi. 13, al. Sept. and later Class.; ἀπὸ μακρόθεν, from far, Matt. xxvi. 58, et al. sæpe. Sept. and Class.

Μακροθυμέω, f. ἥσω, (μακροθυμός, fr. μακρός, θυμός,) prop. to be long-minded, have longanimity. In N. T. it is used in the sense 1. to be long-suffering, forbearing, to bear patiently offences or injuries, absol. 1 Cor. xiii. 4, ἡ ἀγάπη μακροθυμεῖ, lit. 'bears up.' So Plut. viii. 345, says of those in the present life, that 'they are striving to swim from sea to land and reach home,' ἐξαμιλλᾶσθαι καὶ μακροθυμεῖν, δι' οἰκείας πειρωμένους ἀρετῆς σώζεσθαι: foll. by εἰς τινα, 2 Pet. iii. 9; by ἐπὶ τινι, Matt. xviii. 26, μ. ἐπ' ἐμοί, 'have patience with me,' Lu. xviii. 7, μακροθυμῶν ἐπ' αὐτοῖς, 'though he be, in respect to them' (i. e. the injured), 'long-suffering,' slow to punish their injurers. So Eccus. xxxii. 18, it is said, οὐ μὴ μακροθυμήσει (ὁ Κύριος) ἐπ' αὐτοῖς, scil. τοῖς παπENOῖς.—II. to wait patiently, be patient, absol. Heb. vi. 15, οὕτω, μακροθυμήσας, ἐπέτυχεν τῆς ἐπαγγελίας, and Ja. v. 8, μακροθυμήσατε, and ver. 7, μακροθυμῶν ἐπ' αὐτῷ, scil. καρπῷ. So Artem. iv. 11. However, in those two passages there seems to be a blending of two senses, to patiently endure evils, and to patiently wait for the removal of the evils.

Μακροθυμία, ας, ἡ, (μακροθυμέω,) longanimity, i. e. slowness to anger and punishment; long-suffering, forbearance. 1) gener. Rom. ii. 4, τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; and so 1 Pet. iii. 20, ἡ τοῦ Θεοῦ μ. 2 Pet. iii. 15, ἡ τοῦ Κυρίου ἡμῶν μ. Eph. iv. 2. Col. iii. 12. 1 Tim. i. 16. 2 Tim. iii. 10. iv. 2. Sept. Prov. xxv. 15. Plut. Lucull. 33, ἀρετὴν μὲν ἐπεδείκνυντο, καὶ μακροθυμίαν. 2) spec. patient endurance of evil, and waiting for

its redress, Col. i. 11. Heb. vi. 12. Ja. v. 10. Sept. Is. lvii. 15.

Μακροθυῶν, adv. *patiently*, i. e. with indulgence, in all clemency, Acts xxvi. 3.

Μακρός, ὁ, ὄν, adj. (μαῖκος, Dor. for μῆκος, orig. μακερός, contr. to μακρός; as παγερός fr. πάγος or πήγος, τακερός fr. τήκω, &c. So our adj. *lengthy*, fr. subst. *length*.) *long*, in all the senses of the term, whether of space or time; as said of the *former*, namely, from one point to another, *a long way off, far distant*, Lu. xv. 13, & xix. 12, ἐπορεύθη εἰς χώραν μακράν, and Class. as Hdian. vi. 7, 10, μ. γῆ. Xen. Cyr. v. 4, 20, μακραί καὶ ἐπιβοήθειαι. Thuc. vii. 13, διὰ ἀρπαγὴν μακράν. In such a case we are to understand ὁδὸν ἀπειναί, as Thuc. iii. 13. Of *time*, e. gr. μακρῶ χρόνῳ, Hdot. i. 32, and oft. in Class. In N. T. only neut. pl. μακρά as adv. *long*, as μακρά προσευχόμενοι, *praying long*, 'making long prayers,' Matt. xxiii. 14. Mk. xii. 40. Lu. xx. 47. Joseph. Ant. vi. 11, 10, μ. ἡσπάζοντο. Luc. Tim. 38, εἰπεῖν. Æl. V. H. vi. 6, χαίρειν, al. sæpe.

Μακροχρόνιος, ον, ὁ, ἡ, adj. (μακρός, χρόνος,) *long-lived*; lit. long-timed, Eph. vi. 3, ἵνα ἔσῃ μ. Sept. Plato in Timæo. Porphy. V. Pyth. 24.

Μαλακία, ας, ἡ, (μαλακός,) prop. *softness*, and fig. *timidity*, Pol. iii. 79, 4; *effeminacy*, Luc. D. Deor. x. 6, 8. In N. T. *disease of body*, Matt. iv. 23, θεραπεύων πᾶσαν νόσον καὶ π. μαλακίαν. ix. 35. x. 1. And so very often in Sept. of disorders of every kind both chronic and acute; and gener. of a dangerous kind, even mortal ones; as Gen. xlii. 4. 2 Chron. xxi. 19. And so Pseud. Hdot. Vit. Hom. 36, says Homer died τῇ μαλακίῃ. The original and proper import of the word, in this application, seems to have been simply *indisposition* of body without any formed disease, consisting chiefly in languor.

Μαλακός, ὁ, ὄν, adj. (μαλάσσω, fr. μάλω, to rub down a rough surface and thoroughly *smoothen* or *soften* it, as in tanning leather,) prop. *soft*, viz. to the touch, in opposition to σκληρός, stiff, hard; spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά, Matt. xi. 8. Lu. vii. 25. Luc. Saturn. 1, ἐσθῆτας εὐανθεῖς καὶ μαλακάς. Hom. Od. i. 437, μ. χιτῶν: fig. *effeminate*, spoken of a catamite, scortum virile, 1 Cor. vi. 9. Dion. Hal. Ant. vii. 2. Plut. vi. p. 328.

Μάλιστα, adv. (superl. of μάλα, very,) *most, most of all, especially*, Acts xx. 38, et al.

Μᾶλλον, adv. (compar. of μάλα, very,) *more, rather*, in various connexions.

I. gener. 1 Cor. xiv. 1, ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ ἵνα κ.τ.λ. ver. 5. 2 Cor. v. 8; with gen. 1 Cor. xiv. 18, πάντων ὑμ. μᾶλλον. Xen. An. iii. 12, 1. πολλῶν μᾶλλον, *much more*, Matt. vi. 30, et al. πόσω μᾶλλον, *how much more*, Matt. vii. 11, et al. τοσούτῳ μ. *so much the more*, Heb. x. 25. μᾶλλον καὶ μᾶλλον, *more and more*, Phil. i. 9, and Class.; with ἢ or ἥπερ, i. e. μᾶλλον ἢ, *more than, rather than*, Matt. xviii. 13, χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κ.τ.λ. John iii. 19. μᾶλλον ἥπερ, John xii. 43, and Class. Also as intens. *the more, the rather*, Matt. xxvii. 24, ἀλλὰ μᾶλλον θόρυβος γίνεται, equiv. to μᾶλλον θορυβεῖται. John v. 18, διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν ἀποκτεῖναι, et al. Thuc. v. 44. So οὐ μᾶλλον, in interrogat. 1 Cor. ix. 12. 2 Cor. iii. 8; comp. ver. 7.—II. *joined with the positive*, μᾶλλον forms a periphr. for the comparat. like Engl. *more*; with ἢ, Acts xx. 35, μακρότερον ἐστὶ μᾶλλον διδόναι, ἢ λαμβάνειν, 1 Cor. ix. 15. Gal. iv. 27; with εἰ, Mk. ix. 42, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κ.τ.λ.—III. *joined emphat. with a comparative*, either in form or sense, Mk. vii. 36, μᾶλλον περισσώτερον. 2 Cor. vii. 13. Phil. i. 23, πολλῶν γὰρ μᾶλλον κρεῖσσον. So, with verbs of comparison, Matt. vi. 26, οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. xi. 25, μᾶλλον ἐλόμενος. So μ. ἐλέσθαι, Dem. 946, 7. Xen. Mem. i. 6, 4.—IV. *after a negative clause or prohibition*, expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. x. 6, πορεύεσθε δὲ μᾶλλον, al. & Class.; ἀλλὰ μᾶλλον, *but rather*, id. and Rom. xiv. 13. 1 Cor. vii. 21. Eph. v. 4; impl. Mk. xv. 11, ἵνα (sc. μὴ τὸν Ἰησοῦν ἀλλὰ) μᾶλλον: and so οὐχὶ μᾶλλον in interrog. 1 Cor. v. 2. vi. 7.—V. *intens.* μᾶλλον δὲ before an antithetic clause, or *rather, yea more*, Rom. viii. 34, Χρ. ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεῖς. Gal. iv. 9. Eph. v. 11, and Class.

Μάμμη, ης, ἡ, *grandmother*, a word of lat. Gr. for τέθη, 2 Tim. i. 5. Jos. Ant. x. 11, 2. Hdian. v. 3, 7. Plut. Agis, 4.

Μαμίωνās, or Μαρμωνιωνās, ᾧ, ὁ, *mammon*, i. e. *wealth, riches*, Lu. xvi. 9, 11; personified, like Gr. Πλούτος, as designating (thinks Mr. Greswell) the divinity supposed to preside over and regulate the distribution of wealth.

Μανθάνω, (f. μαθήσομαι, aor. 2. ἔμαθον,) *to learn*. I. PROP. i. e. *intellectually*, either from others, or from one's own observation, &c.; *to learn, be taught*, absol. Matt. ix. 13, πορευθέντες δὲ μάθετε, τί ἐστιν. John vi. 45, et al.; with ἀπό τινος, Matt. xi. 29; with acc. of thing, Rom. xvi. 17, ἡν ὑμεῖς ἐμάθετε, et al. 1 Cor. iv. 6, ἵνα ἐν ἡμῖν μάθητε τὸ

μὴ ὑπὲρ κ. τ. λ. *in us*, i. e. by our example; with acc. impl. John vii. 15; foll. by ἀπό τινος, Col. i. 7. παρά τινος, 2 Tim. iii. 14; foll. by acc. of person, *to learn any one*, i. e. his doctrines, precepts, Eph. iv. 20. Sept. and Class. In the sense 'to learn by information,' *be informed*, foll. by ὅτι, Acts xxiii. 27. ἀπό τινος, Gal. iii. 2, and Class. Æl. V. H. ii. 42. Xen. Cyr. vi. 1, 31; also *to understand, comprehend*, Rev. xiv. 3. Xen. Cyr. i. 3, 10.—II. MORALLY, *to learn*, i. e. from experience, *to do a thing*, equiv. *to do habitually, be wont*, foll. by inf. expr. or impl. Phil. iv. 11, ἐγὼ γὰρ ἔμαθον—αὐτάρκης εἶναι. 1 Tim. v. 4, 13, ἀργαὶ μανθάνουσι περιερχ. (sim. Xen. An. iii. 2, 25, εἰάν ἅπαξ ἀργοὶ ζῆν.) Tit. iii. 14; with acc. Heb. v. 8, ἐμ. τὴν ὑπακοήν.

Μανία, *as, ἡ*, (μαίνομαι,) *mania, madness, insanity*, Acts xxvi. 24, & Class.

Μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, John vi. 31, 49, 58. Heb. ix. 4; symbolically, Rev. ii. 17. Comp. Exod. xvi. 31, sq. Joseph. Ant. iii. 1, 6. Josephus relates that in his day manna was still found around Mount Sinai, Ant. iii. 1, 6; and the same fact has also been abundantly ascertained by modern travellers; and the recent Commentators and Lexicographers are agreed in regarding the manna mentioned in Scripture as the modern Manna Arabica, which the Arabs collect and regard as a dainty; see Calmet, art. Manna. Yet it still remains to be proved that the manna in question is the same with that gathered by the Israelites. But (as Le Clerc and Deyling have shown) so many and important are the points of *difference*, that the *negative* is almost certain, and must establish the miraculous nature of the transaction.

Μαντεύομαι, *f. εὔσομαι*, depon. mid. (μάντις, diviner, soothsayer,) *to utter responses*, *as from an oracle, to divine, foretell*, Acts xvi. 16. Sept. and Class.

Μαραίνω, *f. ανῶ*, (fr. the obsol. μάρω, whence the Latin *marceo*,) prop. *to cause to fall away, become flaccid*; and pass. in a neuter sense, *to fall away, become lean*. Hence the word is used both of *flowers that fall away* and wither, and of the human body, which falls away with 'pining sickness,' (Is. xxxviii. 12. Ps. cvi. 15,) or under the influence of that of which a great poet as well as physician so graphically depicts, 'Restless anxiety, forlorn despair, And all the faded family of care.' As respects the former, see Eurip. Alc. 201. Thuc. ii. 49. In N. T. it is said fig. of the rich man, Ja. i. 11, that 'as the flower of the grass falls away, so he shall fade away,' *μαρανθήσεται*, equiv. to the

plainer expression in the preceding verse, *παρελεύσεται*.

Μαράν ἀθὰ, *maran-atha*, Syr. equiv. to Κύριος ἔρχεται, 'the Lord will come, to judgment,' 1 Cor. xvi. 22. See my note.

Μαργαρίτης, *ου, ὁ*, (μάργαρος,) prop. verbal adj. sc. ὁ λίθος μαργαρίτης, *a pearl*, Matt. xiii. 45, 46, ἕνα πολύτιμον μαργαρίτην. 1 Tim. ii. 36, ed. Schn. 4. xviii. 12, 16. xxi. 21, bis; fig. Matt. vii. 6. Æl. H. An. x. 13.

Μάρμαρος, *ου, ὁ, ἡ*, (μαρμαίρω, to glitter,) in Homer and early writers, *stone, rock*, and later in N. T. (equiv. to Lat. *marmor*,) *marble*, Rev. xviii. 12. In Theophr. frag. de Lapid. 36, ed. Schn. it denotes a *precious stone*, so called, thrice the value of the purest gold. On the natural history, use, and value of pearls in ancient times, see Mr. Greswell on the Par. t. ii. 220, sqq.

Μάρτυρ, see in Μάρτυς.

Μαρτυρέω, *f. ἴσω*, (μάρτυς,) *to witness*, i. e. 1. *to be a witness*, to be able or ready to testify, with dat. commodi, John iii. 28, αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts xxii. 5; absol. 2 Cor. viii. 3. Xen. Hist. G. i. 1, 31.—II. *to bear witness, testify*, to the truth of what one has seen, heard, or knows. 1) prop. and gener. foll. by περὶ with gen. *to bear witness* respecting any person or thing, John i. 7, 8, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ver. 15. ii. 25. v. 31, et al.; with dat. & ὅτι, vii. 7; foll. by ὅτι equiv. to acc. and inf. John i. 34, μεμαρτύρηκα ὅτι οὗτός ἐστι. iv. 44, et al.; also with dat. comm. vel incommodi, Matt. xxiii. 31, μαρτυρεῖτε ἑαυτοῖς, ὅτι κ. τ. λ. Rom. x. 2. Gal. iv. 15. Col. iv. 13. Xen. Cyr. viii. 8, 1, κατὰ τινος, 1 Cor. xv. 15; foll. by the words testified, after λέγων, εἶπε, ὅτι, of quotation, etc. John i. 32, καὶ ἐμαρτύρησεν Ἰ. λέγων Ὅτι κ. τ. λ. iv. 39; foll. by acc. of a synon. noun, John v. 32, ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ: comp. 1 John v. 9, 10. 1 Tim. vi. 13, μ. τὴν καλὴν ὁμολογίαν. Arr. Epict. iv. 8, 32. So, with acc. of thing, gener. *to testify* any thing, *to bear witness* of any thing. John iii. 11, ὁ ἐωράκαμεν μαρτυροῦμεν. ver. 32. 1 John i. 2. Rev. i. 2. xxii. 20; with an acc. impl. fr. the context, e. gr. τὰ περὶ ἐμοῦ, Acts xxiii. 11. τοῦτο, xxvi. 5. Heb. x. 15, & Class.; foll. by dat. of person or thing, *to or for whom, in favour of whom* one bears testimony, John iii. 26, ᾧ σὺ μεμαρτύρηκας. v. 33, al. Pass. with ὑπὸ, Rom. iii. 21. Xen. Cyr. viii. 8. 1, 27; in the sense of 'to prove by testimony,' John xviii. 23. Xen. Conv. viii. 12. 2) fig. of God as testifying by his Spirit, by signs,

miracles, etc. foll. by *περί*, John v. 37. viii. 18. 1 John v. 9, 10. *τῷ λόγῳ*, *to*, in favour of, Acts xiv. 3; of the Scriptures, prophets, &c. with *περί*, John v. 39; with dat. and inf. with acc. Acts x. 43. Hdian. iii. 12, 5. Xen. Mem. i. 2, 20. So of one's deeds, works, &c. with *περί*, John v. 36, τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περί ἐμοῦ. x. 25. Sept. and Class.—III. *emphat. to testify strongly*, and by impl. *bear honourable testimony*, and pass. *to be well testified of, have good witness*; with *ὅτι*, Heb. vii. 8; with inf. Heb. xi. 4, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. ver. 5; hence gener. *to speak well of, applaud*; foll. by dat. Lu. iv. 22, πάντες ἐμαρτύρουν αὐτῷ. xi. 48. Acts xv. 8; absol. 3 John 12; with ἐπί τινι, Heb. xi. 4. Joseph. Ant. xiv. 10, 2. JEL. V. H. i. 30; pass. *to be commended, be of good report*, Acts vi. 3; with ὑπὸ, Acts x. 22, et al.; ἐν, 1 Tim. v. 10. Heb. xi. 2; διὰ, ver. 39, and later Class.—IV. *equiv. to μαρτύρομαι, to call as witness*, prop. Dion. Hal. vii. 49, ult. μαρτυρούμενος θεοῦ τε καὶ ἀνθρώπων. Hence in N. T. *to protest*, make an earnest and solemn appeal, *to exhort solemnly*, 1 Thess. ii. 12.

Μαρτυρία, as, ἡ, (μαρτυρέω,) *witness, testimony*, as borne, 1) *judicial*, Mk. xiv. 56, 59, οὐδὲ οὕτως ἴση ἢ ἡ μαρτυρία αὐτῶν. John viii. 17, μαρ. κατὰ τινος. Mk. xiv. 55. Sept. and Class. 2) *gener.* to the truth of any thing, John xix. 35. xxi. 24. 1 John v. 9, τὴν μ. τῶν ἀνθρώπων. So in Class. of a poet, Tit. i. 13. Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel; gener. John v. 34, οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John v. 10, μ. ἐν ἑαυτῷ. So from John Bapt. John i. 7, 19. v. 36; from other teachers, Rev. xi. 7. Also from God, John v. 32. 1 John v. 9, bis, 10, 11. Of Christ's testimony respecting himself, John iii. 11, 32, 33. v. 31. viii. 13, 14. So in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, *the testimony of Jesus*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to *the gospel*. Rev. i. 2, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρ. Ἰ. X. ver. 9. xx. 4. xix. 10, ἡ γὰρ μαρτυρία τοῦ Ἰ. ἐστὶ τὸ πνεῦμα τῆς προφητείας, 'for the testimony of Jesus is (comes from, has for its author) the same Spirit of prophecy which acts in me.' Hence ἔχειν τὴν μ. τοῦ Ἰησοῦ, *to hold fast the testimony of Jesus*, Rev. xii. 17. xix. 10; 3) *emphat. honourable testimony, good report*, 1 Tim. iii. 7. Jos. Ant. vi. 10, 1.

Μαρτύριον, ον, τὸ, (μαρτυρέω,) *witness, testimony*, as borne, = μαρτυρία. 1) gener. 2 Cor. i. 12, τὸ μ. τῆς συνει-

δήσεως ἡμ.: historically, Acts iv. 33, τὸ μ. τῆς ἀναστάσεως τοῦ Κυρίου, concerning the resurrection, &c. Heb. iii. 5, εἰς μ. τῶν λαληθησομένων, 'for giving testimony, testifying.' JELIAN V. H. ii. 5. Xen. Conv. viii. 34. So, in reference to Jesus and his doctrines, from teachers, 2 Thess. i. 10; also τὸ μ. τοῦ Χριστοῦ, *the testimony of Christ*, i. e. 'what he testified and taught respecting himself and his gospel,' and hence equiv. to ἡ μαρτυρία τοῦ Ἰ. 1 Cor. i. 6. ii. 1, τὸ μ. τοῦ Θεοῦ, id. Gener. in the sense of *testimony, evidence, proof*, e. gr. εἰς μαρτύριον αὐτοῖς, 'as a testimony unto them,' Matt. viii. 4. xxiv. 14. Mk. i. 44. Lu. v. 14. xxi. 13; also 'against them,' Matt. x. 18. Mk. vi. 11. xiii. 9. Ja. v. 3, and so ἐπ' αὐτούς, Lu. ix. 5. Also 1 Tim. ii. 6, τὸ μαρτύριον καιροῖς ἰδίους. So Sept. and Class. 2) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *the tabernacle of witness*, put for the tabernacle of the congregation, Hebrew, מִדְּבַר, Acts vii. 44. Rev. xv. 5. So Sept. Ex. xxix. 42, 44, et al.

Μαρτύρομαι, depon. mid. (μάρτυς,) in Class. *to call to witness, invoke as witness*, whether gods or men, to the truth of an assertion. Hence in N. T. *to protest, make an earnest and solemn appeal*, by way of affirmation or protestation, equiv. to μαρτ. τὸν Θεόν, λέγω τινὶ, ὅτι, &c. Acts xx. 26, μαρτύρομαι ὑμῖν ὅτι, &c. equiv. to 'I solemnly affirm, call God to witness,' that, &c. Gal. v. 3, μ. παντὶ ἀνθρ. ὅτι, &c. So Jos. Bell. iii. 8, 3, μαρτύρομαι ὡς, & v. 12, 4. Also, by way of exhortation, *to exhort solemnly, conjure*, with acc. and inf. Eph. iv. 17, μαρτ. ἐν Κυρίῳ μηκέτι ὑμᾶς περιπατεῖν, &c. So Thuc. viii. 53, μαρτύρομαι, καὶ ἐπιθελιάζοντων—μὴ κατάγειν. Polyb. xiii. 8, 6, μαρτ. τοὺς ἀνδρας ἐπανάγειν. Eurip. Med. 22, ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.

Μάρτυς, υρος, ὁ, ἡ, *a witness*, 1) *prop.* in a judicial sense, Matt. xviii. 16. xxvi. 65. Acts vi. 13. Sept. and Class. 2) *gener.* 'one who testifies, or can testify, to the truth of what he has seen, heard, or knows, Rom. i. 9. 2 Cor. i. 23. Phil. i. 8. 1 Thess. ii. 5, 10. 1 Tim. vi. 12. Sept. & Class. ; in allusion to those who *witness* a public game, Heb. xii. 1. Longin. § 14. Espec. of those who witnessed the life, death, and resurrection of Jesus, or who bear witness to the truth as it is in Jesus, Lu. xxiv. 48, ὑμεῖς δὲ ἐστε μάρτυρες τούτων. Acts i. 8, and oft. 2 Tim. ii. 2, ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. 'confirmed by many other witnesses.' Foll. by dat. Acts xxii. 15. 1 Pet. v. 1. So of one who bears witness for God, and testifies to the world what

God reveals through him, i. e. a teacher, prophet, gener. Rev. xi. 3; of Jesus, ὁ μάρτυς ὁ πιστός, Rev. i. 5. iii. 14. Comp. John i. 9. xiv. 6. 3) a martyr, one who by his death bears witness to the truth, Acts xxii. 20, Στεφάνου τοῦ μάρτυρός σου. Rev. ii. 13. xvii. 6. Freq. in Ecclesiastical writers.

Μασσάομαι, f. ἥσομαι, depon. (μάσσω, depso, and also to chew, as appears from its derivative μάσταξ, 'the mouth,' meaning lit. the eating part. So our mouth, from the third person sing. indic. of the Gothic matgan, to eat; q. d. 'the part which eateth,' which, as gan is only a termination, is no other than the same word as the Greek μάττω,) to chew, masticate, as Aristoph. Plut. 320, and often in Class. In N. T. we have μ. τὰς γλώσσας, Rev. xvi. 10, to champ the tongue, as persons do in pain, or from anger. Sept. Job xxx. 4. Jos. Bell. J. vi. 3, 3.

Μαστιγῶ, f. ὠσω, (μάστιξ,) to scourge, trans. e. gr. persons as criminals, Matt. x. 17, al. Sept. and Class. Fig. of God, to chastise, correct, Heb. xii. 6, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

Μαστίζω, f. ἴξω, (μάστιξ,) to scourge, trans. e. gr. a person as criminal, Acts xxii. 25. Sept. and Class.

Μάστιξ, ἵγος, ἡ, (fr. μάσσω, 'to bite,' q. d. a cutter; so Shaksp. 'a biting falchion,') a whip, scourge, Acts xxii. 24. Heb. xi. 36. Sept. and Class. Fig. a scourge, from God, i. e. disease, plague, Lu. vii. 21, ἀπὸ νόσων καὶ μαστίγων. Mk. iii. 10. v. 29, 34. Sept. Ps. xxxii. 10, et al. Ecclus. xl. 9. 2 Macc. ix. 11. Hom. Il. xii. 37. xiii. 812.

Μαστός, οὐ, ὁ, the breast, pap, Lu. xi. 27, μακάριοι μαστοὶ οὓς ἐθήλασας. xxiii. 29. Rev. i. 13. Sept. and Class.

Ματαιολογία, as, ἡ, (ματαιολόγος,) vain talk, 1 Tim. i. 6. Porphyr. de Abstin. iv. 16. Plut. vi. p. 21.

Ματαιολόγος, ου, ὁ, ἡ, (μάταιος & λέγω,) given to vain talking, subst. a vain talker, empty wrangler, Tit. i. 10.

Μάταιος, α, ου, adj. (μάτην,) vain, in various acceptations, espec. unprofitable, fruitless, Tit. iii. 9. πίστις, 1 Cor. xv. 17. Σρησκεία, Ja. i. 26. Sept. and Class. as Eur. Iph. T. 629, μ. εὐχή. From Hebr. τὰ μάταια, vanities, nothings, for idols, idolatry, Acts xiv. 15. So Sept. 1 K. xvi. 13. 2 K. xvii. 15. Jer. ii. 5; also ματαία ἀναστροφή, 1 Pet. i. 18, = idolatrous walk, practice of idolatry.

Ματαιότης, ητος, ἡ, (μάταιος,) vanity, 'what does not effect what it professes or boasts,' 2 Pet. ii. 18, ὑπέρογκα γὰρ

ματαιότητος φθειγόμενοι. And so Ps. iv. 2, where in parall. with ψεῦδος. Comp. Ps. cxliv. 8, λαλεῖν ματ. Figuratively, fragility, transientness, Rom. viii. 20, τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη. Sept. Eccl. i. 2, 14, and oft. Ps. lxi. 9. xxxix. 5. From the Hebrew, for folly, perverse-ness, wickedness, Eph. iv. 17. Sept. Ps. xxvi. 4, et al.

Ματαιῶ, f. ὠσω, (μάταιος,) prop. to make vain; in N. T. from the Hebr. only pass. to BECOME vain, i. e. foolish, perverse, wicked, Rom. i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry; see my note. So Sept. 2 K. xvii. 15. Jer. ii. 5.

Μάτην, (prop. accus. sing. with ellipsis of κατὰ, of the old noun μάτη, fr. the obsol. μάτος, fr. μέμαται, in use an adverb,) in vain, to no purpose, Matt. xv. 9. Mk. vii. 7. Sept. and Class.

Μάχαιρα, as, ἡ, (fr. μάχομαι: or rather, fem. nom. of the old adj. μάχαιρος, fighting; as ἔταιρα fr. ἐταῖρος, and νέαιρα fr. νέαιρος or νέαρος, young. Thus the word lit. means a battle-knife, falchion, as distinguished from that used for domestic purposes,) a dagger, something like the couteau de chasse of continental sportsmen, and used as such, (see Servius on Virg. Æn. ix. 505,) being worn by Homer's heroes along with the sword, Il. iii. 271. Hdot. ii. 61. Ælian V. H. viii. 3. In N. T. a sword for cutting, like our sabre, as distinguished from the δορυφαία, for thrusting, Matt. xxvi. 47, et al. sæpe. But in the Gospels it gener. denotes the cutlass which travellers in Judæa used to carry, for security against the robbers who infested the country, as we learn from Josephus. Sometimes also forming phrases with a verb, as λαμβάνειν, βάλλειν, &c. for which see the verbs. Some metaph. phrases are, however, worthy of notice, e. gr. 1) ἡ μάχ. τοῦ Πνεύματος, Eph. vi. 17, a figure to denote the power of the Spirit to overcome all opposition; 2) as used of the sword of justice, i. e. of the executioner, Acts xii. 2. Rom. viii. 35. Heb. xi. 34, 37. Hence φορεῖν μάχαιραν, to bear the sword, i. e. to have the power of life and death, Rom. xiii. 4. Philostr. V. Apollon. vii. 16, τοὺς ἔχοντας ξίφει, 'summas potestates.' Meton. by Hebr. sword for war, opp. to εἰρήνη, Matt. x. 34. So Sept. Jer. xiv. 13.

Μάχη, ης, ἡ, prop. a fight, battle. In N. T. gener. strife, contention, with allusion to the violent opposition of unbelievers; and so we have ἐρις conjoined with πόλεμοι and μάχαι in Hom. Il. i. 177. 2 Cor. vii. 5, ἐξῶθεν μάχαι. 2 Tim. ii. 23, μάχας. Ja. iv. 1, πόλεμοι καὶ μάχαι. Tit. iii. 9, μάχας νομικάς, 'dis-

putes,' i. e. disputes or controversies respecting the Mosaic law; and so the word is often used in Sept. chiefly in sing. but sometimes in plur.; as Prov. xxiv. 33, *ἐν ἐξέλκῃ λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι*: also in Class. as in the passage of Hom. II. above cited, *ἔρις, πόλεμοι τε μάχαι τε*. Xen. Hier. i. 35, *μάχαι καὶ ἔριδες*.

Μάχομαι, f. *έσομαι*, (*μάχη*,) to fight, prop. in war or battle, as often in Class. In N. T. gener. to strive, contend, e. gr. 1) physically in a private quarrel, Acts vii. 26. So Sept. Ex. xxi. 22. 2 Sam. xiv. 6. 2) in words, to strive, dispute, e. gr. *πρὸς ἀλλήλους*, John vi. 52, recipr. 2 Tim. ii. 24. Ja. iv. 2. Sept. and often in Class.; but gener. with some adjunct, as *ἔριδι*. Yet the word is used absol. in Xen. Mem. iii. 5, 6, *περὶ τούτων μάχονται*, and sometimes in Plato.

Μεγαλαυχέω, f. *ήσω*, (*μέγας*, *αὔχέω*, to boast,) to boast largely, vaunt, Ja. iii. 5, *ἡ γλῶσσα μεγαλαυχεῖ*, where the sense is not according to the usual interpretation, 'boasteth greatly;' for that circumstance is irrelevant to the purpose. Rather, 'effects great things,' verbs of speech sometimes standing for the actions implied. As, however, the principle in question is a somewhat precarious one, and the sense of the words would thus be not a little weakened, it may be best to suppose here, as often elsewhere, a *significatio prægians*, 'and yet boasts, i. e. may boast, of effecting great things,' for *μέγала αὔχεῖ*, or *αὔχεῖται*, as a Classical writer would have said. For though in the Class. the word is sometimes used absol. yet more freq. it occurs foll. by dat. of thing with *ἐπὶ*, or some equiv. construction. And sometimes, though rarely, an accus. of thing. So Lucian Philops. 38, *μή σοι ἅπιστα δόξω περὶ ἑμαντοῦ μεγαλαυχεῖσθαι*. Æschyl. Ag. 1506, *μηδὲν ἐν ἁδου Μεγαλαυχεῖτω*.

Μεγαλειός, α, ον, adj. (*μέγας*,) great, glorious, wonderful, e. gr. *τὰ μεγαλεῖα*, wonderful works, 'magna et præclara,' and by impl. beneficia eximia providentiæ, Lu. i. 49. Acts ii. 11. Sept. Ps. lxxi. 19. Also Ecclus. xviii. 4, and Class.

Μεγαλειότης, ητος, ἡ, (*μεγαλειός*,) greatness, majesty, glory, e. gr. *τοῦ Θεοῦ*, Lu. ix. 43. *τοῦ Κυρίου*, 2 Pet. i. 16. *θαῶς Ἀρτέμιδος*, Acts xix. 27. Sept. Jer. xxxiii. 9. Also Esd. i. 5. Jos. Ant. viii. 4, 3, as said of God, et al.

Μεγαλοπρεπής, έος οὖς, ὁ, ἡ, adj. (*μέγας*, *πρέπω*,) prop. 'becoming to great and noble persons,' magnanimous, Xen. Mem. iii. 10, 5. In N. T. *magnificent*, glorious, as said of things, 2 Pet. i.

17, *ὑπὸ τῆς μεγ. δόξης*, alluding to the august scene of the *Transfiguration*. It is also in Class. used of things; but those only terrestrial; while in Sept. it is applied to things celestial. So of God it is said, Deut. xxxiii. 26, *ὁ μεγαλοπρεπής τοῦ στερεώματος*.

Μεγαλύνω, f. *υνῶ*, (*μέγας*,) in Class. prop. to make great, enlarge, increase, and fig. to magnify, aggrandise, extol. In N. T. 1) gener. e. gr. *τὰ κράσπεδα τῶν ἱμ. αὐ.* Matt. xxiii. 5. *ἔλεος μετὰ τίνος*, to show one great mercy, 'do him great kindness,' Lu. i. 58. So Sept. Gen. xix. 19. 2) = to magnify, praise, extol, Lu. i. 46, *τὸν Κύριον*. Acts v. 13. x. 46. xix. 17. 2 Cor. x. 15. (see my note.) Phil. i. 20. Sept. 2 Sam. vii. 26. Ps. xxxiv. 3. lxix. 30. Ecclus. xliii. 31, and lat. Class. See Elsn. and Kypke on Lu. i. 46.

Μεγάλως, adv. (*μέγας*,) greatly, much, Phil. iv. 10, *ἐχάρην μεγάλως*. Sept. and Class.

Μεγαλωσύνη, ης, ἡ, (*μέγας*,) majesty, i. e. the Divine majesty, meton. for God himself, Heb. i. 3. viii. 1, as in Lib. Henoch. Fabr. Cod. Pseud. V. T. p. 187. Also in ascriptions, Jude 25. So oft. in Sept. and Apocr.

Μέγας, *μεγάλη*, *μέγα*, adj. (gen. *μεγάλου*, ης, ου, compar. *μεῖζων*, superl. *μεῖσιςτος*. *μεῖζότερος*, double compar. 3 John 4.) great, large, prop. of physical magnitude. I. of men or animals, great in size, stature, John xxi. 11, *ἰχθύς*. Rev. xii. 3, *δράκων*: of persons, full-grown, Heb. xi. 24, *μέγας γενόμενος*: and so μικρὸς καὶ μέγας, small and great, Acts viii. 10, al. Sept. & Class. Hence of age, ὁ μεῖζων, the elder, Lat. major natu, Rom. ix. 12.—II. of things, great, e. gr. 1) in size, extent, Matt. xxvii. 60, λίθον. Mk. xiii. 2, οἰκίαι. Luke xii. 18. xvi. 26, χάσμα. Acts x. 11. 1 Cor. xvi. 9, *ῥύρα*, al. Fig. of guilt, John xix. 11. Sept. 2 Sam. xiii. 16. Hdian. iii. 7, 5. iv. 15, 14. 2) in measure, e. gr. tall, large, Lu. xiii. 19, *δένδρον*: long, Rev. vi. 4, *μάχαιρα*: broad, large, Rev. ix. 14, *ποταμός*. xx. 1, *ἄλυσις*, and so in Class. 3) in number or amount, Mk. v. 11, *ἀγέλη*. 1 Tim. vi. 6. fig. Acts iv. 33, *χάρις*. Sept. and Class. 4) in price, cost, great, i. e. costly, splendid, Lu. v. 29, *δοχή*. xiv. 16, *δειπνον*, and Sept. Of a day, celebration, great, solemn, John vii. 37; of the day of judgment, Acts ii. 20, et al. and Sept. 5) fig. great in estimation, weight, importance, Matt. xxii. 36, 38, *ἐντολή*. Eph. v. 32, and 1 Tim. iii. 16, *μυστήριον*. 1 John v. 9, *μαρτυρία*. So *μεῖζων*, greater, more important, Matt. xxiii. 19. *μεῖσιςτος*, 2 Pet. i. 4. Sept. & Class.—III. fig. great in force, intensity, effect, e. gr. 1) as

affecting the external senses, *great, vehement, violent*, Matt. viii. 24, σεισμός μέγας. Lu. xxi. 11. Æl. V. H. vi. 9. Mk. iv. 37, λαίλαψ. ver. 39, γαλήνη. John vi. 18, ἀνεμος. Dem. 1213, 27. Rev. xi. 19, & xvi. 21, χάλαζα. πτώσις, Matt. vii. 27. ῥήγμα, Lu. vi. 49. φωνή, Matt. xxiv. 31. Hdian. i. 8, 12. κραυγή, Acts xxiii. 9. πυρετός, Lu. iv. 38. κοπετός, Acts viii. 2. 2) as affecting the mind, causing emotion, e. gr. Matt. ii. 10, χαράν μεγ. 3 John 4. Mark v. 42, ἔκστασις μ. Lu. ii. 9, φόβον. Rom. ix. 2, λύπη. Rev. xii. 12, θυμός μ. So of events, &c. Matt. xxiv. 21, θλίψις. Lu. iv. 25, λιμός. xxi. 23. Acts viii. 1, διωγμός. Ja. iii. 1, κρίμα. Rev. xvi. 21, πληγή. Sept. & Class. Of things exciting admiration, *great, mighty, wonderful*, e. gr. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. xxiv. 24, al. δυνάμεις, Acts viii. 13. δύναμις μ. iv. 33. So μέζονα, scil. ἔργα, John i. 51. v. 20. xiv. 12. Joined with θαυμαστός, Rev. xv. 1, 3. 2 Cor. xi. 15, οὐ μέγα οὖν, *no wonder then*. So Sept. and Class.—IV. fig. *great* in power, dignity, authority, e. gr. οἱ μεγάλοι, *the great*, i. e. nobles, princes, Matt. v. 35, τοῦ μεγ. βασιλέως. xx. 25. oft. in Class. Heb. iv. 14, ἀρχιερέα μ. x. 21. Of God, Tit. ii. 13. Rev. xix. 17; of Diana, Acts xix. 27. So gener. *great, distinguished*, Matt. v. 19, οὗτος μέγας κληθήσεται. Mk. x. 43. Lu. vii. 16, προφήτης. Acts viii. 9. In a bad sense, *great, noted, ή πόρνη*, Rev. xvii. 1. xix. 2. Sept. & Class. as Æschin. 22, 28, μ. πόρνος.—V. implying censure, *great, i. e. lofty, boastful, arrogant*, Rev. xiii. 5, στόμα λαλοῦν μέγала καὶ βλασφημίας. So Sept. Dan. vii. 8, 20, et al. Hom. Od. xxii. 288, μέγα εἰπεῖν. Dem. 1124, 25, μέγα λαλεῖν.

Μέγεθος, εὖς οὖς, τὸ, (μέγας,) *greatness*, fig. Eph. i. 19, τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. and Class.

Μεγιστάνες, ὧν, οἱ, (μέγιστος,) *Lat. magnates*, i. e. chiefs, nobles, princes, Mk. vi. 21. (see my note.) Rev. vi. 15. xviii. 23. Sept. and Jos. only in *lat.* Class.

Μέγιστος, see Μέγας.

Μεθερμηνεύω, f. εὖσω, (μετά, ἐρμηνεύω,) *to translate, lit. render over*, from one language into another, *to interpret*; in N. T. only pass. Matt. i. 23, ὃ ἐστὶ μεθερμηνευόμενον. Jos. and Class.

Μέθη, ης, ἡ, (μέθυ,) *any intoxicating drink*; (a word derived from the northern term for wine, *mæth*, as preserved in the Germ. *meth* and our *mead*, so called from its highly fermented character. The Polish and Danish form of the word, *miod*, seems to come nearest to its original, as being derived from μάω and μόω, whence Lat. *mo-veo*, which signified *to move*, with an

implied notion of *fervour*,) *drunkenness, drunken frolic*, Lu. xxi. 34. Rom. xiii. 13. Gal. v. 21. (See on Κραιπάλη.) Sept. Ezek. xxiii. 33. xxxix. 19, and Class.

Μεθίστημι, f. μεταστήσω, (μετά, ἵστημι,) also Μεθιστάνω, 1 Cor. xiii. 2, *to set or move from one place to another, or to remove from one situation to another*. In N. T. prop. with acc. as 1 Cor. xiii. 2, ὥστε ὁρη μεθιστάνειν. So Sept. Is. liv. 10, τὰ ὅρη μεταστήσεσθαι. With εἰς, Col. i. 13, μετέστησεν (ἡμᾶς) εἰς τὴν βασ. &c. And so Jos. Ant. ix. 11, 1, τοὺς οἰκήτορας μετέστησεν εἰς τὴν αὐτοῦ βασ. So Thuc. iv. 57, et al. in Class. Also *to remove from office*, as said of a king, *to depose*, Acts xiii. 22. (See 1 Sam. xvi. Dan. ii. 21.) of a steward, *to dismiss*, Lu. xvi. 4. μ. τῆς οἰκονομίας, sub. ἀπὸ, which is expressed in Pol. iv. 87, 9. 1 K. xv. 13, and Joseph. often. Finally, the word signifies fig. 'to alienate any one's affections, to draw him over to another side or party,' *to seduce*, Acts xix. 26, μετέστησεν ἱκανὸν ὄχλον. In Class. it is used of withdrawing any one from allegiance, or from alliance, (as Xen. Hist. Gr. ii. 2, 5. Appian i. 334. Thuc. viii. 76.) or from the religion and customs of their country to those of another, as Josh. xiv. 8, μ. τὴν καρδίαν τοῦ λαοῦ, et al. in Sept. In the above passage, however, of the N. T. it signifies 'seducing from truth to falsehood.' See Is. lix. 15.

Μεθοδεῖα, as, ή, fr. μεθοδεύω, *to methodize*, i. e. 'to trace out any thing with method and skill,' to bring about with art, to deal artfully, Sept. 2 Sam. xix. 27. Polycarp, Ep. ad Phil. § 7, ὅς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας. Hence μεθοδεῖα, *art, wile*, Eph. iv. 14, πρὸς τὴν μεθ. τῆς πλάνης, i. e. with deliberate planning of deceit, vi. 11, τὰς μ. τοῦ Διαβόλου, with reference to the wiles of the great Deceiver to catch souls. So ἀπάτη καὶ μεθοδος, Artemid. iii. 25.

Μεθόριος, ου, ό, ή, adj. (μετά, ὅρος,) *bordering upon*, e. gr. πόλις, Jos. B. J. iv. 11, 2. γῆ, Thuc. ii. 27. In N. T. only neut. plur. τὰ μεθόρια, scil. χωρία, *borderers, confines*, Mk. vii. 24, τὰ μ. Τύρου καὶ Σιδῶνος. So Class. espec. Thucyd. and Jos.

Μεθύσκω, f. ὕσω, (μέθυ, comp. in μέθη,) *to make drunk*; mid. *to become drunk, be drunken*; aor. 1. pass. ἐμεθύσθην in mid. signif. Absol. Lu. xii. 45, πίνειν καὶ μεθύσκεσθαι. John ii. 10, ὅταν μεθυσθῶσι, where, however, the term does not imply intoxication, but only drinking freely, as in Gen. xliii. 34. Cant. v. 1, and elsewhere in the Hellenistic writers, and also perhaps in 1 Cor. xi. 21.

With dat. *οἶνω*, Eph. v. 18. Fig. *ἐκ τοῦ οἶνου τῆς πορνείας*, Rev. xvii. 2. Sept. & Class. both act. and mid.

Μέθυστος, ὁ, ἡ, adj. (*μεθύω*, as *μύσος* fr. *μύω*, &c.) *drunken*, and subst. *a drunkard*, 1 Cor. v. 11, *λοιδόρος ἡ μέθυστος*, and vi. 10, *μέθυσοι, οὐ λοιδόροι*. Sept. Prov. xxiii. 21. xxvi. 9. Lucian, Tim. 55, *μ. καὶ πάρινος*.

Μεθύω, (*μέθυ*, comp. in *μέθη*,) occ. only in pres. and imperf. all other forms belonging to *μεθύσκω*, *to be drunk*, and by impl. *to carouse*, absol. Matt. xxiv. 49, *μετὰ τῶν μεθύόντων*. Acts ii. 15, et al. and Sept. and Class. Fig. *μ. ἐκ τοῦ αἵματος τῶν ἀγίων*, Rev. xvii. 6. Sept. in Is. xxxiv. 7. li. 21. In Class. it is often used in a figurative sense, of being, as it were, intoxicated with any passion.

Μεῖζων, *Μεῖζότερος*, see *Μέγας*.

Μέλαν, *ανος*, τὸ, (neut. of *μέλας*,) *any thing black*, as *ink*. 2 Cor. iii. 3, *ἐπιστολή ἐγγεγραμμένη οὐ μέλανι*. 2 John 12. 3 John 13. Dem. 313, 11.

Μέλας, *αῖνα*, *αν*, adj. *black*, Matt. v. 36. Rev. vi. 5, 12. Sept. and Class.

Μέλει, impf. *ἔμελε*, fut. *μελήσει*, *to be for care and concern* to any one, *ἀνθρώποισι μέλω*, Hom. Od. ix. 20. Hence *μέλει*, *it concerns*, with dat. of pers. *caring*, and a gen., and usually to be rendered personally, i. e. *to care for or of*, prop. foll. by gen. of the thing cared for. 1 Cor. ix. 9, *μὴ τῶν βόων μέλει τῷ Θεῷ*; i. e. 'does not God take care of oxen?' with gen. impl. 1 Cor. vii. 21; and so Jos. and Class.; foll. by *περὶ* with gen. Matt. xxii. 16, *οὐ μέλει σοι περὶ οὐδενός*, i. e. 'thou carest for no one, art impartial.' Mk. xii. 14. John x. 13. xii. 6. 1 Pet. v. 7. 1 Macc. xiv. 43. Jos. Ant. xii. 4, 2. Xen. Hist. ix. 10. Once with a nominat. Acts xviii. 17, *οὐδὲν τούτων τῷ Γαλλιῶνι ἔμελεν*, i. e. 'none of these things was matter of concern to Gallio,' he cared for none of them. So Hom. Il. v. 490. Eurip. Hippol. 104. See Blomf. on Æschyl. Prom. 2. Foll. by *ὅτι*, Mk. iv. 38, *οὐ μέλει σοι, ὅτι ἀπολλύμεθα*; Lu. x. 40. Xen. Cyr. iii. 2, 13, with *ὥς*.

Μελετάω, f. *ήσω*, (*μέλω*,) *to take assiduous care about*, bestow close attention upon any pursuit, Thuc. i. 142. ii. 86. or to practise any art or science, (a use of the term frequent in Plato and other of the best writers,) especially *oratory*. So Plato in his Phæd. 3, and often. Hence in N. T. as Mk. xiii. 11, *μηδὲ μελετᾶτε*, 'nor study before-hand what ye shall say.' And so the word is used in Sept. Now from the idea of *forethought* naturally arises that of *design*. Hence the term also signified (like the Lat. *meditor*, to which,

in fact, it gave birth,) *to meditate* or *devise*, as said of plans. So Acts iv. 25, *λαοὶ ἐμελέτησαν κενά*. Again, as the idea of *close application* is inherent in the term, so it came to mean, not with reference to arts and sciences alone, but in a general way, *to perform any thing with zeal*, 'studiose et ex professis aliquid agere,' as Hdot. iii. 15, *τοῦτο μ. and vi. 105*, 'to make any thing one's care and study.' So 1 Tim. iv. 15, *ταῦτα μελέτα*. Comp. Arrian Epict. iv. 1, *ταῦτα μελ. and Diog. Laërt. x. 123*, *ταῦτα πράττε καὶ μελέτα*.

Μέλι, *ιτος*, τὸ, *honey*, Lat. *mel*, Rev. x. 9, 10. Matt. iii. 4, and Mk. i. 6, *μέλι ἄγριον*: so Diod. Sic. t. vii. 405. viii. 411, on the nature of which see my note on Matt. iii. 4.

Μελίσσιος, *ου*, ὁ, ἡ, adj. (*μέλισσα*, bee,) *of bees*, *made by bees*, Lu. xxiv. 42, *ἀπὸ μ. κηρίου*, *of bee-comb*. Comp. 1 Sam. xiv. 27, *τὸ κηρίον τοῦ μέλιτος*.

Μέλλω, f. *ήσω*, imperf. *ἔμελλον* and *ἤμελλον*, *to be about to do or suffer* any thing, *to be on the point of*, foll. by infin. of that which one is about to do or suffer, mostly the inf. fut. freq. inf. pres. and rarely inf. aor. 1. prop. and 1) gener. *to be about*, foll. by inf. pres. Lu. vii. 2, *ἔμελλε τελεντᾶν*, 'was about to die, i. e. was at the point of death.' John iv. 47. Acts xxi. 27. xxvii. 33, and Class.; by inf. aor. Rev. iii. 2, *ἀ μέλλει ἀποθανεῖν*. xii. 4, & Class. 2) spec. as implying purpose, *to have in mind, intend, will*, foll. by inf. pres. Matt. ii. 13; by inf. aor. Rev. ii. 10, *ἰδοὺ μέλλει βαλεῖν*. iii. 16, and Class.—II. in the sense *ought, should, must*, as implying necessity, accordance with the nature of things or with the Divine appointment, and therefore, as destined, sure to take place. So foll. by inf. pres. Matt. xi. 14, *Ἥλίας ὁ μέλλων ἔρχεσθαι*. Mk. x. 32. Lu. ix. 31, et al. and Class.; by inf. aor. Rom. viii. 18. Gal. iii. 23, and Class.; by inf. fut. Acts xi. 28. xxiv. 15, and Class. Hence particip. *μέλλων, ονσα, ον*, *impending, future*, with inf. impl. as *ἔσεσθαι, ἔρχεσθαι*, &c. Matt. iii. 7, *ἀπὸ τῆς μελ-lούσης ὀργῆς*. xii. 32. Rom. v. 14, *αὐτὰ μέλλοντα, things to come*, Rom. viii. 38. 1 Cor. iii. 22. *εἰς τὸ μέλλον, in future, hereafter*, Lu. xiii. 9, al. and Class.—III. equiv. to *may, can, will*, implying possibility, probability, what one hopes or fears, foll. by inf. pres. Matt. xxiv. 6. Lu. xxii. 37, *ὁ τοῦτο μέλλων πράσσειν*, 'who might or could do this,' by inf. fut. Acts xxvii. 10, *θεωρῶ ὅτι μετὰ ὕβρεως—μέλλειν ἔσεσθαι τὸν πλοῦν*.—IV. *to be EVER ABOUT to do a thing*, and by impl. *to linger, delay*. Acts xxii. 16, *καὶ νῦν τί μέλλεις*; and oft. in Class.

Μέλος, *εος ους*, τὸ, (prob. the same

word, differently pronounced, as μέρος: both of them expressing *division* or *separation* of any object into its parts,) a limb, member of the body, 1) prop. Matt. v. 29, 30, ἐν τῶν μελῶν σου. Rom. xii. 4, al. and Class. Τὰ μέλη, 'the members' collect. meaning *the body*, as the seat of the desires and passions, Rom. vi. 13, τὰ μέλη ὑμῶν ὕπλα ἀδικίας, or δικαιοσύνης, and vii. 23, τὰ μέλη μου, meaning the flesh, as opp. to the spirit; the unrenewed part of a man, which is like a body consisting of many members, in the animal appetites and carnal affections. Hence the propriety of the use of the *plural*, as more significant and graphic. Such is espec. the case at 1 Cor. vi. 15. In Col. iii. 5, νεκρώσατε τὰ μέλη ὑμῶν, and Ja. iv. 1, ἐν τοῖς μέλεσιν ὑμῶν, the sense is *carnal appetites* and sensual affections. 2) fig. a member of the Church, the mystical body of which Christ is the Head, and believers in Christ members inserted thereinto by baptism, and dedicated to the service of the Head in the sacraments, as 1 Cor. xii. 27. Eph. iv. 27, ἀλλήλων μέλη, 'members of one another,' namely, as intimately united in Christian fellowship, Rom. xii. 5.

Μέλω, see Μέλει.

Μεμβράνα, ης, ἡ, Lat. *membrana*, skin, parchment, 2 Tim. iv. 13.

Μέμφομαι, f. ψομαι, (fr. obsol. μέμψω, as noticed by Etym. Mag. 'to lay hold of,' and metaph. *to find fault with*; just as ἀπτεσθαι meant prim. 'to lay hold of,' and then metaph. 'to find fault with, censure,') depon. mid. *to find fault with, blame, censure*, with dat. Heb. viii. 8, μεμψόμενος γὰρ αὐτοῖς λέγει, and often in Class. chiefly the later ones, the earlier having the accus. The word occurs absol. Mk. vii. 2. Rom. ix. 19. Ecclus. xi. 7, πρὶν ἐξετάσης, μὴ μέμψῃ. This use is rare in Class. but I have noted it in Xen. Cyr. i. 4, 25. Hist. i. 4, 2. Eurip. Med. 558, and Alc. 1020.

Μεμψίμοιρος, ου, ὁ, ἡ, adj. (μέμφομαι, μοῖρα,) prop. 'finding fault with one's lot,' i. e. *discontented*, complaining, Jude 16; a word not unfrequent in the Class. See the spirited sketch of Theophr. Char. Eth. xvii. of the μεμψίμοιρος, or grumbler.

Μέν, conjunct. implying affirmation or concession, *indeed*, *truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with δὲ or an equivalent particle; so that μέν and δὲ correspond to each other, and mark respectively the protasis and the apodosis. I. Where there is a distinct and definite antithesis, and μέν retains its concessive power, *indeed*, e. gr. 1) foll. by δὲ in the

apodosis, so that μέν—δὲ is equiv. to *indeed—but*. Matt. iii. 11, ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος. ix. 37, et al. Sept. and Class. So too with γὰρ and οὖν, where each particle retains its own proper force, e. gr. μέν γὰρ—δὲ, *for indeed—but*, Acts xiii. 36, Δαυιδ μὲν γὰρ—ὃν δὲ ὁ Θεὸς ἡγειρεν, al. *Inverted*, Acts xxviii. 22. Wisd. vii. 30. Class. μέν οὖν—δὲ, where οὖν is illative, and μέν refers to δὲ, *indeed therefore or then—but*, Acts xviii. 14, sq. εἰ μὲν οὖν ἦν ἀδικημά τι—εἰ δὲ ζήτημα κ. τ. λ. xix. 38, sq. 2) With some other particle in the apodosis, e. gr. μέν—ἀλλά, Rom. xiv. 20. μέν γὰρ—ἀλλά, Acts iv. 16, sq. μέν—ἐπειτα, Ja. iii. 17. μέν—καί, Acts xxvii. 21, sq. μέν—πλήν, Lu. xxii. 22. So μέν οὖν—καί, Acts xxvi. 4, comp. ver. 6. μέν οὖν—τανῦν, Acts xvii. 30. 3) The adversative particle (δὲ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. xii. 9; or because the apodosis itself is omitted, first, where the apodosis is obviously *implied*, Rom. vii. 12, ὥστε ὁ μὲν νόμος ἄγιος, suppl. 'but not this abuse of it.' Col. ii. 23. Heb. vi. 16; secondly, where, through a change of construction, the writer neglects the apodosis, Acts i. 1, τὸν μὲν πρῶτον λόγον κ. τ. λ. Rom. i. 8. x. 1. 2 Cor. xi. 4. Sometimes the apodosis is thus as it were obliterated, and then μέν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied. So espec. with a pers. pron. as ἐγὼ μὲν, *I indeed*, I at least, 1 Cor. iii. 4. ἐγὼ μὲν οὖν, Acts xxvi. 9. 4) *vice versâ*, δὲ sometimes stands in the apodosis without μέν in the protasis, e. gr. Lu. xi. 47.—II. where the antithesis is less definite, so that μέν—δὲ serve to mark transition, or are merely *continuative*. 1) simpl. μέν foll. by δὲ, Lu. xiii. 9. Acts xiv. 12. Rom. viii. 17. 1 Cor. i. 23, al. 2) With οὖν, i. e. μέν οὖν, in Engl. only *therefore, then*, either foll. by δὲ, Mk. xvi. 19. Acts i. 6, sq.; or *without δὲ*, where μέν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then, therefore*, Acts xxiii. 22. 1 Cor. vi. 4. Heb. vii. 11, and Class. Foll. by καί, Acts i. 18; or also with an affirmative power, *yea, indeed, certainly, verily*, Heb. ix. 1. 1 Cor. vi. 7, ἥδη μὲν οὖν ὅλως ἡττημά ὑμῖν ἐστίν, ὅτι κ. τ. λ. So ἀλλὰ μὲν οὖν, Phil. iii. 8.—III. in *partition* or *distribution*, 1) joined with the art. ὁ, ἡ, τὸ, or the relat. ὅς, ἡ, ὃ, e. gr. foll. by δὲ, Phil. i. 16, 17. Heb. vii. 5, 6; also *one—another*, Acts xiv. 4. xvii. 32. ὁ μὲν—ἄλλος δὲ, *one—another*, John vii. 12. So ὃς μὲν—ὃς δὲ, *the one—the other*, Lu. xxiii. 33. 2 Cor. ii. 16. ὃς μὲν—ὁ δὲ ἀσθε-

νῶν, *the one—but the weak*, Rom. xiv. 2; also *one—another*, plur. *some—others*, ix. 21. Lu. viii. 5, sq. Jude 22. 2) joined with other pronouns, as ἐγὼ μὲν—ἐγὼ δὲ, 1 Cor. i. 12. ἄλλος μὲν—ἄλλος δὲ, 1 Cor. xv. 39. τίς μὲν—τίς δὲ, Phil. i. 15. τοῦτο μὲν—τοῦτο δὲ, *partly—partly*, Heb. x. 33. 3) joined with an adv. as ὥδε μὲν—ἐκεῖ δὲ, Heb. vii. 8.

Μενοῦνγε = μὲν οὖν but stronger, *yea indeed, yea verily*, Lu. xi. 28. Rom. ix. 20. Phil. iii. 8, al.

Μέντοι, conjunct. (μὲν, τοι enclit.) prop. = μὲν affirmative or concessive, but stronger, *indeed, truly, certainly*, espec. in negative clauses and answers. Hence in N. T. 1) *though, yet, nevertheless*, John iv. 27, οὐδεὶς μέντοι εἶπε, τί ζητεῖς; vii. 13. xii. 42, ὅμως μέντοι. xx. 5, al. and Class. 2) once in the prim. sense of each particle, prop. μὲν τοι, *indeed therefore, indeed then*; or, the force of μὲν being lost in English, *therefore, then* (= μὲν οὖν); foll. by δὲ, Ja. ii. 8. Xen. H. G. iv. 8, 5. Hiero i. 25.

Μένω, (f. μενῶ, aor. 1. ἔμεινα, perf. μεμένηκα, pluperf. 3 plur. μεμενήκεισαν.) I. INTRANS. *to remain, continue, abide*, in any place, state, or condition. 1) of place, i. e. of persons remaining or dwelling in a place, foll. by adv. Matt. x. 11, κάκει μείνατε. xxvi. 38. John ii. 12; foll. by ἐν with dat. of place, Lu. viii. 27, ἐν οἰκίᾳ οὐκ ἔμμενεν. John vii. 9, al. and Class., espec. Homer; foll. by μετὰ with gen. of person, Lu. xxiv. 29; foll. by παρὰ with dat. of pers. John xiv. 25. Acts xviii. 3, 20. καθ' ἑαυτὸν μένειν, 'to dwell by oneself,' Acts xxviii. 16; foll. by σὺν with dat. of pers. Lu. i. 56. In the sense of *to lodge*, foll. by ποῦ, John i. 39, 40; by ἐν with dat. of place, Lu. xix. 5; by παρὰ with dat. of pers. John iv. 40. Acts ix. 43. Sept. and Class. So of things, foll. by ἐπὶ with gen. John xix. 31, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα: fig. foll. by ἐπὶ with dat. 2 Cor. iii. 14. 2) of a state or condition, foll. by adv. 1 Cor. vii. 8, 40, ἐὰν οὕτω μείνῃ (comp. Xen. Mem. iii. 10, 15, τοῦ σώματος μὴ μένοντος.) by ἐν with dat. John xii. 46, ἐν τῇ σκοτίᾳ μὴ μείνῃ, al. and Class.; foll. by dat. of pers. 'to remain to one,' i. e. in his power, Acts v. 4. Sept. Dan. iv. 23, ἡ βασιλεία σου σοὶ μένει. 1 Macc. xv. 7. With a subst. or adj. implying condition, character, &c. 1 Cor. vii. 11, μενέτω ἄγαμος. 2 Tim. ii. 13. Heb. vii. 3. Hom. Il. xix. 263. Also of things, John xii. 24, αὐτός [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts xxvii. 41. With an adj. impl. e. gr. ἀσάλευτος, 'firm, steadfast,' Rom. ix. 11, (so Hom. oft.) opp. to κατακαίεσθαι, 1 Cor. iii. 15. Part. μένον opp. to παρθεύ,

i. e. 'remaining unsold,' Acts v. 4, οὐχὶ μένον, σοὶ ἔμμενε; and Class. With an adjunct of time *during* or to which a person or thing remains, Matt. xi. 23, μεχρὶ τῆς σήμερον. John xxi. 22, sq. 1 Cor. xv. 6. Rev. xvii. 10. John xii. 34, εἰς τὸν αἰῶνα. vi. 27. Hence absol., with the idea of *perpetuity*, = *to remain or endure for ever, be perpetual*, 1 Cor. xiii. 13, νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη. 2 Cor. iii. 11. Heb. x. 34. xii. 27. xiii. 1. Thuc. v. 40. 3) of the relation in which one person or thing stands to another, thus, *to remain in or with any one*, is equiv. *to be and remain united with him*, one with him, in heart, mind, will; foll. by ἐν with dat. of pers. John vi. 56, ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. xiv. 19. xv. 4, sqq. al. So to remain in any thing, is equiv. *to remain steadfast, to persevere in it*, e. gr. foll. by ἐν with dat. John viii. 31, ἐν τῷ λόγῳ. xv. 9, et al. 1 Tim. ii. 15, ἐὰν μείνωσιν ἐν πίστει. 2 Macc. viii. 1. Vice versa, the same things are said to remain in a person, e. gr. foll. by ἐν, John v. 38, τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. xv. 11. 1 John ii. 14. iii. 17. In a kindr. sense, spoken of Divine gifts, privileges, foll. by ἐπὶ τινα, John i. 32, 33, τὸ Πνεῦμα καταβαῖνον καὶ ἔμμενεν ἐπ' αὐτόν. So of evils, John iii. 36, ἡ ὁργὴ τοῦ Θ. μένει ἐπ' αὐτόν. ix. 41, ἡ οὖν ἀμαρτία ὑμῶν μένει, sc. ἐφ' ὑμᾶς.— II. TRANS. *to remain for any one, to wait for, await*, with acc. Acts xx. 5, οὔτοι ἔμμενον ἡμᾶς ἐν Τρωάδι. Is. viii. 17. Acts xx. 23, δεσμά με καὶ θλίψεις μένουσιν, and Class., espec. the poets. 2 Macc. vii. 30. Xen. An. iv. 4, 20.

Μερίζω, f. ἰσω, (μερίς,) *to part, divide into parts*, trans. Aristot. Pol. ii. and Sept., and pass. *to be divided into parts*, Xen. An. v. 1, 9. In N. T. 1) mid. μερίζομαι *to divide any thing with another, to share with him*, Lu. xii. 13, μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Sept. and Class., as Hdian. iii. 10, 12. Theocr. Id. xxi. 31. 2) pass. *to be divided into parties or factions, to be divided*, Matt. xii. 25, 26. Mk. iii. 24, 25, 26. Hdian. iii. 10, 6, ἡ σπουδὴ αὐτῶν ἐκάστοτε ἐμερίζετο. Pol. viii. 23, 9, μερίζεσθαι εἰς διάφορα. Also fig. in the sense *to be distinct, to differ*, e. gr. 1 Cor. i. 13, μεμέρισται ὁ Χριστός; *is Christ divided?* i. e. 'are there distinctions in Christ?' 1 Cor. vii. 34, μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. 3) by impl. *to divide out, distribute*, e. gr. τοὺς ἰχθύας, Mk. vi. 41. Sept. and Class. Hence, gener. *to distribute, for to assign, grant, bestow*; of God, Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13; gener. Heb. vii. 2. Sept. and Class.

Μέριμνα, *as, ἡ*, (μερίς, μερίζω,) *care, anxiety*, as dividing and distracting the mind, Matt. xiii. 22, and Mk. iv. 19, αἱ μέριμναι τοῦ αἰῶνος τούτου, i. e. for 'this world's goods,' Lu. viii. 14, 2 Cor. xi. 28, 1 Pet. v. 7, Sept. and Class.

Μεριμνάω, *f. ἴσω*, (μέριμνα,) *to care, be anxious or troubled, take anxious thought*, absol. Matt. vi. 27, τίς δὲ ἐξ ὑμῶν, μεριμνῶν, δύναται —; ver. 31, Lu. xii. 25, Phil. iv. 6; foll. by dat. *for which*, Matt. vi. 25, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν: foll. by εἰς τὸ αὔριον, Matt. vi. 34; by περὶ with gen. Matt. vi. 28, Xen. Mem. i. 1, 14; also with acc. Lu. x. 41; by ὑπὲρ with gen. 1 Cor. xii. 25; by πῶς Matt. x. 19; by acc. of thing, prop. *as to or for which one cares*; hence by impl. *to care for, take care of*, 1 Cor. vii. 32, 34, μεριμνᾷ τὰ τοῦ Κυρίου. Matt. vi. 34, τὰ ἑαυτῆς. Phil. ii. 20, τὰ περὶ ὑμῶν. Xen. Cyr. viii. 7, 12, καὶ τὸ πολλὰ μεριμνᾷν. Dem. 576, 23, μεριμνᾷν τὰ δίκαια—λέγειν.

Μερίς, *ἰδος, ἡ*, (μέρος,) *a part*, 1) of *a country*, i. e. a district or province, Acts xvi. 12; so Sept. Josh. xviii. 6, 2) *a part assigned, portion, share*, fig. Acts viii. 21, οὐκ ἔστι σοι μερίς—ἐν τῷ λόγῳ τούτῳ. Sept. Gen. xxxi. 14, Deut. xii. 12; prop. Plut. Agesil. 17, Dem. 1039, 22. Also *portion, lot, destiny*, as assigned of God, Lu. x. 42, τὴν ἀγαθὴν μερίδα ἐξελέξατο. Sept. Eccl. iii. 22, ix. 9, Dan. iv. 12, 3) as implying *participation, fellowship*, 2 Cor. vi. 15, τίς μερίς πιστῷ μετὰ ἀπίστου; Col. i. 12, So Sept. Deut. x. 9, Ps. i. 18.

Μερισμός, *οὔ, ὁ*, (μερίζω,) 1) *partition, division*, i. e. *separation*, Heb. iv. 12, ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύμ. Comp. 1 Cor. xii. 4, 2) *distribution*, and by impl. *gift*, Heb. ii. 4, Πνεύματος ἀγίου μερισμοῖς.

Μεριστής, *οὔ, ὁ*, (μερίζω,) *a divider, distributor*, Lu. xii. 14, see my note.

Μέρος, *eos ous, τὸ*, (μέιrow, to divide, apportion, allot,) *a part, e. gr.* I. *part of a whole*, 1) *a portion, piece*, absol. John xix. 23, τέσσαρα μέρη: foll. by gen. of the whole, Lu. xv. 12, τὸ ἐπιβάλλον μέρος τῆς οὐσίας. xxiv. 42, Acts v. 2, suppl. τῆς τιμῆς. xxiii. 6, suppl. τοῦ συνεδρίου. xix. 27, τοῦτο κινδυνεύει τὸ μέρος, *this part*, i. e. 'this branch of our trade,' &c. Hence often in adverbial significations, *e. gr. accus. μέρος τι, in some part, partly*, 1 Cor. xi. 18, Thuc. ii. 64, Xen. Eq. i. 12, ἀπὸ μέρους, *in part, partly*, in some degree, Rom. xi. 25, 2 Cor. i. 14, ii. 5, al. Diod. Sic. xiii. 108, ἐκ μέρους, *in particular*, individually, 1 Cor. xii. 27; *in part, partly*, i. e. imperfectly, 1 Cor. xiii. 9, 12, ver. 10, τὸ ἐκ μέρους,

'this piece-meal knowledge,' κατὰ μέρος, *particularly*, in detail, Heb. ix. 5, Pol. i. 4, 3, Thuc. iv. 26, 2) said of *a country, the earth, &c. a part, tract, region*, Matt. ii. 22, εἰς τὰ μέρη τῆς Γαλιλαίας. Acts ii. 10, al. absol. xix. 1, xx. 2, So Eph. iv. 9, τὰ κατώτερα μέρη τῆς γῆς. Sept. & Class. So of *a ship, part*, i. e. *side*, John xxi. 6, τὰ δεξιὰ μέρος τοῦ πλοίου. Sept. Ex. xxxii. 15, al. 1 Macc. ix. 12, 3) fig. of some *part* of a general topic, &c. *a particular*, Col. ii. 16, ἐν μέρει ἑορτῆς ἡ νομηνίας, 'in the particular of a festival,' i. e. in respect of. Philo, 989, ἐν μέρει χάριτος, and 156, ἐν μέρει λόγου. So ἐν τῷ μέρει τούτῳ, 'in this particular,' in this respect, 2 Cor. iii. 10, ix. 3, 1 Pet. iv. 16.—II. *part assigned, portion, share*, Rev. xxii. 19, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος, 'each in his part or turn, by course,' 1 Cor. xiv. 27, and oft. in Class. Also *portion, lot, destiny*, as assigned of God, Matt. xxiv. 51, τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. Lu. xii. 46, Rev. xxi. 8, Sept. Eccl. v. 18, Soph. Antig. 147, Thuc. i. 127.—III. as implying *participation, fellowship*, John xiii. 8, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Rev. xx. 6.

Μεσημβρία, *as, ἡ*, (for μεσημερία, *fr. μέσος, ἡμέρα*,) prop. *mid-day, noon*, Acts xxii. 6, Sept. and Class. Meton. *the mid-day quarter*, i. e. the south, Acts viii. 26, Jos. Ant. iv. 5, 2, Xen. Cyr. i. 1, 5.

Μεσιτεύω, *f. εὔσω*, (μεσίτης,) *prim. 'to be in the middle,' as autumn between summer and winter; but almost always of persons, 'to be a mediator' between two parties disagreeing*, Jos. Ant. xvi. 4, 3, or *to mediate for any one, to intercede for him with another*, Jos. Ant. vii. 8, 5, ἐμεσίτευσεν πρὸς τὸν βασιλέα. Also foll. by an acc. of the object accomplished by the mediation, Diod. Sic. xix. 71, μ. τὰς συνθήκας. Pol. xi. 34, 3, μ. τὴν διάλυσιν, 'reconciliation.' In N. T. *to intervene with any thing*, i. e. *to interpose it*, Heb. vi. 17, ὅρκῳ ἐμεσίτευσεν, 'he interposed an oath,' i. e. between himself and the other party. So Soph. El. 47, ἀγγελλε δ' ὅρκῳ προστιθεῖς, for προστιθεῖς ὅρκου τῇ ἀγγελίᾳ, namely, by way of *confirmation, pledge*.

Μεσίτης, *ου, ὁ*, (μέσος, εἶμι,) prop. 'one who is in the middle' between two others, (so Plut. Is. and Osir. 46, it is used of the intermediate Being between the Good and the Evil principle,) and fig. *a mediator*, one who intervenes between two parties, 1) as a mere *medium* of communication between them. Said of Moses, Gal. iii. 19, 20, Jos. Ant. xvi. 2, 2, Comp. also Job ix. 33, 2) as *an inter-*

cessor, or reconciler, said of Christ, 1 Tim. ii. 5, μεσίτης Θεοῦ καὶ ἀνθρώπων, i. e. 'so as to reconcile man to his offended Maker.' The term must not be lowered (as it has been by many recent Commentators) to the mere sense of *arbitrator*, *referee*, *umpire*, or *agent* between two parties, to make a covenant between them, as in Polyb. xxviii. 15, 8. and in vain is it to appeal to such passages as Virg. Æn. x. 175, 'ille hominum Divumque interpres,' for there respect is had only to *one* part, and that the least important, of the office of mediation; for mediation, to be effectual, required full *satisfaction*, without which *intercession* would not have availed. The context in the above passage requires espec. the higher sense, by which the word denotes mediator both by *intercession* and *atonement*. We may also suppose an allusion to Christ's Mediatorship by *nature*, as well as office, by his partaking of both natures, divine and human; in the latter effecting satisfaction, and exercising continual intercession for us, by presenting the merit of His sacrifice once offered. Besides the above passage, the Lexicographers adduce also Heb. viii. 6. ix. 15. xii. 24, where Christ is represented as διαθήκης καινῆς μεσίτης. But there the sense is merely 'effector of the mediation supplied by the New Covenant,' as Diod. Sic. iv. 54, ult. μεσίτην τῶν ὁμολογιῶν.

Μεσονύκτιον, *λου*, τὸ, (neut. of adj. μεσονύκτιος, fr. μέσος, νύξ,) *midnight*, Lu. xi. 5. Acts xvi. 25. xx. 7; *the midnight watch*, Mark xiii. 35. Sept. and later Class.

Μέσος, *η*, *ου*, (kindr. with μετὰ,) *mid*, *middle*, *midst*. I. prop. as adj. e. gr. μέση ἡμέρα, *mid-day*; μέση νύξ, *midnight*, Matt. xxv. 6. Acts xxvi. 13. A later form occ. in Sept. of the earlier μέσον ἡμέρας, i. e. μεσοῦσα ἡμέρα, *mesembria*. In an adverb. sense, Lu. xxiii. 45, ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. Acts i. 18. Sept. Gen. xv. 10, διείλεν αὐτὰ μέσα. Lucian, Conv. 43; foll. by gen. John i. 26, μέσος δὲ ὑμῶν ἔστηκε, i. e. 'in the midst of you.' Matt. xiv. 24, τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, 'the vessel was now midway of the lake.' Joseph. and Class.—II. neut. τὸ μέσον, subst. *the middle*, *the midst*, only with prepositions: 1) ἀνὰ μέσον, *in the midst of*, *among*, with gen. of person or thing, Matt. xiii. 25. Mk. vii. 31. 1 Cor. vi. 5. 2) διὰ μέσον, *through the midst of*, with gen. of person or place, Lu. iv. 30, al. Sept. and Class. 3) εἰς μέσον, εἰς τὸ μέσον, *into the midst*, i. e. of an assembly, &c. Mk. iii. 3, ἐγείραι εἰς τὸ μέσον. Lu. iv. 35. v. 19. 4) ἐκ μέσον, *out of the midst*, with

gen. of person, *from among*, Matt. xiii. 49, al. Sept. and Class.; absol. αἶρειν ἐκ τοῦ μέσου, 'to take away from the midst,' tollere e medio, i. e. to abolish, to destroy, Col. ii. 14; and so γίνεσθαι ἐκ μέσου, 2 Thess. ii. 7. 5) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*; absol. Matt. xiv. 6, ὠρχήσατο ἐν τῷ μέσῳ. John viii. 9, and Class.; with gen. of thing or place, Mk. vi. 47, ἐν μ. τῆς θαλάσσης, et al.; of person, *in the midst of*, *among*, Matt. xviii. 20. Lu. ii. 46, al. sæpe and Class. 6) κατὰ μέσον τῆς νυκτός, Acts xxvii. 27. Sept. & Class.

Μεσότοιχον, *ου*, τὸ, (μέσος, τοῖχος,) *middle-wall*, *partition*, fig. of the Mosaic law, as separating the Jews and Gentiles, Eph. ii. 14; see my note.

Μεσουράνημα, *ατος*, τὸ, (μέσος, οὐρανός,) *mid-heaven*, *the midst of the heavens*, Rev. viii. 13. xiv. 6. xix. 17.

Μεσώω, *φ*, ὥσω, (μέσος,) *to be in* or *at the middle*, *in the midst*, *mid-way*, intrans. John vii. 14, τῆς ἐορτῆς μεσοῦσης, i. e. 'at the middle of the festival.' Sept. Ex. xii. 29. Thuc. v. 57.

Μεσσίας, *ου*, ὁ, *Messiah*, Heb. *the anointed*, equiv. to Χριστός, John i. 42. iv. 25.

Μεστός, *ή*, *ον*, adj. *full*, *filled*, foll. by gen. of that *of* or *with* which a person or thing is full. The word is almost always used in the Class. in a *bad* sense, not unfrequently in a *middle*, and very rarely in a *good*. In New Test. it occurs 1) in a *bad*, Matt. xxiii. 28, μ. ὑποκρίσεως. Rom. i. 29, μ. φθόρου. 2 Pet. ii. 14, μ. μοιχαλίδος. 2) in a *middle* sense, John xix. 29, ὄξους μ. xx. 11, μ. ἰχθύων: and so often in Plato and Xen. 3) in a *good* sense, Rom. xv. 14, μ. ἀγαθωσύνης. Ja. iii. 17, μ. ἐλέους. So Xen. Hist. iii. 4, 18, μ. ἐλπίδων ἀγαθῶν. Symp. i. 13.

Μεστόω, *φ*, ὥσω, (μεστός,) *to fill*; pass. *to be filled* or *full*, with gen. Acts ii. 13, γλεῦκος μεμεστωμένοι εἰσί. 3 Macc. v. 10.

Μετὰ, prep. (kindr. with μέσος,) governing the genit. and accus., in the poets also the dat. with the primary signif. *mid*, *amid*, (Germ. *mit*,) i. e. *in the midst*, *WITH*, *AMONG*, implying *accompaniment*, and thus differing from σύν, which expresses *conjunction*, *union*. I. with the GEN. implying companionship, fellowship. —I. *with*, i. e. *amid*, *among*, 'in the midst of,' with gen. plur. of person or thing, Matt. xxvi. 58, ἐκάθητο μετὰ τῶν ὑπηρετῶν. Mk. i. 13. Lu. xxiv. 5, oft. and Class.—II. *with*, i. e. *together with*, *prop.* and with gen. of pers. 1) where one is said to be, go, remain, sit, stand, &c. *with* any one; so, with a notation of place

added, Matt. v. 25, ἕως οὗτοι εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Lu. xi. 7; oft. *without* notation of place, e. gr. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, *to abide, walk, dwell with any one*, Lu. xxii. 28. xxiv. 29. John vi. 66. 1 Cor. vii. 13, fig. μένειν μετὰ τινος, *to continue on the side of any one*, be of his party, 1 John ii. 19. So εἶναι μετὰ τινος, *to be with any one*, i. e. in his company, Matt. ix. 15. Mk. v. 18; also γενέσθαι μετὰ τινος, id. Acts vii. 38. ix. 19; fig. 2 John 2. Hence οἱ ὄντες or γενόμενοι μετὰ τινος, οἱ μετὰ τινος, 'those with any one,' his companions, Matt. xii. 3, 4. Mk. xvi. 10, and Class.; fig. *to be of one's side or party*, Matt. xii. 30, ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι: *to be present with any one*, i. e. for aid, e. gr. God, John iii. 2, ἐὰν μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ. viii. 29; fig. χεὶρ Κυρίου, Lu. i. 66. So of Jesus, Matt. xxviii. 20; of the Holy Spirit, John xiv. 16. 2) where one is said *to do or suffer any thing with another*, implying joint action, &c. Matt. ii. 3, Ἡρώδης ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ. v. 41. xii. 30, 41, oft. and Class. 3) foll. by genitive of a personal pronoun after verbs of *having or taking with oneself*, Matt. xv. 30, ἔχοντες μεθ' ἐαυτῶν χλωούς. xxv. 3, and Class. 4) where the accompaniment implies only nearness, contiguity, etc. Matt. xxi. 2, καὶ πῶλον μετ' αὐτῆς. Acts ii. 28. Rev. xiv. 1.—III. FIG. with gen. of *thing*, e. gr. 1) as designating the state or emotion of mind which accompanies the doing of any thing, Matt. xxviii. 8, ἐξελθοῦσαι ταχύ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mk. iii. 5. Lu. xiv. 9. Acts xx. 19, oft. and Class. 2) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. gr. Matt. xiv. 7, μεθ' ὅρκου ὡμολόγησεν αὐτῇ. xxiv. 31. xxvii. 66, 'together with a guard.' Mk. vi. 25. x. 30, oft. and Class. 3) foll. by gen. of *thing* which any one has or takes *along with* him, or *with* which he is furnished; comp. above in II. 3. Matt. xxiv. 30, μετὰ δυνάμεως καὶ δόξης. Mk. xiv. 43. John xviii. 3. Acts xxvi. 12.—IV. from the Heb. usage, μετὰ is sometimes put where the common Greek construction is different; espec. after verbs and nouns implying joint or mutual action, influence, suffering, &c.; after words implying accord or discord, Lu. xxiii. 12, ἐγένοντο δὲ φίλοι—μετ' ἀλλήλων. Rom. xii. 18, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. Heb. xii. 14. 1 John iv. 17, ἡ ἀγάπη μεθ' ἡμῶν, 'our mutual love.' John iii. 25, ζήτησις—μετὰ Ἰουδαίων. Rev. ii. 16, πολέμῳ μετ' αὐτῶν. xi. 7. xii. 17. xiii. 7, where the dat. is more common. Also after μοιχεύω, πορνεύω, etc. Rev.

ii. 22, τοὺς μοιχεύοντας μετ' αὐτῆς. xiv. 4. xvii. 2. Also after words signifying participation, fellowship, 2 Cor. vi. 15, 16, τίς μερὶς πιστῶ μετὰ ἀπίστων; John xiii. 8. So λογίζεσθαι μετὰ τινος, 'to be reckoned, counted *with*' any one, Lu. xxii. 37, καὶ μετὰ ἀνόμων ἐλογίσθη: with dat. Hdot. viii. 136. Also after verbs implying *to speak with any one*, Mk. vi. 50, καὶ εὐθέως ἐλάλησε μετ' αὐτῶν. Rev. iv. 1, al. So ποιεῖν τι μετὰ τινος, *to do with any one*, i. e. *to or towards* him, Lu. i. 72, ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν. x. 37. Acts xiv. 27. xv. 4.—II. with the ACCUSATIVE, μετὰ strictly implies motion *towards the middle, into the midst* of any thing; and then also motion *after* any person or thing, i. e. either so as to follow and be with a person, or to fetch a person or thing. Hence also spoken of *succession*, either in place or time, *after*. In N. T. 1) of succession in PLACE, *after, behind*, Heb. ix. 3, μετὰ τὸ δευτέρου καταπέτασμα, and Class. 2) of succession in TIME, e. gr. with a noun of time, Matt. xvii. 1, μεθ' ἡμέρας ἕξ, 'after six days.' xxv. 19, μετὰ δὲ χρόνον πολλόν. Mk. viii. 31. So μετ' οὐ πολλὰς ἡμέρας, Lu. xv. 13. οὐ μετὰ πολλὰς ταύτας ἡμέρας, Acts i. 5, and Class.; with a noun of person, Acts v. 37, μετὰ τούτου ἀνέστη Ἰούδας. xix. 4, and Class.; with a noun marking an event or point of time, Matt. i. 12, μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος. Lu. ix. 28, al. and Class.; also μετὰ ταῦτα or τοῦτο, Mk. xvi. 12: with adj. Lu. xxii. 58, μετὰ βραχύ. Acts xxvii. 14, μετὰ οὐ πολὺ.—NOTE. In composition μετὰ implies, 1. fellowship, partnership, as μεταδίδωμι, μετέχω, μεταλαμβάνω, etc.; 2. proximity, contiguity, as μεθόριον; 3. motion or direction *after*, as μεθοδεία, μεταπέμπομαι; 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνω, μετατίθημι, μεθίστημι.

Μεταβαίνω, f. βήσομαι, prop. *to go or pass from one place to another, to remove*, Lu. x. 7, μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. So Pol. xxi. 10, 12. absol. μὴ μεταβαίνειν—ἢ χώρα καταληφθῶσι. Lucian, Vit. Auct. v. ἐς ἄλλο (σῶμα) μ. Hdot. i. 57, μ. εἰς ταῦτα τὰ χωρία. Fig. John v. 24. 1 John iii. 14, μ. ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. So Plato, 550, μ. τὰ τῆς τιμαρχίας εἰς τὴν ὀλιγαρχίαν, and 165. Eurip. Hipp. 1287, πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις Δέμας, αἰσχυνθεῖς; ἢ πτηνὸς ἄνω μεταβὰς βίοντον; 2 Macc. vi. 9, 24. Hence gener. *to pass over or away, depart*, foll. by ἀπὸ, Matt. viii. 34, μ. ἀπὸ τῶν ὀρίων αὐτῶν: by ἐκ and πρὸς, John xiii. 1; by adv. Matt. xi. 1, μετέβη ἐκεῖθεν. xii. 9, and Class.

Μεταβάλλω, f. αλῶ, *to cast, throw or turn over*, as the earth with a plough, Xen. Œc. xvi. 13; *to turn about*, as one's back to the enemy, Hom. Il. viii. 94; *to move one's body*, Eurip. Hipp. 204, *μὴ μεταβάλλε δέμας*: and neut. *to change*, Diod. Sic. i. 12; *to change one's opinion or mind*, Hdot. i. 65. Xen. Hist. iv. 3, 13. In N. T. *to change oneself*, i. e. one's mind, Acts xxviii. 6, μεταβαλλόμενοι ἔλεγον. So Xen. Hist. iv. 3, 7, μεταβαλλόμενος ἔλεγε, and Plato, 481, E. μεταβαλλόμενος λέγεις.

Μετάγω, f. ξω, (ἄγω,) in Class. *to lead over*, from one place to another, *to transfer, remove*. The primary sense of the word is *to lead with*, take where one pleases, 1 K. viii. 48. In N. T. it signifies *to move or turn about* from one place to another, as a horse is managed by a bridle, Ja. iii. 3, or a ship is steered by the helm, πηδάλιον, called by Hom. Œd. x. 32, πόδα νηὸς, where Didymus, with allusion to this sense, explains τὸν μεταγωγὸν τοῦ κέρατος κάλων, ἢ τὸ πηδ.

Μεταδίδωμι, f. δώσω, *to give a share of, share with* any one, i. e. *to impart, communicate*; foll. by dat. Lu. iii. 11. Eph. iv. 28: absol. ὁ μεταδιδούς, 'one who distributes alms,' perhaps an officer of the primitive church, Rom. xii. 8; see, however, my note: with acc. and dat. Rom. i. 11, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. ii. 8. Both constr. occ. in Class.

Μετάθεσις, εως, ἡ, (μετατίθημι,) in Class. *transposition*, lit. 'a setting in another place,' implying *change* or *alteration*. In N. T. I. prop. removal from one place to another, Heb. xi. 5. Diod. Sic. i. 23.—II. fig. from one thing to another, *mutation, change*, Heb. vii. 12, νόμον μετάθεσις. xii. 27, τῶν σαλευνομένων τὴν μετάθεσιν. 2 Macc. xi. 24, τῇ ἐπὶ τὰ Ἑλληνικά, scil. ἔθη, μεταθέσει. Thuc. v. 29.

Μεταίρω, f. αῤῷ, (αἶρω,) in Class. prop. *to lift up and take away, remove* from one place to another, *to carry off*. In N. T. intrans. or with ἑαυτὸν impl. *to take oneself off or away*, i. e. *go away, depart*, Matt. xiii. 53, μετῆρυν ἐκεῖθεν. xix. 1. So Gen. xii. 8, Αἰ. καὶ μετῆρυν ἐκεῖθεν. Plut. x. 482.

Μετακαλέω, f. ἔσω, in Class. *to call off or away* any one, i. e. from one place to another, and *to oneself, to recall*. In N. T. only in mid. *to call away to oneself, to call for, to send for*, with accus. Acts vii. 14, μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ. x. 32. xx. 17. xxiv. 25. Eurip. Epist. iv. Diod. Sic. xvi. 10.

Μετακινέω, f. ἴσω, *to move any thing*

or person from one place to another, and so change its place; only pass. in N. T. fig. Col. i. 23, *μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος*, κ.τ.λ. 'not moved away from the hope,' &c. i. e. not fallen away, wavering in opinion; occ. fig. also in Class., but only of a change of political institutions, or the like. I am not aware of any other example of the sense in Col. (i. e. to be drawn away from any opinion into another,) except 1 Sam. xx. 30, Theodot. said of rebels, who *fall away* from their allegiance.

Μεταλαμβάνω, f. λήσομαι, *to take a part, share, of any thing with others*, i. e. *to partake of, share in*, with gen. 2 Tim. ii. 6, τῶν καρπῶν μεταλαμβάνειν. Heb. vi. 7. xii. 10. So τροφῆς μεταλαμβάνειν, 'to partake of food,' i. e. gener. to take food, Acts ii. 46. xxvii. 33, and oft. in Class. Hence gener. *to take, get, obtain*, with acc. Acts xxiv. 25, καιρὸν δὲ μεταλαβών. Simil. Pol. ii. 16, 15, μεταλαβόντες καιρὸν ἀρμόττοντα, and v. 98, 11, τόπον μ. v. 80, 6, and 40, 6. Nor is it confined to the later writers, since it occ. in Isocr. and Plato in the sense *obtain*.

Μετάληψις, εως, ἡ, (μεταλαμβάνω,) *a partaking of any thing*, 1 Tim. iv. 3, εἰς μετάληψιν, 'to be partaken of, enjoyed.' Pol. xxxi. 21, 3, μετάληψις τῆς ἀρχῆς.

Μεταλλάσσω, f. ξω, *to exchange one thing for another*; foll. by ἐν, Rom. i. 25; εἰς, ver. 26. Diod. Sic. iv. 51.

Μεταμέλομαι, f. ἡσομαι, (μετὰ, μέλομαι, 'to let be for care or concern to oneself,' to care for,) aor. 1. pass. μετεμελήθην, with mid. signif.; prop. *to change one's care, &c.* Hence, *to change one's mind or purpose*, after having done any thing, 1) simpl. Matt. xxi. 29, ὕστερον δὲ μεταμεληθεῖς. ver. 32. Heb. vii. 21. Pol. xxv. 5, 11. iv. 50, 6. 2) with the idea of regret, sorrow, (as in μετάνοια,) *to repent, feel sorrow*, Matt. xxvii. 3. 2 Cor. vii. 8. Thuc. iv. 29.

Μεταμορφόω, f. ὥσω, prop. *to transform, to transfigure* any one, e. gr. ἑαυτὸν, Αἰ. V. H. i. 1. Athen. viii. p. 334. In N. T. mid. *to change one's form, to be transfigured*, Matt. xvii. 2, where see my note. Mk. ix. 2; fig. *to be transformed* in mind and heart, Rom. xii. 2, μεταμορφούσθε τῇ ἀνακαίνώσει τοῦ νοὸς ὑμῶν. 2 Cor. iii. 18. Comp. Seneca, Epist. vi. 'Intelligo non emendari me tantum, sed transfigurari.' See more in my note.

Μετανοέω, f. ἴσω, prop. *to perceive afterwards*, lit. *to take after-thought*, as opposed to *forethought*; and hence *to change one's views or opinion* as to any thing, so as 'to be sorry it has been done,' Sept. Zech. viii. 14. Prov. xxiv. 32. Jos.

Ant. ii. 14, 5, and Class., as Xen. Cyr. i. 1, 3. Diod. Sic. i. 67. xv. 47. Plut. vi. 94 & 95. In N. T. *to change one's mind*, in the sense *to repent*, implying the feeling of sorrow and contrition for what one has done, 1) *gener.* in a moral sense, Lu. xvii. 3, καὶ ἐὰν μετανοήσῃ, 'if he be sorry for what he has done.' So also absol. Diod. Sic. xiii. 53. Epict. Ench. 34. 2) *spec.* in a *Christian* sense, implying heart-felt sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ; absol. Matt. iii. 2, μετανοεῖτε, ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. iv. 17. xi. 20. Mk. i. 15. vi. 12. Lu. xiii. 3, 5. xv. 7, 10. xvi. 30. Acts ii. 38. iii. 19. xvii. 30. xxvi. 20, μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, 'repent and turn to God;' i. e. by abandonment of idolatry and iniquity, and the worship of the true God, and performance of what he has commanded, Rev. ii. 5. iii. 3, 19. xvi. 9, 11. Prægn. followed by ἀπό, Acts viii. 22, μετανόησον ἀπὸ τῆς κακίας, i. e. 'repent and turn from this evil;' foll. by ἐπὶ and dat. 2 Cor. xii. 21, καὶ μὴ μεταν. ἐπὶ τῇ ἀκαθαρσίᾳ, &c. So Lucian, t. ii. 315, μετανοῆσαι ἐφ' οἷς ἐποίησε, et al. in Class. implying sorrow for what has been done, and a consequent change of mind; foll. by ἐκ, Rev. ii. 21, ἐκ τῆς πορνείας. ver. 22, et al. Sept.; with ἀπό, Jer. viii. 6. As attended with acts of external sorrow by penance, (though such form only an adjunct of μετάνοια, but are not an essential part of it,) Matt. xi. 21, ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. Lu. x. 13. The idea of penance, expressed in the above passages, is implied at Matt. xii. 41. Lu. xi. 32.

Μετάνοια, *as, ἡ*, (μετανοεῖω,) *gener.* and in Class. *change of mind or purpose* on reflection on any thing that has been done, Polyb. iv. 66, 7. Jos. Bell. i. 4, 4. iv. 6, 1; or regret for what one has done wrong, Thucyd. iii. 36. Plut. de Discr. Adul. & Am. 17, ὁ μὲν ἐλέγχω καὶ ψόγῳ δηγμὸν ἐμποιῶν καὶ μετάνοιαν. In N. T. it is used 1) *gener.* Heb. xii. 17, μετανοίας γὰρ τόπον οὐχ εὑρε, 'he found no place for a change of mind,' viz. in his father Isaac, Joseph. Ant. iv. 6, 1. Pol. iv. 66, 7. 2) *spec.* in a religious sense, *repentance*, denoting, as the word is usually explained, 'sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ.' So Matt. iii. 8, καρπὸν ἄξιον τῆς μετανοίας. ver. 11. ix. 13. Mk. i. 4. ii. 17. Lu. iii. 3, 8. v. 32, καλεῖσαι ἁμαρτωλοὺς εἰς μετάνοιαν. xv. 7. xxiv. 47. Acts v. 31, δοῦναι μετανοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν, (where see my note, and compare Joseph. Ant. xx. 7, 7. iv. 6, 10. Wisd. xii. 19, and Clemens, 1

Epist. ad Cor. § 7, μετανοίας τόπον ἔδωκε.) Acts xi. 18, τὴν μετάνοιαν εἰς ζωὴν. xiii. 24. xix. 4. xx. 21, τὴν εἰς τὸν Θεὸν μετάνοιαν. xxvi. 20. Rom. ii. 4. 2 Cor. vii. 9, 10. 2 Tim. ii. 25. Heb. vi. 1, 6. 2 Pet. iii. 9. In the above passages, however, there are various *shades* of the general sense, which may be found stated in my notes in loc. Suffice it to add, that sometimes the term is used with reference to the repentance, or change of mind and conduct (by moral reformation) produced by the preaching of John the Baptist; but more frequently of the change of *heart* as well as conduct (by the abandonment of idolatry and sinfulness) required by the Christian covenant. In short, this μετάνοια is not *merely* such a sorrow for past sins, (arising from a conviction produced by reason, that they are destructive of our happiness in this world and in the next,) as shall occasion *abandonment* of them for the future; but it is rather, in its second stage, and in its only *evangelical* sense, such an entire change of mind and heart, both as to the sins repented of and forsaken, and *all* sin, as is produced by the motives to holiness propounded in the Gospel of Christ, and wrought in us by the Spirit of God working with our wills; such, in short, as springs from a *filial love* rather than a *slavish fear*, from an anxious desire to please God, and to be 'holy as he is holy;' thus carrying with it a *hatred* of the sins abandoned, as being odious in the sight of Him who is 'of purer eyes than to behold iniquity.' Of the two foregoing stages, the first marks a change of *mind*, the second, a change of *heart*; such as can only be entirely effected by Him who made the heart, in answer to such prayer as David's, 'Create in me a clean heart, O God; renew a right spirit within me.'

Μεταξύ, *adv.* (μετὰ, μέσος,) in Class. with genit. *in the midst*, i. e. betwixt, of *place* or *space*, and of thing or object, Hdot. vii. 85. Eurip. Hec. 437. Thuc. i. 97; also absol. chiefly with the art. as said of time, or with a particle of time *while*, *during*. In N. T. 1) with gen. of *place*, Matt. xxiii. 35, μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Lu. xi. 51, (and so in Xen. Cyr. vii. 1, 10,) or of *person*, xvi. 26, μ. ἡμῶν καὶ ὑμῶν. Acts xii. 6, μ. δύο στρατιωτῶν. Fig. of pers. Matt. xviii. 15, μεταξύ σου καὶ αὐτοῦ. Acts xv. 9, οὐδὲν διέκρινε μ. ἡμῶν τε καὶ αὐτῶν. Rom. ii. 15, μεταξύ ἀλλήλων, 'between one another,' i. e. in turn, alternately: a use very rare in Class.; of which the only apposite example is one adduced from Plut. de Discr. Adulat. et Am. 1, μεταξύ φιλίας, 'in the mutual intercourse of friendship.' 2) absol. only of time, *mean-time*, *mean-*

while, e. gr. ἐν τῷ μεταξὺ, scil. χρόνῳ, 'in the mean time,' John iv. 31. And so in Xen. Conv. i. 14, 20. Also with art. ὁ μεταξὺ, 'the intervening;' put for *next following*, next, as Acts xiii. 42, τὸ μεταξὺ σάββατον, and often in Joseph. and later Class.

Μεταπέμπω, f. ψω, in act. sense, 'to send persons after another, in order to fetch or bring him to any one,' to *send for*, Thuc. iv. 30, 40. vii. 15. Aristoph. Vesp. 670. More freq. in mid. to *send for* any one to *oneself*, on one's own account, as often in the best Class. And so Acts x. 5, 22, 29. xi. 13. There, however, the sense is 'to invite to come,' as in Thuc. viii. 5, and often in Xen. said of an inferior with respect to a superior. In Acts xxiv. 24, 26. xxv. 3, we have the *judicial* sense, as in Lat. *accerso* and our *summon*. With the primitive *plena locutio* at Acts x. 5, πέμψον ἄνδρας, καὶ μεταπέμψαι, comp. Xen. Hist. ii. 1, 6, ὁ δὲ αὐτὸν μεταπέμπεται πέμψας ἀγγέλους. Gen. xxvii. 45.

Μεταστρέφω, f. ψω, to *turn about* from one direction to another, neut. Plut. Otho 4. Xen. Cyr. viii. 3, 28, and pass. to *be turned*, or mid. to *turn oneself*, round, Hom. viii. 258, and foll. by εἰς or πρὸς. So Ja. iv. 9, ὁ γέλως ὑμ. εἰς πένθος μεταστραφήτω. Simil. I Macc. ix. 41, μετ-εστράφη ὁ γάμος εἰς πένθος. Ecclus. xi. 31, τὰ ἀγαθὰ εἰς κακὰ μετ. And as the Classical writers use the term of changing both for the better and for the worse, (e. gr. Hom. Od. ii. 67,) so also, in a trans. sense, it signifies to *pervert*, as Gal. i. 7, μ. τὸ εὐαγγέλιον: a use arising perhaps from the sense to *invert*, 'turn to another purpose,' found in Aristot. Rhet. i. 15.

Μετασχηματίζω, f. ἴσω, (σχηματίζω, σχῆμα,) prop. to *change the σχῆμα*, figure, form, or appearance of any thing, trans. Phil. iii. 21, ὅς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν. Jos. Ant. vii. 10, 5. viii. 11, 1, μ. αὐτὸν, of the external habit, I Sam. xxviii. 8, Symm. Mid. to *transform oneself into* another shape, character, &c. foll. by εἰς, 2 Cor. xi. 13, μετασχηματίζόμενοι εἰς ἀποστόλους. ver. 14; with ὡς, ver. 15, μετασχηματίζονται ὡς διάκονοι δικαιοσύνης. Fig. to *transfer figuratively*, i. e. to apply metaphorically, with εἰς τινα, I Cor. iv. 6, where see my note, and comp. Quintill. ix. 2.

Μετατίθημι, f. θίσω, to *transpose*, put in another place, and hence to *transfer*, also *transfer*, *translate*, trans. Acts vii. 16, καὶ μετετέθησαν (αὐτὸν) εἰς Συχέμ. Heb. xi. 5, 'Ενῶχ μετετέθη, sc. εἰς τὸν οὐρανὸν (see my note). Sept. Gen. v. 24. Heb. vii. 12, μετατιθεμένης

τῆς ἱερωσύνης, 'the priesthood being transferred,' i. e. to Christ; see my note. Sept. Jos. Ant. xii. 9, 7, μεταθεῖναι τὴν τιμὴν ἀπὸ ταύτης τῆς οἰκίας εἰς ἕτερον οἶκον. Mid. to *transfer oneself*, to go over from one side or party to another, ἀπὸ and εἰς, to *fall away from* one to another, Gal. i. 6, οὕτω ταχέως μετατίθεσθε; and so Class. oft. (see Kypke,) inasmuch that ὁ μετατιθέμενος was, as we find from Diod. Laërt. vii. 37, the name given to a philosopher who changed his sect. Metaph. to *transfer* to another use or purpose, to *pervert*, abuse, Jude 4, τὴν χάριν τοῦ Θεοῦ ὑμῶν μετατιθέντες εἰς ἀσέλγειαν, 'into an excuse for lasciviousness.'

Μετέπειτα, adv. (ἔπειτα,) lit. *after then*, i. e. afterwards, Heb. xii. 17, and Class.

Μετέχω, f. μεθέξω, aor. 2. μετέσχον, prop. to *have with* another, i. e. to *partake of*, share in, be a partaker, &c. with gen. I Cor. ix. 10, 12, εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, see my note. Heb. ii. 14. vii. 13, φυλῆς ἐτέρας μετέσχηκεν, 'he had part in another tribe,' belonged to another tribe: with ἐκ, I Cor. x. 17, see my note. So to *partake of* food, i. e. to take as food, Heb. v. 13, and oft. in Class.

Μετεωρίζω, f. ἴσω, (μετέωρος, high, fr. μετὰ, ἑώρα fr. ἀείρω,) prop. to *lift up* on high, fig. of the mind, to *elate*, as with hope, confidence, pride, &c. Also to *render hesitating, fluctuating*, to make of doubtful fidelity, Pol. v. 70, 10. Diod. Sic. xvii. 5, μετεωρίζεσθαι πρὸς ἀπόστασιν. Hence in N. T. pass. or mid. μετεωρίζομαι, to *be in suspense*, be of doubtful mind, anxious, fluctuating between hope and fear, Lu. xii. 29. Comp. μετέωρος ταῖς διανοαῖς, Pol. iii. 107, 6. v. 18, 5. viii. 22, 8, et al. Oppian. Hal. iv. 22, μετέωρον ἦτορ ἔχειν. And so Gloss. μετέωρος, ὁ μὴ σταθερὸς τὸν νοῦν. This sense, however, probably arises, not from the foregoing uses, but from that use by which a ship is said μετεωρίζεσθαι, 'to be out at sea,' Thuc. i. 48, or 'tossed to and fro by tempestuous winds,' Arr. E. A. vi. 192. And so the persons on board a ship thus tossed are spoken of as μετεωρισθέντας. Thuc. viii. 16, μετεωρισθεῖς ἐν τῷ πελάγει. And because these are perpetually tossed up and down by the winds and waves, hence μετεωρίζεσθαι may well represent the state of one tossed about, fluctuating between hope and despair, as in the above passages of Polyb. and Diod. Sic. and oft. in Jos. And as μετεωρίζεσθαι is used of vessels tossed to and fro, up and down, now aloft, and then at the very depths, (see Ps. cvii. 26,) so it is an apt image of anxiety and unstableness of mind. So in Horat. Epist. i. 18, 109, we

have, by the same nautical image, 'neu
Autem dubiæ spe pendulus horæ.'

ΜΕΤΟΙΚΕΣΙΑ, ας, ἡ, (μετοικέω, equiv. to μετοικίζω,) prop. *change of abode, migration*, and hence put for the Babylonian exile, Matt. i. 11, 12, 17. Sept. 2 K. xxiv. 16. 1 Chr. v. 22.

ΜΕΤΟΙΚΙΖΩ, f. ἴσω, Att. fut. ἰώ, (οἰκίζω, fr. οἶκος,) to *cause to change one's abode, to cause to migrate*, trans. Acts vii. 4, μετόικισεν αὐτὸν εἰς τὴν γῆν ταύτην. ver. 43, μετοικίω ἐπέκεινα Βαβ. Sept.

ΜΕΤΟΧΗ, ἡς, ἡ, (μετέχω,) prop. *participation*, and so equiv. to μέθεξις: also *partnership, fellowship*, 2 Cor. vi. 14, τίς γὰρ μετοχή—; parallel with τίς δὲ κοινωνία—; as in Plut. viii. 980, ὀρχηστικῇ δὲ καὶ ποιητικῇ κοινωνία καὶ μετοχή ἀλλήλων ἐστί.

ΜΕΤΟΧΟΣ, ου, ὁ, ἡ, prop. adj. (μετέχω,) *partaking*, as Hdot. iii. 12, and oft. in Plato. In N. T. subst. 1) prop. *a partaker*, Heb. iii. 1, κλήσεως ἑπουρανίου μέτοχοι, and ver. 14, μ. τοῦ Χριστοῦ. vi. 4, μ. Πνεύματος ἁγ. xii. 8, and so sometimes in Plato. So also Synes. τὸ πνεῦμα ἱλαρύνει τοὺς μετόχους αὐτοῦ. 2) in the sense of *partner, associate, fellow*, Lu. v. 7. τοὺς μ. Heb. i. 9.

ΜΕΤΡΕΩ, f. ἴσω, (μέτρον,) *to measure*, trans. e. gr. of *capacity*, with an adjunct of manner, in the proverbial phrase ᾧ, or ἐν ᾧ, μέτρω μετρεῖτε (deal out), μετρηθήσεται, Matt. vii. 2. Mk. iv. 24. Lu. vi. 38. Of *length*, &c. as measured by the rule, κάλαμος, Rev. xi. 1, μέτρησον τὸν ναὸν τοῦ Θεοῦ. al. and Class. Fig. *to estimate, judge of*, 2 Cor. x. 12, ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. Aristot. Rhet. ii. 14, τῇ γὰρ αὐτῶν ἀκακία τοὺς πέλας μετροῦσι. And so Hor. Epist. i. 7, fin. 'Metiri quemque se suo modulo ac pede verum est;' where *pede* stands for a foot-rule.

ΜΕΤΡΗΤΗΣ, οὔ, ὁ, (μετρίω,) prop. *a measurer*, but almost always *metretes*, John ii. 6, the Attic *amphora*, a measure for liquids, containing 12 χόες, or 144 κοτύλαι, = $\frac{3}{4}$ of an Attic *medimnus*, or Hebrew *bath*. Hence the μετρητής was = about 3 $\frac{3}{4}$ English quarts, or to 8 $\frac{3}{8}$ gallons. Sept. and Class.

ΜΕΤΡΙΟΠΑΘΕΩ, f. ἴσω, (μετριοπαθής, of moderated passions, fr. μέτριος, πάθος,) *to be moderate in one's passions*, to have one's passions moderated; hence *to be gentle, indulgent, compassionate*, with dat. *towards* any one, Heb. v. 2, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κ.τ.λ. Philo de Joseph. ii. p. 45, 37, μυρία δ' αὐτὸς ἔπαθον τῶν ἀνηκέστων, ἐφ' οἷς παιδεύθῃς μετριοπαθεῖν, οὐκ ἐγνάμφθην. Jos. Ant. xii. 3, 2, speaks of Vespasian and Titus as μετριοπαθησάντων,

'exercising moderation towards the Jews,' notwithstanding the provocations they received from them.

ΜΕΤΡΙΩΣ, adv. (μέτριος, μέτρον,) *measuredly, moderately*, prop. with moderation; also, and perhaps prim. *mediocriter*, 'in middling degree,' neither too little nor too much, Hdian. iv. 9, 16. ii. 7, 8. As, however, our terms *middling* and *mean* came at length to have a bad sense, so μ. came to mean *parum, little*, as Xen. Mem. iv. 1, 1. Hdian. i. 13, 16. iv. 6, 3. And so in N. T. Acts xx. 12, we have παρεκλήθησαν οὐ μετρίως, 'not a little:' a rare idiom, but found in Jos. Ant. xv. 8, 1, οὐ μετρίως ἐδυσχέρανον.

Μέτρον, ου, τὸ, (fr. Goth. met-an, whence the Latin *met-ior*, and our *mete*; so signifying lit. that by which any thing is measured,) *measure*, 1) prop. as of *capacity*, in the proverbial expression, Matt. vii. 2. Mk. iv. 24. Lu. vi. 38. Sept. and Class. *Measure of sins*, Matt. xxiii. 32. Also of *length* or *surface*, *a measure*, i. e. a measuring-rod, κάλαμος, Rev. xxi. 15, in later edit. xxi. 17, μέτρον ἀνθρώπου, *man's measure*, i. e. common, ordinary. Sept. and Class. Gener. and adv. ἐκ μέτρου, *by measure*, equiv. to μετρίως, i. e. moderately, sparingly, John iii. 34. 2) meton. *measure, for portion*, as measured off or allotted, *allotment, proportion*, Rom. xii. 3, ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. 2 Cor. x. 13. Eph. iv. 7, 13, 16, and Class. See on κανὼν.

Μέτωπον, ου, τὸ, (μετὰ, ὦψ,) *the forehead*, Rev. vii. 3. ix. 4. al. & Class. Sept.

Μέχρι, also Μέχρις sometimes before a vowel, a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the *whole* duration *up to* the limit, leaving the *further* continuance undetermined; while μέχρι refers solely to the *limit*, implying that the action there terminates. I. as PREP. with the gen. *unto, until, usque ad*. I. of *place* UNTO, *as far as to*. Rom. xv. 19, μέχρι τοῦ Ἰλλυρικοῦ. Sept. and Class.—II. of *time*, UNTIL, 1) with gen. of a subst. Matt. xiii. 30, μέχρι τοῦ θέρους. Acts x. 34. Rom. v. 14, μέχρι Μωϋσέως. 1 Tim. vi. 14. Heb. iii. 6, 14. ix. 10. Sept. and Class. 2) μέχρις οὗ, i. e. χρόνον, lit. *until what time*, i. e. *until*, as a conjunct. with the subjunct. where the thing is uncertain. Mk. xiii. 30, μέχρις οὗ πάντα ταῦτα γένηται: with impf. indic. Xen. An. v. 4, 16. 3) μέχρι τῆς σήμερον, 'until this day,' Matt. xi. 23. xxviii. 15. So μέχρι τοῦ νῦν, Palæsch. xvii. 2. μέχρι τῶνδε τῶν καιρῶν, Diod. Sic. iv. 19.—III. fig. of *degree* or *extent*. 2 Tim. ii. 9, κακοπαθῶ μέχρι δεσμῶν. Heb. xii. 4,

μέχρις αἵματος. Phil. ii. 8, μέχρι θανάτου. ver. 30. Sept. & Class.—II. as CONJUNCT. *until*, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Eph. iv. 13, μέχρι καταστήσωμεν—εἰς ἄνδρα τέλειον. Xen. H. G. i. 3, 11, περιέμενεν—μέχρις ἔλθῃ.

Μῆ, a negative particle, NOT, but implying every where a *dependent* and *conditional* negative, i. e. depending on the idea or conception of some subject, and therefore SUBJECTIVE; while οὐ expresses the *direct* and *full* negation *independently* and *absolutely*, and is therefore OBJECTIVE. That is, μῆ implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μῆ refers to the *predicate*, οὐ to the *copula*. I. as a NEGATIVE PARTICLE, *not*, where the following *special* uses all flow from the general principles above stated; e. gr. μῆ, and not οὐ, is used: I. in all negative *conditions* and *suppositions*, in N. T. after ἔάν and εἰ, e. gr. ἔάν μῆ, Matt. v. 20, ἔάν μῆ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν. Mk. iii. 27, al. So εἰ μῆ, Matt. xxiv. 22, εἰ μῆ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι. Mk. ii. 7. John iii. 13, al. With ἔάν or εἰ implied, Mk. xii. 19. Lu. x. 10. Sometimes εἰ is followed by οὐ, but οὐ then refers not to the condition, but to the verb alone, which it renders negative, as Matt. xxvi. 24, καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, i. e. 'the *not being* born would have been better for him.' John x. 37, εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, i. e. 'to not do,' equiv. to leave undone. Ja. ii. 11. Comp. in Oὐ.—II. after *particles* implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Matt. xxvi. 5, ἵνα μῆ θόρυβος γένηται. Matt. vi. 18. Lu. viii. 10. John iii. 16. So before an infin. expressing purpose, &c. either inf. simply, or with ὥστε, εἰς, πρὸς, διὰ, &c.—III. after *relative pronouns*, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Matt. x. 14, ὅς ἔάν μῆ δέξῃται ὑμᾶς. xi. 6. Lu. ix. 5. But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Lu. xiv. 33; or where any thing is said actually not to be, or to be done, as Matt. x. 38. xiii. 12.—IV. with the *infin.* as being *dependent* upon another finite verb or word expressed or implied: 1) inf. simpl. Matt. xxii. 23, οἱ λέγοντες μῆ εἶναι ἀνάστασιν, i. e. as they suppose and believe. Lu. ii. 26. Rom. xiii. 3, θέλεις δὲ μῆ φοβεῖσθαι τὴν ἐξουσίαν; 1 Cor. vii. 1, al. After δεῖ, ὀφείλω, &c. Matt. xxiii. 23. Lu. xviii. 1. Rom. xv. 1.

1 Tim. iii. 3. After ὁμνυμι, implying future purpose, Heb. iii. 18. After verbs of *commanding*, *entreating*, Matt. ii. 12. v. 34. Acts i. 4. Eph. iii. 13. By pleonasm after verbs implying a negative, e. gr. of *denying*, Lu. xx. 27, οἱ ἀντιλέγοντες ἀνάστασιν μῆ εἶναι. xxii. 34. Vice versa after οὐ δύναμαι, where each negative has its proper power, and both together constitute an emphatic affirmative. Acts iv. 20, οὐ δυνάμεθα ἂ εἶδομεν—μῆ λαλεῖν, i. e. we cannot but speak. After ὥστε, in N. T. marking a *result* anticipated, or supposed, on the part of the speaker or writer, Matt. viii. 28. Mk. iii. 20. 2) infin. with τοῦ as dependent on a subst. Rom. xi. 8, and 1 Cor. ix. 6. After verbs of *hindering* or being hindered, Lu. iv. 42. xxiv. 16. Acts x. 47. So by impl. Lu. xvii. 1. As marking purpose or result, where ὥστε might stand instead of τοῦ, Rom. vii. 3, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μῆ εἶναι αὐτὴν μοιχαλίδα. 3) infin. with τῷ, 2 Cor. ii. 12, τῷ μῆ εὐρεῖν με τίτον. 4) infin. with τὸ, Rom. xiv. 21, καλὸν τὸ μῆ φαγεῖν κρέα. 1 Cor. iv. 6. So with εἰς and πρὸς as marking purpose, supposed result, &c. e. gr. εἰς τὸ μῆ, Acts vii. 19. Heb. xi. 3. πρὸς τὸ μῆ, 2 Cor. iii. 13. 1 Th. ii. 9.—v. with *participles*, where they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, e. gr. 1) when the partic. may be resolved into the construction with εἰ, ἔάν, &c. Lu. xi. 36. Rom. v. 13. Gal. vi. 9. 2) where the part. either with or without the article, is equiv. to a relat. referring to a general or indefinite antecedent; e. gr. ὁ μῆ with part. Matt. xii. 30, ὁ μῆ ὢν μετ' ἐμοῦ, i. e. 'whosoever,' John iii. 18, ὁ μῆ πιστεύων, and x. 1. Matt. xxv. 29, ἀπὸ τοῦ μῆ ἔχοντος. Lu. iii. 11. πᾶς μῆ, with part. 1 Thess. ii. 12, πάντες οἱ μῆ πιστεύσαντες. Matt. iii. 10. 1 John iii. 10. So gener. Matt. ix. 36, ὥσεί πρόβατα μῆ ἔχοντα ποιμένα. x. 28. Acts xx. 22, ἰδοὺ ἐγὼ—μῆ εἰδὼς, Rom. ii. 14. 3) where the part. with μῆ expresses the supposed or apparent *cause* or occasion of any thing, Matt. i. 19, Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μῆ θελῶν κ.τ.λ. xviii. 25, μῆ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευεν κ.τ.λ. Mk. ii. 4. xii. 24. 4) where the part. with μῆ expresses a supposed or apparent *result*, like ὥστε μῆ foll. by infin. Lu. vii. 30. Acts xx. 29, εἰσελεύσονται—λύκοι βαρεῖς εἰς ὑμᾶς, μῆ φειδόμενοι τοῦ ποιμνίου. 2 Cor. iv. 2. So Acts ix. 9, ἦν ἡμέρας τρεῖς μῆ βλέπων, καὶ οὐκ ἔφαγεν. Also with καὶ as equiv. to ὥστε, Lu. i. 20, ἔση σιωπῶν, καὶ μῆ δυνάμενος

λαλῆσαι. xiii. 11.—VI. in all negative expressions of *wish*, *entreaty*, *command*; where *μή* then often stands at the beginning of a short independent clause, the idea of wishing, &c. not being expressed, but retained in the mind. Thus to express a negative *wish*, *μή* is construed with the optative; in negative *entreaty* and *command*, with the imperative and subjunctive. 1) with the *opt.* implying a negative *wish*, in the frequent exclamation *μή γένοιτο*! 'may it not be!' let it not happen! Lu. xx. 16. So Gal. vi. 14. 2 Tim. iv. 16, *μή αὐτοῖς λογισθῇ*! 2) with the *imper.* always, (which never takes *οὐ*,) usually with the *imp. pres.* implying continued action, and forbidding what one is already doing, Matt vi. 16, *μή γίνεσθε ὥσπερ οἱ ὑποκριταί.* ver. 19, 25. xxiv. 6, *ὁράτε, μή θροεῖσθε,* 'beware, be not troubled.' Mk. ix. 39. 3 pers. *pres. Rom.* vi. 12, *μή οὖν βασιλευέντῃ ἡ ἀμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι.* xiv. 16, al. So in antithetic clauses, as Col. iii. 2, *τὰ ἄνω φρονεῖτε, μή τὰ ἐπὶ τῆς γῆς.* Ja. i. 22. *μή ἀλλὰ,* Lu. xxii. 42. Matt. xxiv. 18. Mk. xiii. 15. John vi. 27. 3) with the *subj.* in negative *entreaties*, *commands*, *exhortations*, &c. where the action is to be expressed as transient; 1 pers. plur. *subj. present*, Gal. v. 26, *μή γινώμεθα κενόδοξοι.* vi. 9; *aor.* John xix. 24, *μή σχίσωμεν αὐτόν.* In 2 and 3 pers. *subj. aor.* Matt. i. 20, *μή φοβηθῆς.* iii. 9, *μή δόξητε λέγειν.* 1 Cor. xvi. 11, al.—VII. *gener.* in any construction, where the negation is from the nature of the case subjective or conditional, Matt. xix. 9, *ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μή ἐπὶ πορνείᾳ,* where *μή* either depends upon the *preced. relat.* or it expresses *condition*, 'if not for fornication.' Mk. xii. 14, *δῶμεν, ἢ μή δώμεν;* John iii. 18. Rom. iii. 8. Col. ii. 18, *ἂ μή ἑώρακεν ἐμβατεύων,* i. e. into what he cannot possibly have seen, or be supposed to have seen; where *οὐ* would have expressed that he had not seen them, though he had the power. 1 Thess. iv. 5, *μή ἐν πάθει ἐπιθυμίας,* where *μή* refers to the preceding infinitive, *κτασθαι.* Rom. xiv. 1.—VIII. coupled with *οὐ*, i. e. *οὐ μή*, as an intensive negative, in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed *prop.* with the *Indic. future*, or more commonly with the *Subj. aorist.* 1) foll. by *Indic. fut.* Matt. xvi. 22, *οὐ μή ἔσται σοι τοῦτο.* xxvi. 35, *οὐ μή σε ἀπαρνήσομαι.* So, in emphatic interrogation, Lu. xviii. 7. John xviii. 11. 2) foll. by *Subj. aorist.* c. gr. *aor. 1. pass.* Matt. xxiv. 2, *οὐ μή ἀφεθῇ ὧδε λίθος.* Heb. viii. 12. *Aor. 2. act.* Matt. v. 18, 20; mid. Mk. xiii. 19.—II. as a CONJUNCTION, that not, lest, Lat. *ne*; in N. T.

only after verbs expressing *fear*, *anxiety*, *foresight*, with which both the Greeks and Latins connect a negat. implying a *wish* that the thing feared may not be or happen. Construed variously: 1) with the *Subjunct.*, where the preceding or governing verb is in the present. So after verbs of *fearing*, &c. Acts xxvii. 17, *φοβούμενοί τε μή εἰς τὴν Σ. ἐκπέσωσι.* 2 Cor. xii. 21, & Class. After verbs of *foresight* or *caution*, the verb being in the *pres.* Matt. xviii. 10, *ὁράτε μή καταφρονήσητε ἐνὸς κ.τ.λ.* Mk. xiii. 5, 36. 2) with the *Opt.*, where the preceding verb is a *perf.* of the *Indic.* So after a verb of *foresight*, Acts xxvii. 42. 3) with the *Indic.*, less often, and implying that the thing feared already exists, or is about to happen. So with *indic. pres.* Lu. xi. 35; with *indic. fut.* Col. ii. 8. 4) with the *Infin.* in negative wishes or admonitions, implying a fear of the contrary, i. e. with *acc. & infin.* 2 Cor. vi. 1. xiii. 7.—III. as an *emphatic interrogative particle*, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while *οὐ* interrog. demands an affirmative answer. Constr. with the *Indic.* of all the tenses. 1) *simply*, with *indic. pres.* Matt. ix. 15, *μή δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πειθεῖν.* John iii. 4. Acts vii. 28; *aor.* Lu. xxii. 35, *μή τινὸς ὑστερήσατε;* John vii. 48. Rom. xi. 1; *perf.* John vii. 47; *fut.* Matt. vii. 9, 10. 2) as used before *οὐ*, i. e. *μή οὐ*, where *μή* is interrogative, and *οὐ* belongs solely to the following verb, Rom. x. 18, *ἀλλὰ λέγω. Μὴ οὐκ ἤκουσαν;* ver. 19, *μή οὐκ ἔγνω Ἰσραὴλ;* 1 Cor. ix. 4, 5. xi. 22.

Μήγε, see in Γε no. II. 4.

Μηδαμῶς, adv. (*μηδαμὸς* for *μηδὲ ἄμδος*,) *by no means*, Acts x. 14. xi. 8. Sept. and Class.

Μηδὲ, conjunct. (*μή & δὲ*,) differing from *οὐδὲ* as *μή* from *οὐ*, and having the same general signification as *μή*, *prop. and not, also not*, and hence *neither, not even*, as connecting whole clauses or propositions. 1) in *continued negation*, at the beginning of a subsequent clause, NEITHER, NOR, mostly preceded by *μή*, Matt. x. 14, *ὃς ἐὰν μή δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν.* Mk. vi. 11. John iv. 15; by *μήπω*, Rom. ix. 11. So in *continued prohibition*, usually after *μή*: and then it takes the same constr. as *μή* with *Imper.* or *Subj.* Foll. by *imperat. pres. expr.* or *impl.* Matt. vi. 25. Mk. xiii. 11. Rom. vi. 13. *μηδεῖς—μηδὲ*, 1 Tim. v. 22; *aor. 1. pass.* 1 Pet. iii. 14; foll. by *Subj. pres. 1 pers. plur.* in exhortations, 1 Cor. x. 8, 9; *aor. 2 and 3 pers.* Matt. vii. 6, *μή δῶτε—μηδὲ βάλητε.* Mk. xiii. 15. *μηδεῖς—μηδὲ*, Lu. iii. 14. Foll. by *infin. de-*

pending on a verb of prohibition, Acts iv. 18. 1 Tim. i. 4. 2) *in the middle of a clause*, NOT EVEN, Mk. ii. 2, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. Eph. v. 3, and Class.

Μηδεὶς, μηδεμία, μηδὲν, (μηδὲ, εἷς,) *not even one, no one*, i. e. 'no one, whoever he may be.' I. gener. Matt. xvi. 20, ἵνα μηδενὶ εἰπωσιν. Mk. vi. 8, ἵνα μηδὲν αἰρώσιν εἰς ὁδόν. John viii. 10, and Class. With μὴ, μηκέτι, or μηδεὶς repeated, in a strengthened negation, Mk. xi. 14. Acts iv. 17. 1 Pet. iii. 6, al. and Class.—II. in prohibitions, foll. by Imper. pres. Lu. iii. 13, μηδὲν πλεόν—πράσσετε. 1 Cor. iii. 18, 21, al.; with imper. impl. Matt. xxvii. 19. Phil. ii. 3; with double neg. Rom. xiii. 8. Foll. by Subj. aor. Matt. xvii. 9, μηδενὶ εἴπητε τὸ ὄραμα. Acts xvi. 28. Luc. D. Deor. i. 2. Matt. viii. 4, ὅρα μηδενὶ εἴπῃς: with double neg. Mk. i. 44.—III. neut. μηδὲν, *nothing*. 1) as adv. *not at all*, e. gr. μηδὲν διακρινόμενος, Acts x. 20. xi. 12. Ja. i. 6. After verbs of profit or loss, Mk. v. 26, καὶ μηδὲν ὠφελῆθησα. Lu. iv. 35. Phil. iv. 6, and Class. So ἐν μηδενί, 'in no respect,' 2 Cor. vii. 9. Phil. i. 28. Ja. i. 4. 2) metaph. μηδὲν ὄν, 'of no account,' Gal. vi. 3, and Class.

Μηδέποτε, adv. (μηδὲ, ποτέ,) *not even ever, never*, 2 Tim. iii. 7, and Class.

Μηδέπω, adv. (μηδὲ, πῶ,) *even not yet, not yet*, Heb. xi. 7, and Class.

Μηκέτι, adv. (μὴ ἔτι,) *no more, no further, no longer*, in the general sense of μὴ, and constr. after ἵνα, (comp. μὴ I. II.) 2 Cor. v. 15. Eph. iv. 14, ἵνα μηκέτι ὤμειν νήπιοι. With the infin. (comp. μὴ I. iv.) Acts iv. 17. Eph. iv. 17, & Class.; with inf. after ὥστε, Mk. i. 45; with inf. and τοῦ, Rom. vi. 6. εἰς τὸ μὴ with inf. 1 Pet. iv. 2. With *participles*, as expressing *a cause*, Rom. xv. 23, νυνὶ δὲ μηκέτι τόπον ἔχω. 1 Thess. iii. 1, 5. As expressing *a result*, Acts xiii. 34, and Class. In negative expressions of *wish, entreaty, command*, see μὴ I. v. Foll. by Opt. implying a negative *wish*, Mark xi. 14, μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι: by Imper. pres. John v. 14, and viii. 11, μηκέτι ἀμάρτανε. Eph. iv. 28, al. and Class.; by Subjunct. pres. 1 pers. plur. Rom. xiv. 13; aor. 2 and 3 pers. Mk. ix. 25, al.

Μῆκος, εὖς οὖς, τὸ, *length*, Rev. xxi. 16; metaph. Eph. iii. 18. Sept. oft. and Class.

Μηκύνω, f. νῶ, (μῆκος,) *prop. to make long, lengthen* any thing; fig. *to prolong*. In N. T. mid. μηκύνουμαι, *to lengthen oneself*; spoken of plants, i. e. *to grow up*, Mk. iv. 27, καὶ ὁ σπόρος βλαστάνῃ, καὶ μηκύνῃται. So Sept. in act.

Is. xlv. 14, δ' ἐφύτευσεν ὁ Κύριος, καὶ ἐμήκυνε.

Μηλωτῆ, ἡς, ἡ, (μῆλον, a sheep,) *a sheep-skin*, as used for clothing, Heb. xi. 37, see my note. Sept. 1 K. xix. 13, 19. 2 K. ii. 8, 13, 14. Clem. Rom. Ep. 1 ad Cor. xiii.

Μῆν, a particle of strong affirmation, *yea, assuredly, &c.* In N. T. only in the connexion ἡ μῆν, see in ἤ H.

Μῆν, μηνός, ὁ, *a month*. 1) prop. Lu. i. 24. iv. 25, & oft. Sept. and Class. 2) meton. for *new-moon*, which was the first day of the month and a festival, Gal. iv. 10. Sept. νεομηνία.

Μηνύω, f. ὕσω, *to make known, disclose, discover, reveal*, i. e. something before unknown, trans. Lu. xx. 37. John xi. 57. 1 Cor. x. 28; with dat. Acts xxiii. 30. Class. oft.

Μήποτε, neg. partic. (μὴ, ποτέ,) in the same general sense and uses as μὴ. I. as a **NEGATIVE PARTICLE**, *not ever, never*, at no time, in no case, Heb. ix. 17, ἐπεὶ μήποτε ἰσχύει [διαθήκη] ὅτε ζῇ ὁ διαθέμενος, and in Class.—II. as a **CONJUNCTION**, 'that not ever,' *that ever, lest ever*, i. e. 'lest at some time or other,' indefinite, = *lest perhaps*. So after verbs implying *purpose*, foll. by Subjunct. and preceded by a fut., a pres. or aor., or a perf. Indic. So with fut. preceded. Matt. iv. 6, ἀρουσί σε, μήποτε προσκόψῃς κ.τ.λ. Lu. iv. 11; with pres. or aor. Matt. v. 25. vii. 6. ἵνα μήποτε, Lu. xiv. 29; perf. preceded. Matt. xiii. 15. Acts xxviii. 27; foll. by Indic. fut. Mk. xiv. 2, μήποτε Δόρυβος ἔσται τοῦ λαοῦ. After verbs implying *fear* or *caution*, foll. by Subjunct. Matt. xv. 32. Lu. xxi. 34, al.; with prec. verb impl. Matt. xxv. 9. Acts v. 39. Xen. Cyr. i. 6, 10; foll. by Indic. fut. Heb. iii. 12.—III. as an **INTERROGATIVE PARTICLE**, in a direct inquiry implying a negative answer, John vii. 26, μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες—; Indirect, *whether perhaps, if perhaps*, with Opt. Lu. iii. 15; with Subjunct. 2 Tim. ii. 25.

Μήπω, adv. (μὴ, πῶ,) *not yet*, Rom. ix. 11. Heb. ix. 8, and Class.

Μήπως, conjunct. (μὴ, πῶς,) *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*. After verbs implying *purpose*, foll. by Subj. and preceded by the pres. (comp. in μὴ II. 1.) 1 Cor. ix. 27; by aor. Gal. ii. 2. After verbs implying *fear* or *caution*, e. gr. foll. by Indic. (comp. in μὴ II. 3.) Gal. iv. 11; by Subjunct. aor. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9.

Μῆρος, οὗ, ὁ, *the thigh*, Rev. xix. 16.

Μήτε, conj. (μὴ, τε,) *a continuative*, referring usually rather to *a part of a*

proposition or clause, than the whole ; and *not, also not* ; hence *neither, not even*. 1) in *continued negation*, at the beginning of a subsequent clause, after *μη, neither, nor*, Eph. iv. 27, ὁ ἥλιος μὴ ἐπιδύνῃτω, — μήτε δίδοτε τόπον τῷ διαβόλῳ, al. and Class. Repeated, *μήτε—μήτε, neither—nor*, before different parts of the same clause, Matt. v. 34, al. and Class. 2) *alone*, in the middle of a clause, *not even*, Mk. iii. 20. Xen. Lac. x. 7.

Μήτηρ, τέρος τρός, ἡ, *a mother*. 1) prop. Matt. i. 18. ii. 11, 13, 20, al. saepe. Sept. and Class. Fig. of one in the *place* of a mother, Matt. xii. 49, 50. Mk. x. 30, al. Hom. Il. vi. 429. Xen. Mem. ii. 2, 1. 2) *gener. for parent, or ancestor*, Gal. iv. 26. Sept. Gen. iii. 20. Fig. of a city as the *parent or source* of wickedness and abominations, Rev. xvii. 5, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. So Cic. de Orat. ii. 40, 'luxuries, avaritiæ mater.' A poetical mode of expression, so much the less harsh, since cities were commonly considered as *females*.

Μήτι, neg. partic. (*μη, τι* indef.) *not perhaps*, for the *τι* diminishes the force of the negat. See my note on John iv. 29. In N. T. 1) as *NEGAT.* only in the connection *εἰ μήτι*, 'if not perhaps, unless perhaps,' Lu. ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. Also *μήτιγε*, equiv. to *μήτι*, but stronger, 'much more then.' 2) as *INTERROG. whether at all? whether perhaps?* i. e. *is or has then, perhaps?* Matt. vii. 16, μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν; Mk. iv. 21, al. oft. Sept. & Class. μήτι ἄρα, 2 Cor. i. 17.

Μήτιγε, see in *Μήτι* 1.

Μήτις, pron. interrog. (*μη, τις* indef.) *whether any one? is or has any one?* John iv. 33. vii. 48.

Μήτρα, as, ἡ, (*μήτηρ*), *matrix, womb*, Lu. ii. 23. Rom. iv. 19. Sept. and Class.

Μητραλώας, ου, ὁ, Attic *μητραλοίας*, (*μήτηρ, αλοιάω = αλοάω, to smite*), *a smiter of his mother, a matricide*, 1 Tim. i. 9.

Μία, see *Εἷς*.

Μιάνω, f. *ανῶ*, (perf. pass. *μεμίασμαι*, Tit. i. 15; perf. pass. 3 pers. sing. *μεμίανται*, Tit. i. 15; aor. 1. pass. *ἐμίανθην*), a lengthened form of the obsol. *μῖω*, (whence *μιαρός*), cognate with *μῶω*, *moveo, admoveo*, signifying 1) *manibus moveo ac tracto, tango, tracto*; 2) *contrecto*, and that often used in the sense *vitio, polluo*, as our verb *to thumb* for *to soil*. The signif. *to colour, tinge, stain*, (found in Hom. Il. iv. 141,) is only a derived one, midway between the prim. sense and the general one *to defile*, trans., oft. occ. in Class., and also found in N. T.; but in

two acceptations, 1) in the *Levitical* sense *to defile, ceremonially*, John xviii. 28, ἵνα μὴ μιανθῶσι, and oft. in the Sept. 2) in a *moral or spiritual* sense, Tit. i. 15, μεμίανται αὐτῶν καὶ οὐοὺς καὶ ἡ συνείδησις, i. e. 'have become corrupt.' Comp. Dions. Hal. de Thucyd. viii. κράτιστον δὲ πάντων *τι* μὴδὲν ἐκουσίως ψευδεσθαι, μὴδὲ μιάνειν τὴν αὐτοῦ συνείδησιν. Heb. xii. 15, καὶ διὰ ταύτης μιανθῶσι πολλοί, 'be corrupted and seduced,' namely, to sensual corruption. An idea more distinctly expressed in a similar passage at Jude 8, σάρκα μιάνουσι, 'they pollute their bodies with fleshly lusts.' Such are described, 2 Pet. ii. 20, as οἱ ὅπισθω σαρκός, ἐν ἐπιθυμίᾳ μiasμοῦ πορευόμενοι. So Rev. iii. 4, of the righteous, οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν. With *μιανθῶσι* in the above passage of Hebrews we may compare the similar expression in Liber Enoch Fabr. Cod. Pseud. 182, μιαινεσθαι ἐν γυναίξῃ, where the sense is, 'to defile themselves with women; as Rev. xiv. 4, οἱ μετὰ γυναικῶν οὐκ ἐμόλυνθσαν.

Μίασμα, ατος, τὸ, (*μιαίνω*), prop. *inquinamentum*, any *pollution, defilement*, 1) *physical*, from contact with any thing dirty; 2) *legal*, by the violation of the Mosaic ritual laws; 3) *ceremonial*, by profanation of the Temple, or any thing holy; 4) in a *moral* sense, the pollution of the mind and soul, by deeds of sin and iniquity. The 1st signif. is attested by Hesych. and Suidas; the 2d, namely, what brings legal pollution, occurs at Lev. vii. 8. Jer. xxxii. 34, ἔθηκαν τὸ μίασμα ἐν τῷ οἴκῳ: with which comp. Demosth. p. 1374, ἵνα μὴ μιάσματα γίνηται ἐν τοῖς ἱεροῖς. The 3d occurs in N. T. 2 Pet. ii. 20, ἀποφνύοντες τὰ μ. τοῦ κόσμου. And so often in Class., as Plut. vi. 605, τὸ μ. τῆς σαρκὸς ἡμῶν, and espec. the poets gener. in the sense *crime*.

Μιασμός, οῦ, ὁ, (*μιαίνω*), *pollution, defilement*, in a moral sense, 2 Pet. ii. 10, ἐν ἐπιθυμίᾳ μiasμοῦ, 'in polluting lust.' See Wisd. xiv. 26.

Μίγμα, ατος, τὸ, (*μίγνυμι*), *a mixture or compound*, John xix. 39, μίγμα σμύρνης καὶ ἀλόης. Elsewhere only used of *medical mixtures*, Plut. vi. 298, 2. Ecclus. xxxviii. 8, ποιήσει μ. So Lat. *mixtura*.

Μίγνυμι, f. *μίξω*, *to mix, mingle*, prop. with acc. and dat. and in pass. with dat. Rev. viii. 7, μεμιγμένα αἵματι. xv. 2, and Class.; also with acc. and μετὰ τινος, Lu. xiii. 1.

Μικρός, ὁ, ὄν, adj. *small, little, compar. μικρότερος, smaller, less*; prop. the opp. of *μέγας*, large. 1) of magnitude, Matt. xiii. 32, ὁ μικρότερος πάντων τῶν σπερμάτων. Ja. iii. 5, and Class.; of

stature, Lu. xix. 3, τῇ ἡλικίᾳ μικρὸς ἦν. Sept. Ez. xvii. 6. Xen. Cyr. viii. 4, 20; hence of age, *small, young*, Acts viii. 10, ἀπὸ μικροῦ ἔως μεγάλου, et al. In a compar. sense for *less, younger*, Lat. *minor natu*, Mk. xv. 40, τοῦ Ἰακ. τοῦ μικροῦ. 2) of quantity, *a little*, prop. 1 Cor. v. 6, μικρὰ ζύμη. Gal. v. 9, and Class. Fig. Rev. iii. 8; adv. μικρόν τι, 2 Cor. xi. 1, 16, and Sept. So of space, neut. μικρόν, as adv. *a little*, προελθὼν μικρόν, Matt. xxvi. 39, and Class. 3) of number, *little*, few, Lu. xii. 32, τὸ μικρόν ποίμνιον. Sept. Gen. xxx. 30. Xen. Ec. ii. 8. 4) of time, John vii. 33, μικρόν χρόνον, al. Hence absol. μικρόν, i. e. χρόνον, *a little while*, prop. acc. of time how long, John xiii. 33, et al. So μετὰ μικρόν, *after a while*, *a little after*, Matt. xxvi. 73, and Class. 5) fig. of dignity or authority, *lowly, humble*, Matt. x. 42, ἓνα τῶν μικρῶν τούτων, al. and Class.

Μίλιον, ἰου, τὸ, *a mile*, Matt. v. 41.

Μιμέομαι, f. ἴσομαι, depon. mid. (μίμος,) *to imitate, follow*, as an example, with acc. 2 Th. iii. 7, πῶς δεῖ μιμεῖσθαι ἡμᾶς. ver. 9. Heb. xiii. 7. 3 John 11, and Class.

Μιμητής, οὔ, ὁ, (μιμέομαι,) *an imitator, follower*, occ. only in the phrase μιμητής γίνομαι, 'to become an imitator,' i. e. to imitate, equiv. to μιμέομαι, 1 Cor. iv. 16. xi. 1. Eph. v. 1, al. Jos. & Class., as Hdian. vi. 8, 6, ὡς μὴ μαθητὴς εἶναι μόνον, ἀλλὰ ζηλωτὴς καὶ μιμητὴς τῆς ἐκείνου ἀνδρείας.

Μιμνήσκω, f. μνήσω, in Class. prop. *to recall to one's mind, to remind* any one, Hom. Od. xii. 38. Il. i. 407; but gener. as neut. *to bear in mind, remember*. In N. T. only as a partial depon. mid. μιμνήσκομαι, (f. μνήσομαι, aor. 1. pass. ἐμνήσθην both as mid. and pass., perf. part. μεμνημένος, as pres.) *to call to mind, recollect, remember*, usually with gen. 1) prop. in pres. Heb. ii. 6, ὅτι μιμνήσκη αὐτοῦ. Heb. xiii. 3; aor. 1 as mid. Matt. xxvi. 75, ἐμνήσθη—τοῦ ῥήματος. Lu. i. 52, ἐλέους, ver. 72, al. sæpe. Heb. viii. 12. x. 17, τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι, = 'I will pardon them,' and Class. Foll. by ὅτι, Matt. v. 23. Lu. xvi. 25, al. and Class. 2) aor. 1. ἐμνήσθην as pass. *to be remembered, to be had in remembrance, ἐνώπιον τοῦ Θεοῦ*, for good, as prayers, Acts x. 31, comp. ver. 4; or for punishment, Rev. xvi. 19. So Sept. Ez. xviii. 22.

Μισέω, f. ἴσω, *to hate, detest*, trans. pass. *to be hated, odious*. 1) foll. by acc. of pers. usually implying *active ill-will* in words and conduct, Matt. v. 43, μισήσεις τὸν ἐχθρόν σου. ver. 44. x. 22, ἔσεσθε μισούμενοι, and very oft. also in Sept. and

Class. By impl. *to persecute*, Rev. xvii. 16, οὗτοι μισήσουσι τὴν πόρνην. So Sept. 2 Sam. v. 8. xxii. 18. 2) foll. by acc. of thing, *to detest, abhor*, John iii. 20. Rom. vii. 15, ὁ μισῶ, τοῦτο ποιῶ. Heb. i. 9. Jude 23, where see my note. Tob. iv. 15. Jos. B. i. 31, 2. Xen. Cyr. iv. 2, 37. 3) espec. in antith. with ἀγαπάω, it is *not to love, to love less, to slight*, with acc. of pers. Matt. vi. 24, τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει. Lu. xiv. 26. xvi. 13. John xii. 25. Rom. ix. 13. So Sept. Gen. xxix. 31. Deut. xxi. 16. Mal. i. 3.

Μισθαποδοσία, as, ἡ, prop. 'full payment of wages;' hence *recompense, requital*, e. gr. in the sense of *reward*, Heb. x. 35. xi. 26; also *punishment*, Heb. ii. 2. Constit. Apostol. vi. 11; comp. μισθοδοσία, Thuc. viii. 83.

Μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι,) prop. 'a payer in full of wages;' hence *requiter, rewarder*, Heb. xi. 6, of God. Constit. Apost. iv. 6, of Jesus Christ.

Μίσθιος, ἰα, ἰον, & ἰου, (μισθός,) prop. an adj. *hired*, with ellips. of ἀνθρώπος, as in Jos. Bell. iii. 6, 2; but in use a subst. *one hired, a hired servant*, Lu. xv. 17, 19. Sept. and Apocr.

Μισθός, ου, ὁ, *hire, wages, recompense*. 1) prop. and gener. Matt. xx. 8. Lu. x. 7, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Acts i. 18, μισθός τῆς ἀδικίας, 'the wages of his iniquity.' Rom. iv. 4. 1 Cor. iii. 8. 1 Tim. v. 18. Ja. v. 4. 2 Pet. ii. 15, μισθός ἀδικίας, 'wages got by iniquity.' Jude 11, μισθοῦ, i. e. for hire or gain. Sept. and Class. 2) in the sense of *reward* or *recompense*, though far exceeding the merit of the receiver, Matt. v. 12, ὁ μισθός ὑμῶν πολὺς, sæpe al. Sept. and Class. But in reference to the N. T. use, the word differs in this, that it often signifies a reward of mere *grace*, as well as wages, e. gr. Rom. iv. 4. 3) in the sense of *retribution, punishment*, 2 Pet. ii. 13, μισθός ἀδικίας.—2 Macc. viii. 33. Callim. Hymn. in Dian. 264, οὐδὲ γὰρ Ἀτρείδης ὀλίγῳ ἐπεκόμψασε μισθῷ. Eur. Iph. A. 1169. Æl. Frag. 937.

Μισθόω, f. ὠσω, (μισθός,) in Class. *to hire out, let for hire* to others. In N. T. only mid. μισθόομαι, f. ὠσομαι, *to hire for oneself, simply to take to hire* any person for any service, especially labourers or artificers, trans. Matt. xx. 1, μισθώσασθαι ἐργάτας. Sept. and Class.

Μίσθωμα, ατος, τὸ, (μισθόω,) prop. *the hire or wages paid for work or service*, Sept. and Class. Thus Ælian, V. H. iv. 12, applies it to *a painter*. In N. T. it signifies *a thing hired or rented*, e. gr. *a lodging* or hired dwelling, Acts xxviii. 30.

and Philo, ἐν μισθώματι οἰκεῖν, and Theophr. Char. 23, μισθωτὴν οἰκίαν οἰκεῖν. And so in Isocr. Orat. Areop. p. 145. it is used for the rent of land.

Μισθωτός, οὗ, ὁ, (μισθόω,) *one hired, a hired servant*, Mk. i. 20, as used of seamen; John x. 12, 13, of a shepherd. Sept. oft. and Class.; but chiefly of mercenary troops.

Μνᾶ, ᾰς, ἡ, Lat. *mina*, prop. a Greek weight, containing 100 δραχμαί, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence, as the latter is reckoned at about 12 oz. Engl. avoirdupois, the μνᾶ would be nearly equivalent to the Engl. *pound avoirdupois*. In N. T. μνᾶ is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent, Lu. xix. 13, al.

Μνεῖα, ᾰς, ἡ, (μιμνήσκω,) prop. 'the act of bringing to mind what is forgotten;' but also used of *presenting* to the mind something to be *known*; thus corresponding to the two uses of the Lat. *commemoratio*, namely, *calling or bringing to mind*, and *recounting, detail, mention*. The former sense is rare in the Class.; but found in Sept. and N. T., Phil. i. 3, ἐπὶ πάσῃ τῇ μνεῖᾳ ὑμῶν, 'on every remembrance of you.' So Baruch v. 5, χαίροντας τῇ τοῦ Θεοῦ μνεῖᾳ. The latter oft. occ. in Class.; but almost always in the phrases μνεῖαν ἔχειν τινός, 'to bear any one in memory,' have remembrance of him, (which is found in the best Attic writers, as also in N. T., 1 Thess. iii. 6. 2 Tim. i. 3.) and μνεῖαν ποιεῖσθαι, 'to make mention of,' which occurs in Plato and Lysias, and oft. in Sept., as also in N. T., Rom. i. 9, Eph. i. 16. 1 Thess. i. 2. Philem. 4, of *making mention* of any one in prayer to God; with which compare Eurip. Bacch. 46, ἐν εὐχαῖς οὐδαμοῦ μνεῖαν ἔχει scil. ἐμοῦ.

Μνημα, ατος, τό, (μιμνήσκω,) prop. *a monument*, (lit. 'memorial,') intended to preserve the memory of any deceased person or past thing, Hom. Od. xv. 126; hence *sepulchral monuments*, Hom. Il. xxiii. 619. Eur. Or. 118. In N. T. meton. *a tomb, sepulchre*, Mk. v. 5. Lu. viii. 27, et al. sæpe. Sept. and lat. Class.

Μνημεῖον, ου, τό, (μιμνήσκω,) prop. *a memorial, monument*, = μνημα, Xen. Ag. vi. 2. Thuc. ii. 41; hence *a sepulchral monument, cenotaph*, Dem. 1125, 16. Thuc. i. 138. v. 11. In N. T. meton. *a tomb, sepulchre*, Matt. viii. 28. xxviii. 8, where see my note, and Mk. xv. 46, where see my note, et al. Sept. Gen. xxiii. 6, 9, et al. Xen. H. G. iii. 2, 14 & 15.

Μνήμη, ης, ἡ, (μιμνήσκω,) prop. 'the act of reminding,' but gener. its effect in

remembrance or recollection; lit. 'that by which any thing is brought to mind,' whether before known or unknown. In the latter case the word may be rendered *mention*; in the former, *remembrance*. The latter sense only is found in N. T., namely 2 Pet. i. 15, in the phrase τὴν τούτων μνήμην ποιεῖσθαι, 'to call to one's mind, bear in recollection;' a phrase occurring in Hdot., Thucyd., &c. but only in the sense 'to make mention of.' To express the other sense, a Class. writer would have said μν. ἔχειν, as Eurip. Iph. T. 1231.

Μνημονεύω, f. εὔσω, (μνήμων, μιμνήσκω,) *to remember*, i. e. to call to one's mind, and to bear in mind, 1) prop. & absol. Mk. viii. 18; foll. by gen. Lu. xvii. 32, μνημονεύετε τῆς γυναικὸς Δάωτ. John xv. 20, μν. τοῦ λόγου. Gal. ii. 10. Col. iv. 18, 'to be mindful of' in the way of kindness; foll. by acc. 'to bear in mind,' 1 Thess. ii. 9, μν. τὸν κόπον. 2 Tim. ii. 8, μν. Ἰησοῦν Χρ. So, by a certain mode of speaking, God is said to *remember sin*, i. e. to *punish* it, Rev. xviii. 5, ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. (see μιμνήσκω and ὑπομιμνήσκω :) foll. by ὅτι, Acts xx. 31. Eph. ii. 11; πόθεν, Rev. ii. 5; πῶς, iii. 3. 2) by impl. *to mention, speak of*, foll. by περὶ, Heb. xi. 22, περὶ τῆς ἐξόδου — ἐμνημόνευσε. Hdian. i. 1, 5. Xen. Vect. iv. 25.

Μνημόσυνον, ου, τό, (prop. neut. of adj. μνημόσυνος, a word of the same form with δουλόςυνος, δεσπόςυνος, δικαίόσυνος, and signifying, 'commemorative,') *a memorial, monument*, = μνημεῖον, Hdot. ii. 136, 148. Thuc. v. 11. In N. T. gener. *memorial*, i. e. any thing preserving the remembrance of a person or thing, Matt. xxvi. 13, and Mk. xiv. 9, εἰς μνημόσυνον αὐτῆς, i. e. 'in memory of her,' to her honourable remembrance, fame. Acts x. 4, αἱ προσευχαὶ σου—ἀνέβησαν εἰς μν. ἐνώπιον τ. Θ. 'thy prayers—are come up as a memorial, i. e. into remembrance, before God.' Sept. and Apoc.

Μνηστεύω, f. εὔσομαι, (μνάομαι,) *to ask in marriage, to woo*. In N. T. only pass., prop. *to be asked in marriage*; hence by impl. *to be betrothed, affianced*, with dat. of pers. Matt. i. 18, μνηστευθεῖσας τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ. Lu. i. 27. ii. 5. So Sept. Deut. xxii. 23, 25, 27, 28. Artemid. ii. 12.

Μογίλαλος, ου, ὁ, ἡ, (μόγος & λάλος, loquens,) *speaking with difficulty, a stammerer*, Mk. vii. 32, where see my note. Sept. for 'tongue-tied,' Is. xxxv. 6. Aëtius viii. 38.

Μόγος, adv. (μόγος, labour,) *with difficulty, hardly*, Lu. ix. 39, and Class.

Μόδιος, ου, ό, Lat. *modius*, a Roman measure for things dry, = $\frac{1}{6}$ of the Attic *medimnus*, and containing therefore 1.916 gall. Engl. or nearly *one peck*. Matt. v. 15, et al.

Μοιχαλῖς, ἰδος, ἡ, (dimin. form of *μοιχᾶς*, express. of contempt,) 1) prop. *an adulteress*, Rom. vii. 3, bis, 2 Pet. ii. 14, ὀφθαλμοὶ μεστοὶ μοιχαλίδος, 'eyes full of the adulteress,' i. e. gazing with desire after such persons, 'gloating for,' as in the line of Rowe, 'Teach her deluding eyes to *gloat* for you.' The word oft. occ. in Sept. and sometimes in lat. Class. as Plut. Procop. Heliod. 2) fig. from the Heb. *one faithless towards God*, as an adulteress towards her husband; in O. T. spoken chiefly of those who forsook God for idols, Hos. iii. 1. Is. lvii. 3, 7, sq. Ez. xvi. xxiii. In N. T. gener. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions; or, at least, transfer their best affections from God to the world, Ja. iv. 4, *μοιχοὶ καὶ μοιχαλίδες*. So also γενεὰ πονηρὰ καὶ μοιχαλῖς, as said of the Jewish people, expresses an attribute, *adulterous*, i. e. faithless, idolatrous, Matt. xii. 39. xvi. 4. Mk. viii. 38.

Μοιχάω, f. ἥσω, (μοιχός,) act. *to defile a married woman, commit adultery with her*. This act. form is very rare, yet it occ. in Xen. Hist. i. 6, 15, but in a fig. sense. In N. T. only mid. μοιχάομαι, gener. *to be an adulterer, commit adultery*, used both of man and woman, intrans. Matt. v. 32, bis, ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὅς—μοιχᾶται. xix. 9, bis, Mk. x. 11, 12. Sept. Jer. iii. 8. ix. 2, & oft. Menander ap. Clem. Alex. Strom. v. p. 205.

Μοιχεῖα, as, ἡ, (μοιχεύω,) *adultery*, Matt. xv. 19. Mk. vii. 21, al. Sept. and Class.

Μοιχεύω, f. εὔσω, and mid. μοιχεύομαι, (μοιχός,) *to commit adultery*, gener. and absol. act. Matt. v. 27, οὐ μοιχεύσεις. Rom. xiii. 9. Mk. x. 19, μὴ μοιχεύσης, et al. Mid. once, John viii. 4. Diod. Sic. i. 78. Xen. Mem. ii. 1, 5. Foll. by acc. *to commit adultery with any one*, Matt. v. 28, ἥδη ἐμοίχευσεν αὐτήν, and often in Class. Fig. Sept. Jer. iii. 9. Symbol. foll. by μετά τινος, Rev. ii. 22.

Μοιχός, ου, ό, *an adulterer*, Lu. xviii. 11, et al. Sept. and Class. Fig. from the Heb. *one faithless towards God*, &c. see in Μοιχαλῖς, fin. Ja. iv. 4, and comp. Is. lvii. 3.

Μόλις, adv. (μῶλος, μόλος, labour,) = μόγῃς, but less Attic, *with difficulty, hardly, scarcely*, Acts xiv. 18, al. and Class.

Μολῦνω, f. νῶω, prop. *to spot*, (fr. the

obsol. μολύν, or μολός, a spot or stain, fr. μόλω, accedo, lit. 'something whereby another colour is imparted than the original one.') The term, however, signif. *as Aristoph. Eq. 1286. Lucian, de Gymn. 2, and Sept. as Gen. xxxvii. 31. Cant. v. 3. In N. T. Rev. iii. 4, οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν*, there is simply an allusion, by a strongly figurative expression, to the defilement of iniquity and sin, espec. by evil communications, derived from the case of a person whose clothes are soiled by mixing himself with foul companions. At Rev. xiv. 4, *μετὰ γυν. οὐκ ἐμόλυνθησαν*, there is reference to still greater moral pollution. See Theocr. Id. v. 87. xx. 9. So Liber Henoch. p. 182. Fabric. Cod. Pseud. *μυαίνεσθαι ἐν γυναιξίν*. At 1 Cor. viii. 7, ἡ συνείδησις αὐτῶν μολύνεται, the sense is, 'their conscience is as it were stained in its moral purity,' by violence being done to it. So Ammian. Marc. xv. 2, a person is said 'polluere conscientiam.' And in Ecclus. xxi. 28, the soul is spoken of as polluted by vices. And Plato p. 535, E. says the soul is easily polluted, μολύνεται, ὥσπερ θηρίον ὕειον ('a swinish beast') ἐν ἀμαθίᾳ, q. d. 'when rolled in the mud of ignorance and vice.'

Μολυσμός, ου, ό, (μολύνω,) prop. *a soiling*, and fig. *defilement, pollution*, in a moral sense, 2 Cor. vii. 1, ἀπὸ παντός μολυσμοῦ σαρκὸς καὶ πν. i. e. purity from all the pollutions produced by the carnal appetites and sensual passions.

Μομφή, ἡς, ἡ, (μέμφομαι,) *fault found, blame, censure*, i. e. 'occasion of complaint,' Col. iii. 13. Eurip. Orest. 1068, 9. Plato, Epist. vi.

Μονή, ἡς, ἡ, (μένω,) prop. *a staying in a place*, Xen. An. v. 1, 5. In N. T. *abode, dwelling, mansion*, John xiv. 2. So ποιεῖν μονήν παρά τινι, 'to make one's abode with any one,' i. e. to abide or dwell with him, fig. John xiv. 23, comp. Rev. xxi. 3. prop. Thuc. i. 131, *μονὴν ποιεῖσθαι*. Jos. Ant. viii. 13, 7.

Μονογενής, έος ους, ό, ἡ, adj. (μόνος, γένος,) *only born, only begotten*, i. e. *only child*, Lu. vii. 12, *μονογενὴς τῇ μητρὶ*. viii. 42, *Θυγάτηρ μον. ἡν*. ix. 38. Heb. xi. 17. Tob. iii. 15. vi. 9. Jos. Ant. ii. 7, 4. Diod. Sic. iv. 73. In St. John's writings spoken only of ό Δόγος, the *only begotten Son of God* in the highest sense, as alone knowing and revealing the essence of the Father, (implying his Divinity, or Divine nature,) John i. 14, (where see my note,) 18. iii. 16, 18. 1 John iv. 9. Comp. Δόγος III.

Μόνος, η, ου, adj. *only, alone*, i. e. 1) prop. 'without others,' liter. 'apart from others,' without companions, e. gr. of *per-*

sons, Matt. xiv. 23, *μόνος ἦν ἐκεῖ*. Mk. vi. 47, *καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς*. ix. 2, *κατ' ἰδίαν μόνους*. Sept. and Class. Fig. of one acting by his own authority, *alone*, John viii. 16; or as *destitute* of help from another, ver. 29. xvi. 32. Æl. V. H. ix. 40. Of things, Lu. xxiv. 12, *τὰ θόβνια κείμενα μόνα*, i. e. without the body of Jesus. John xii. 24, *ὁ κόκκος—μόνος μένει*, i. e. sterile, barren. Used in an *adverbial* sense, of persons and things, Matt. iv. 4, *οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρ.* John v. 44, *τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε*. Jude 4. Rev. xv. 4, and Class. So after *εἰ μὴ*, Matt. xii. 4, *εἰ μὴ τοῖς ἱερεῦσι μόνοις*. Matt. xvii. 8, *al. 2) alone of many, one out of many*, Lu. xxiv. 18, *σὺ μόνος παροικεῖς Ἰερουσαλήμ*. 1 Cor. ix. 6. 2 Tim. iv. 11. Xen. Cyr. i. 4, 27. Mem. i. 4, 11. 3) neut. *μόνον* as adv. *only, alone*; simply, Matt. v. 47, *τοὺς ἀδελφούς ὑμῶν μόνον*. ix. 21, *ἐὰν μόνον ἀψωμαι τοῦ ἱματίου αὐτοῦ*. Mk. v. 36, *al.* and Class. After *εἰ μὴ*, Matt. xxi. 19, *εἰ μὴ φύλλα μόνον*. Mk. vi. 8. With negatives, e. gr. *μὴ μόνον*, *not only*, simply, Gal. iv. 18. Ja. i. 22; in antith. or gradation, foll. by *ἀλλὰ*, Phil. ii. 12; by *ἀλλὰ καὶ*, *but also*, John xiii. 9, *μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας κ.τ.λ.* Hdian. ii. 5, 10. *οὐ μόνον*, *not only*, comp. in Οὐ III.; simply, Ja. ii. 24; in antith. or gradation, foll. by *ἀλλὰ*, Acts xix. 26; by *ἀλλὰ καὶ*, *but also*, Matt. xxi. 21. John v. 18, *al.* and Class. Hdian. i. 12, 14. Xen. Cyr. i. 6, 17, *al.*

Μονόφθαλμος, *ον, ὁ, ἡ*, adj. (*μόνος*, *ὀφθαλμός*), *one-eyed*, having lost an eye, Matt. xviii. 9. Mk. ix. 47. Luc. Ver. Hist. i. 3.

Μονόω, *φ. ὦσω*, (*μόνος*), *to leave alone*, pass. *to be left alone*, e. gr. as a widow, *to be solitary*, probably childless, 1 Tim. v. 5. Diod. Sic. xix. 39. Xen. Ven. ix. 9.

Μορφή, *ἡς, ἡ*, *form, shape*, Mk. xvi. 12, *ἐν ἑτέρᾳ μορφῇ*. Sept. Is. xlv. 13. Xen. Æc. vi. 16. Phil. ii. 7, *μορφὴν δούλου λαβών*, i. e. 'appearing in a humble and despised condition;' where see my note. In Phil. ii. 6, *ὅς ἐν μορφῇ Θεοῦ ὑπάρχων*, the sense is, 'subsisting in the real form or nature of God,' one and equal with the Father. *Μορφή* has the sense *nature*, *φύσις*, so that *ἐν μορφῇ Θεοῦ ὑπάρχων* is equiv. *to being of that nature*, of the same nature with God, i. e. *being God*: so Test. XII. Patr. 644, *Θεὸν ἐν σχήματι ἀνθρώπου*. Of this sense of *μορφή*, see many examples in my Gr. Test. in loc.

Μορφώω, *φ. ὦσω*, (*μορφή*), *to form or fashion*, trans. Sept. Is. xlv. 13, where the word is used of forming a block of wood or stone into a statue. And so in

other later Greek writers, as Plut. x. 207, and the writer de Mundo, *ἐμπρέπει τῷ Θεῷ ἀμορφα μορφοῦν*. In N. T. pass. *to be formed*, fig. Gal. iv. 19, *ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν*, i. e. 'until the very image of Christ be impressed upon your hearts.' So Gregor. *ὁ τῇ αὐτῇ πίστει μεμορφωμένος*.

Μόρφωσις, *εως, ἡ*, (*μορφώω*), prop. 'a forming or sketch of the outline' of any figure with chalk, &c. on a plain surface. In N. T. *form, appearance*, (the Class. use *μόρφωμα*, but *μόρφωσις* in this sense occ. Test. XII. Patr. 742,) e. gr. mere external form, 2 Tim. iii. 5, *ἔχοντες μόρφωσιν εὐσεβείας*. So Philo, p. 340, 14, *ἐπιμορφαζόντων τὴν εὐσέβειαν*. By impl. *a prescribed form, norma*, Rom. ii. 20, *ἔχων τὴν μ. τῆς γνώσεως*, &c. 'having in the Law the very form and figure of true knowledge prescribed by God.'

Μοσχοποιέω, *φ. ἥσω*, (*μόσχος*, *ποιέω*), *to make a calf*, i. e. the image of a calf or bullock, Acts vii. 41. Comp. Ex. xxxii. 4, sq. where Sept. has *ἐποίησαν μόσχον*.

Μόσχος, *ον, ὁ*, prop. *shoot* of a plant, young and tender, Hom. Il. xi. 105. Dioscor. iv. 108. Hence *a young animal*, and espec. in prose Class. and N. T. *a calf, a young bullock*, Lu. xv. 23, et al. Sept. and Class.

Μουσικός, *ἡ, ὄν*, adj. (*μουσα*), *devoted to the Muses*, i. e. to the liberal arts and sciences, Aristoph. Eq. 191. Vesp. 1244, and often in the earlier writers. In N. T. it is explained *a musician*, performer on a musical instrument, subst. Rev. xviii. 22, *φωνὴ κιθαριδῶν καὶ μουσικῶν καὶ αὐλητῶν*. But of this sense little or no proof exists. It would rather seem that the meaning is *singers*; a sense found in a passage of Artemid. iii. 49, where it is said of the *cicadae*, grasshoppers, that in dreams they mean *μουσικοὺς*, and also *τοὺς οὐδὲν ὠφελούντας*; for, adds he, grasshoppers are of no force, *πλὴν φωνὴν ἔχουσι*. Hesych. however explains *μουσικός* by *ψάλτης*, for which he had, I doubt not, good authority; and this I apprehend to be the sense intended in the present passage, namely, 'the sound of lyrists and harpers, of pipers and trumpeters.'

Μόχθος, *ον, ὁ*, *wearisome labour, travail, sorrow*; in N. T. coupled with *κίππος*, 2 Cor. xi. 27, *ἐν κόπῳ καὶ μόχθῳ*. 1 Th. ii. 9. 2 Th. iii. 8. Sept. and Class.

Μυελός, *ον, ὁ*, *marrow*, Heb. iv. 12. Sept. and Class.

Μυέω, *φ. ἥσω*, (*μύω*), *to shut the mouth*, inasmuch as those initiated in the

heathen mysteries were to shut their mouth, and not reveal what they were taught,) to *initiate, to instruct*, viz. in things before unknown, pass. Phil. iv. 12, *μεμνημαι καὶ χορτάζεσθαι καὶ πεινᾶν*, 'I have been thoroughly instructed, fully learnt;' probably with allusion to the heathen mysteries; for the proper signification of *μελεῖν* is, 'to initiate any one into the heathen mysteries;' and such is its general sense in the Class.; though sometimes it is used in the sense 'to fully imbue with knowledge;' as Diod. Sic. iv. 7, *μελεῖν τοὺς ἀνθρώπους· τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα*.

Μῦθος, ου, ὁ, prop. and prim. 'something said' for any purpose whatever, 'whether to direct, counsel, &c. a saying, i. e. *injunction*, &c. or simply to narrate, a *speech, discourse*, as Hom. Od. xi. 561. Xen. Mem. i. 2, 58; and thence a *narration*, prop. by word of mouth, whether founded on truth, as Hom. Od. iii. 94. iv. 324, or fiction, as Hdot. ii. 54. Pind. Ol. i. 47. Nem. vii. 34; also a *narrative*. In N. T. *fable, fiction*, 1 Tim. i. 4. iv. 7, *τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦν*, where see my note. 2 Tim. iv. 4. Tit. i. 14. 2 Pet. i. 16, *σεσοφισμένοις μ.* So Diod. Sic. i. 93, *μύθους πεπλασμένους*.

Μυκάσμαι, f. ἴσομαι, (μύ,) *to moo, to low*, prop. said of oxen, as in Homer, Lucian, and other writers; but sometimes transferred to other animals, as asses or camels. In N. T. said of a lion, *to roar*, Rev. x. 3, *ὥσπερ λέων μυκάται*. And so Anthol. Gr. i. p. 246. Opp. Cynege. iv. and *μύκημα* in Theocr. xxvi. 21.

Μυκτηρίζω, f. ἴσω, (μυκτήρ, nose,) lit. *to turn up one's nose* in scorn, and hence *to mock, deride*, pass. Gal. vi. 7, *Θεὸς οὐ μυκτηρίζεται*, i. e. 'God is not to be mocked' with impunity. The act. form oft. occurs in Sept. and the pass. is found at Prov. xii. 8. The word rarely occurs in the Class.

Μυλικός, ἡ, ὄν, adj. (μύλη, mill,) *belonging to a mill*, e. gr. λίθος μυλικός, 'a mill-stone,' Mk. ix. 42.

Μύλος, ου, ὁ, (μύλη, fr. μύλλω,) prop. *a grinder*; hence a *mill-stone*, also a *mill*. The mills of the ancients were chiefly hand-mills, worked by two persons, generally females, and composed of two stones, of which the lower was called *meta*; and the upper ὀνίς, the rider, ἐπιμύλιον, turned round upon it for the purpose of grinding the corn, having a hole in the middle for receiving the grain. See Lucian Asin. xxviii. 42. Larger mills were turned by an ass, whence the upper mill-stone was called ὀνικός. In N. T.

the word signifies, 1) *a mill*, as Rev. xviii. 22, *καὶ φωνὴ μύλου*, where the sense is either, 'the sound of the mill,' the noise made by the mill in working, or by meton. 'the song of the mill,' i. e. the sound of the singing in the mill, viz. of the maid-servants while grinding. Comp. Is. xxiv. 8. Jer. xxv. 10. Ez. xxvi. 13. And so just before we have *φωνὴ κιθαρωδῶν*, &c. In this sense the word occurs also in Sept. Exod. xi. 5, and Plut. viii. 172. ix. 301. 2) by synecd. a *mill-stone*, i. e. the upper one, or rider, e. gr. μύλος ὀνικός, Matt. xviii. 6. Lu. xvii. 2. μ. μέγας, Rev. xviii. 21. Sept. Judg. ix. 53. 2 K. xi. 21. Anthol. Gr. iii. p. 46, 51.

Μύλων, ωνος, ὁ, (μύλη,) lit. 'a grinding-place;' also, the place where the mill is, *mill-house*, Matt. xxiv. 41, *δύο ἀλήθουσαι ἐν τῷ μύλῳ*. Lucian Asin. 42, *εἰς τὸν μυλῶνα εἰσαγέ με*. Vit. Auct. 27, *ἐμβαλὼν εἰς τὸν μυλῶνα*. Thuc. vi. 22, *σιτοποιούς ἐκ τῶν μυλῶνων*. In which passages, and in the one of St. Matthew, we are to understand, not a private grinding-place, but a public mill-house, where corn was ground into flour and made into bread. This is clear from the use of the *article*, which is used very properly; μύλων being one of the nouns called *monadic* nouns, on which see Middl. Gr. Art. iii. § 3, and Winer, Gr. Gr. § 12, 2.

Μυριάς, ἄδος, ἡ, (μυρίος,) *a myriad*, i. e. *ten thousand*, Acts xix. 19. Sept. and Class. Put, as in English, for any indefinitely large number, Lu. xii. 1. Acts xxi. 20, al. Sept. Gen. xxiv. 60, al. and Class. as Æschyl. Pers. 891.

Μυρίζω, f. ἴσω, (μύρον,) gener. *to anoint* with aromatic oil or unguents, for any purpose whatever, as often in Aristoph. Plut. and other Classical writers, espec. for feasting, &c.; but sometimes for burial. So Clem. Alex. Pædag. ii. 8, *μυρίζονται οἱ νεκροί*. So Artemid. iv. 22, *fin. νοσοῦντι δὲ πονηρὰ τὰ μύρα, διὰ τὸ συνεισφέρεισθαι νεκρῶ*.

Μυρίος, α, ου, adj. in Class. as said of persons, *very many, innumerable*; of things, *immense, infinite*; used both in sing. and plur. chiefly the latter; in N. T. we have only plur. *μυρίοι, ten thousand*, prop. Matt. xviii. 24, *μυρίων ταλάντων*. Sept. and Class.; as Diod. Sic. xv. 59. Xen. Cyr. ii. 1, 5. Put, as in English, and *sexcenti* in Latin, for any indefinitely large number, 1 Cor. iv. 15, *ἐὰν μυρίους παιδαγωγούς ἔχητε*. xiv. 19. The idiom is not unfrequent in Class.; but only as used of *things*, as in 1 Cor. xiv. 19, *μ. λόγους*. As used of *persons*, the only apposite examples are Philo, t. ii. p. 533, *ἐμοὶ γὰρ μυρίοι διδάσκαλοι γεγόνασιν*.

Galen de Compos. Med. μυρίοις ὑποβεληκέναι τὰ ὄτα μαθήσεως ἔνεκα.

Μύρον, ον, τὸ, (Heb. מִרְ, fr. an old root preserved in the Arabic *mur*, to flow, whence the Gr. μύρω, to flow,) prop. any aromatic juice distilling of itself from a tree or plant, especially *myrrh*, μύρρα, σμύrna, Ælian V. H. xii. 31. comp. Diod. Sic. v. 41. Also, a fragrant oil, or balsam, thence prepared. So Archil. ap. Athen. p. 683, and often in Aristoph. In N. T. an aromatic or perfumed ointment, *unguent*, Matt. xxvi. 7, ἀλάστρον μύρον. ver. 9, 12, et al. sæpe Opp. to ἔλαιον, Lu. vii. 46, as also Sept. and Class. as Xen. Anab. ii. 3, 9. Ælian V. H. ix. 9. Pol. xxxi. 4, 1.

Μυστήριον, ἰόν, τὸ, (μύστης, fr. μνέω,) a *mystery*, lit. 'something shut up, or hidden,' either wholly, or partially; 'something into which one must be initiated, instructed,' before it can be known; (so it is in the Classics often used of the various heathen mysteries); *something of itself not obvious*, and beyond human insight, so sometimes in Class. also in Sept. and Apocrypha. In the *Evangelical* sense, 'that which is naturally hidden from human reason, and only to be known by the revelation of God.' See more in Horne's *Introd.* iv. 526. In N. T. the term is used, I. GENER. Matt. xiii. 11, ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασ. τῶν οὐρ. 'the mysterious things of the kingdom of heaven.' 1 Cor. xiv. 2, λαλεῖ μυστήρια. Eph. v. 32, τὸ μυστήριον τοῦτο μέγα ἐστίν. 2 Thess. ii. 7, τὸ μυστήριον τῆς ἀνομίας, 'mysterious wickedness,' i. e. hidden wickedness, as yet unknown to Christianity, in opposition to ἀποκαλύπτεσθαι at ver. 8; 'such as had begun to work in secret, but was not then completely manifested.' So in Joseph. B. J. i. 24, 1, we have κακίας μυστήριον. In Rev. i. 20. x. 7. xvii. 5, 7, it denotes 'a spiritual truth,' couched under an external representation or similitude, and consequently concealed until some explanation be given. Thus in the passage of Rev. i. 20, τὸ μυστήριον τῶν ἐπτά ἀστέρων, it means 'the spiritual meaning' concealed under that symbol. And so of the rest.—II. SPEC. of the *Gospel*, the Christian dispensation, as having been long hidden, and first revealed in later times; and espec. with reference to its most hidden doctrine, the calling of the Gentiles, Eph. iii. 9, and Col. i. 26, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων. Eph. vi. 19, τὸ μυστήριον τοῦ εὐαγγελίου. Col. ii. 2, τὸ μ. τοῦ Θεοῦ, and iv. 3, and Eph. iii. 4, τοῦ Χρ. 1 Tim. iii. 9, τῆς πίστεως. Rom. xvi. 25. 1 Cor. ii. 7, where see my note, and comp.

Wisd. ii. 22, οὐκ ἔγνωσαν μυστήρια Θεοῦ. 1 Cor. iv. 1. xiii. 2. Eph. iii. 3. Col. i. 27. So, of particular doctrines or parts of the Gospel, Rom. xi. 25. 1 Cor. xv. 51. Eph. i. 9, τὸ μ. τοῦ Σελήματος αὐτοῦ, scil. Θεοῦ, 'His purpose or will, long hidden in the mind of God,' namely, for the salvation of *all* men by Christ. In 1 Tim. iii. 16, τὸ τῆς εὐσεβείας μυστ. there is reference to the mysteries of the Gospel dispensation in general, but chiefly to that greatest of mysteries, 'God manifested in the flesh,' on which all the others hinge.

Μυωπάζω, f. ἄσω, (μύωψ fr. μύω & ὤψ,) prop. to *shut the eyes*, i. e. close or contract the eyelids, to *blink*, like one who cannot see clearly; hence by impl. to *be near-sighted*, Aristot. Prob. Sect. 3. Fig. 2 Pet. i. 9, ὃ γὰρ μὴ παρέστι ταῦτα, meaning, 'he who does not acquire these virtues, and does not practise these duties,' τυφλὸς ἐστὶ, μυωπάζων, &c. 'closing his eyes, that he may not see the truth;' meaning what is similarly expressed by *connivens*. Comp. Matt. xiii. 15, and Acts xxviii. 17, τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμνυσαι, μή ποτε ἴδωσι τοῖς ὀφθαλμοῖς. Comp. Marc. Anton. iv. 29, τυφλὸς (ἐστὶ) ὁ καταμύων τῷ νοερῷ ὄμματι. And so in Soph. Œd. Tyr. we have τυφλὸς—τὸν νοῦν.

Μώλωψ, ὠπος, ὁ, (fr. μῶλος, battle, and ὠψ, the eye,) q. d. the mark left from battle, as we say a *black eye*. See Hesych.; also gener. *weal*, i. e. mark from a stripe or blow, 1 Pet. ii. 24, οὗ τῷ μώλωπι αὐτοῦ ἰάθητε, i. e. collect. *stripes*. The word oft. occ. in the later Greek writers, espec. Plutarch.

Μωμάομαι, f. ἥσομαι, depon. mid. (μῶμος,) to *find fault with*, *carp at*, *blame*, with acc. 2 Cor. viii. 20, μή τις ἡμᾶς μωμήσεται. So Wisd. x. 14. Prov. ix. 7, μωμήσεται ἑαυτόν. Hom. II. iii. 412. Æschyl. Ag. 268. Aor. 1. ἐμωμήθην, as pass. 2 Cor. vi. 3, ἵνα μὴ μωμηθῇ ἡ διακονία.

Μῶμος, ον, ὁ. Of this word it is fruitless, with the etymologists, to seek the origin in the *Greek* language. It is manifestly the same word as the Hebr. מוֹם, which means prop. a *spot* or *stain* on the surface of any thing, and thence a *blemish*; also, a bodily defect, as lameness or blindness, Deut. xv. 21; and fig. a *moral stain*, or disgrace, by some vice. And such is its sense in N. T. as 2 Pet. ii. 13, σπῖλοι καὶ μῶμοι, 'spots and stains,' q. d. 'they are a disgrace to you.'

Μωραίνω, f. ανῶ, (μωρός,) prop. to *make dull* or *weak*, see in Μωρός. Hence used 1) of impressions on the *taste*, pass. to

become *insipid*, *tasteless*, to lose its savour, as salt, Matt. v. 13. and Luke xiv. 34, ἐὰν δὲ τὸ ἅλας μωρανθῇ. 2) of the mind, to make *foolish*, i. e. to show to be foolish, with acc. 1 Cor. i. 20, οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; Sept. Is. xlv. 15. Pass. Rom. i. 22, φάσκοντες εἶναι σοφοί, ἐμωράνθησαν, they became foolish, 'acted like fools.' Sept. 2 Sam. xxiv. 10. Is. xix. 11. In Class. μωραίνω, in this sense, is intrans. to be foolish, to act foolishly, Luc. D. Mort. xiii. 3. Xen. Mem. i. 1, 11.

Μωρία, ας, ἡ, (μωρός,) *folly*, *absurdity*, 1 Cor. i. 18, ὁ λόγος—τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν. ver. 21, 23. ii. 14. iii. 19. Apocr. and Class.

Μωρολογία, ας, ἡ, (μωρολόγος fr. μωρός, λέγω,) *foolish talk*, Eph. v. 4. So μωρολογεῖν, Plut. vi. p. 669.

Μωρός, ἄ, ὄν, adj. In tracing the origin of this word, etymologists are, I apprehend, all wrong. It is simply the same, with a dialectical change, as μαῦρος and ἀμαυρός, 'faint, weak,' i. e. incapable of making impressions on the senses, as sight or taste: prop. *dull*, i. e. not capable of making impressions on the taste, *faint*, *insipid*, *tasteless*, Dioscor. iv. 18, ῥίζαι γευσασμένῳ μωραί. Hippocr. de Diæta, ii. 27, 2. And so μωραίνεσθαι is used of salt that has lost its saline property, Matt. v. 13. Lu. xiv. 34. Hence, as applied to the mind, (by the same translatio as that of the Hebr. מְדַבֵּר and the Latin *insulsus* and *fatuus*, and our *insipid*,) it stands for *foolish*, lit. *addle-pated*, by a metaphor derived from a stale egg. In N. T. it signif. as said of the mind, *foolish*. And so ὁ μωρός, subst. a fool; e. gr. of persons, Matt. vii. 26, ὁμοιωθήσεται ἀνδρὶ μωρῷ. xxiii. 17, μωροὶ καὶ τυφλοί. ver. 19. xxv. 2, αἱ πέντε μωραί, sc. παρθένοι. ver. 3, 8. 1 Cor. iii. 18. iv. 10. In Matt. v. 22, it means *wicked*, *impious*, like ἄφρων, Ps. xiv. 1. liii. 2. Job ii. 10, and Arr. Epict. iii. 22, 85; of things, 1 Cor. i. 25, τὸ μωρὸν τοῦ Θεοῦ, i. e. 'what men count foolish in the ordinances and proceedings of God;' comp. ver. 23, 24. ver. 27, τὰ μωρὰ τοῦ κόσμου. 2 Tim. ii. 23, and Tit. iii. 9, ζητήσεις μ. Sept. & Class. both of persons and things.

N.

Ναί, Heb. נָא, adv. of affirmation, *yea*, *yes*, *certainly*. 1) prop. *in answer to a question*, Matt. ix. 28, πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναί, Κύριε, al. sæpe and Class. 2) as expressing assent to the words or deeds of

another, Matt. xi. 26, ναί, ὁ Πατήρ, [sc. ὁρθῶς ποιεῖς,] ὅτι οὕτως ἐγένετο εὐδοξία κ.τ.λ. Lu. x. 21. Rev. xvi. 7. Xen. Mem. ii. 7, 14; foll. by καὶ introducing a subsequent limitation or modification, Matt. xv. 27, and Mk. vii. 28, ναί, Κύριε· καὶ γὰρ τὰ κυνάρια κ.τ.λ. and Class. 3) *intens.* in strong affirmation, asseveration, Lu. xi. 51, ναί, λέγω ὑμῖν, ἐκζητηθήσεται κ.τ.λ. xii. 5. Phil. 20. Rev. i. 7, ναί, ἀμήν. xiv. 13. xxii. 20, and Class. Also with καὶ, *yea* and *more also*, Matt. xi. 9. Lu. vii. 26, ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου, 'yea, and more than a prophet.' Xen. Conv. viii. 4; with the art. τὸ ναί, *yea*, (i. e. 'the word yea,') 2 Cor. i. 17, ἵνα ἡ παρ' ἐμοὶ τὸ ναί, καὶ τὸ οὐ, οὐ. ver. 20. Ja. v. 12; with art. impl. Matt. v. 37. 2 Cor. i. 18, 19.

Ναός, οὔ, ὁ, (ναίω, to dwell,) prop. *a dwelling*; hence *a temple*, as the dwelling of a god; in Classic writers mostly equiv. to ἱερὸν, though sometimes spoken of the interior and most sacred part of a temple, *the fane* where the image of the god was set up. In N. T. 1) *gener.* of any temple, ἐν χειροποιήτοις ναοῖς, Acts xvii. 24, and Class. In Acts xix. 24, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, means, 'silver shrines of Diana,' i. e. small models of the temple of Diana at Ephesus, or at least of its *sanctum*, containing a small image of the goddess. So Hdor. ii. 63. See more in my note in loc.—II. spec. of the Temple at Jerusalem, or in allusion to it, but spoken only of *the fane* itself, in distinction from ἱερὸν. See Joseph. Ant. viii. 4, 1. xi. 4, 3. 1) *prop.* Matt. xxiii. 16, bis, ὃς ἂν ὁμώσει ἐν τῷ ναῷ, equiv. to ἐν τῷ χρυσῷ τοῦ ναοῦ. ver. 17, 21. ver. 35, μετὰ τὸν ναοὺ καὶ τοῦ θυσιαστηρίου. xxvii. 5, ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, prob. in the entrance of the ναός. Lu. i. 9. John ii. 20. 2) *Thess.* ii. 4, and Joseph. oft. 2) *symbol.* of the Temple of God in heaven, to which that of Jerusalem was to correspond, (comp. Heb. viii. 5. ix. 11.) Rev. iii. 12. vii. 15. xi. 1, al. sæpe. Test. xii. Patr. p. 550; comp. Wisd. iii. 14. 3) *metaph.* of persons in whom God, or his Spirit, is said to dwell or act; e. gr. the body of Jesus, John ii. 19, 21; of Christians, 1 Cor. iii. 16, sq. ναὸς Θεοῦ ἐστε. vi. 19. 2 Cor. vi. 16. Eph. ii. 21. Act. Thom. § 12, γίνεσθε ναοὶ ἁγιοί.

Νάρδος, ου, ἡ, *nard*, i. e. the oriental *spikenard*. Heb. נָרְד, Sanscr. *narda*. The ancients extracted from it an oil or ointment which was highly prized, (Theophr. H. Plant. ix. 7. Dioscor. i. 66.) hence in N. T. μύρον νάρδου πιστικῆς, 'ointment of pure spikenard,' i. e. 'the most precious,' Mk. xiv. 3. John xii. 3.

Ναυαγέω, f. ἤσω, (ναυαγός, 'one shipwrecked,' fr. ναῦς, ἄγνυμι,) *to make shipwreck*, i. e. *to be shipwrecked*, intrans. 2 Cor. xi. 25, *τρεῖς ἐνανάγησα*, and oft. in Class.; fig. 1 Tim. i. 19, *ν. περὶ τὴν πίστιν*. So Philo, de Somn. p. 1128, D. *ναυαγήσαντας περὶ γλῶτταν ἄθυρον*. On the exact nature of the metaphor, see my note.

Ναύκληρος, ου, ό, (ναῦς, κλῆρος,) *ship-owner*, *naulerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts xxvii. 11; see my note in Recens. Synopt. or Gr. Test.

Ναῦς, gen. νεώς, acc. ναῦν, ἡ, (from the obsol. νάω, cogn. with νέω, 'to float.' The first vessels were floats or rafts, such as are still in use in the interior of South America.) *a ship, vessel*, Acts xxvii. 41. Sept. and Class.

Ναύτης, ου, ό, (ναῦς,) *a seaman or sailor*, (lit. ship-man,) Acts xxvii. 27, 30. Rev. xviii. 17, and Class.

Νεανίας, ου, ό, (νεάν & νέος,) *a youth, a young man*, Acts xx. 9, al. Sept. and Class. Spoken of Saul, (i. e. Paul,) Acts vii. 58, where, however, it determines nothing definitely as to his age, since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years.

Νεανίσκος, ου, ό, (νεάν, fr. νέος,) *a youth, a young man*, Mk. xiv. 51, εἰς τις νεανίσκος. Lu. vii. 14. Sept. and Class. So of young men in the vigour of manhood up to the age of 40 years and upwards, Matt. xix. 20, 22; comp. Lu. xviii. 18, where it is ἄρχων. Acts v. 10, *νεανίσκοι*, i. e. 'the younger members of the community;' equiv. to νεώτεροι in ver. 6; opp. to πρεσβύτεροι, Acts ii. 17; of soldiers, Mk. xiv. 51. So Sept. and Class.

Νεκρός, ου, ό, adj. (νέκρς,) *dead*, used also as subst.; prop. only of persons, or fig. in allusion to them. In N. T. I. SUBST. *one dead, a dead person*, as oft. in Hom. and the early writers.—I. *a dead body, corpse*, Matt. xxiii. 27, *γέμουσιν ὀστέων νεκρῶν*. Rev. xxi. 13. Sept. Deut. xxviii. 6. Jer. vii. 31. Xen. Cyr. iv. 6, 5, et al.—II. *gener. a dead person*, plur. *the dead*, e. g. 1) as yet unburied, Matt. viii. 22, *θάψαι τοὺς νεκρούς*. Lu. vii. 15. Heb. ix. 17. So for *one slain*, Rev. xvi. 3. Sept. and Class. 2) as buried, laid in a sepulchre, and therefore as being in ἄδης, Lu. xvi. 30, *ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοῖς*. John v. 25. Acts x. 42, et al. Sept. and Class. So οἱ νεκροὶ ἐν Χριστῷ, i. e. 'those who have died in the Christian faith.' In reference to being raised again

from the dead, by resurrection, e. gr. ζῶντες ἐκ νεκρῶν, fig. Rom. vi. 13. ζῶν ἐκ ν. fig. xi. 15. So ζωοποιεῖν τοὺς ν. Rom. iv. 17. ἐγείρειν νεκρούς. Matt. x. 8, al. ἐγείρειν τινα ἀπὸ or ἐκ νεκρῶν, Matt. xiv. 2. Acts iii. 15, al. ἀναστῆναι ἐκ τῶν νεκρῶν, Matt. xvii. 9, et al.; fig. Eph. v. 14. ἡ ἀνάστασις τῶν νεκρῶν, Matt. xxii. 31, al. ἀν. ἡ ἐκ νεκρῶν, Acts iv. 2. 3) emphat. οἱ νεκροὶ, *the dead*, i. e. *utterly dead*, extinct, both body and soul, Matt. xxii. 32, οὐκ ἔστιν ὁ Θεός, Θεός νεκρῶν, ἀλλὰ ζώντων. Mk. xii. 27. Lu. xx. 38. 4) fig. in plur. *those dead to Christ* and his Gospel, *spiritually dead*. Matt. viii. 22, ἄφες τοὺς νεκροὺς κ.τ.λ. 'let the spiritually dead bury their dead,' i. e. 'let no lesser duty keep you from the one great duty of following me.' So Rom. vi. 13. xi. 15. Eph. v. 14.—II. ADJ. νεκρός, ἄ, όν, *dead*, in Attic and later usage.—I. *prop.* Matt. xxviii. 4, ἐγένοντο ὥσεί νεκροί. Acts xx. 9, καὶ ἦρθη νεκρός, 'was taken up dead,' (not 'for dead,' as the recent foreign Commentators gener. interpret, evidently to explain away one of the miracles of the N. T. See more in my note.) xxviii. 6. Rev. i. 17. Sept. and Class.; fig. for *lost, perished*, 'given up as dead,' said of the prodigal son, Lu. xv. 24, 32, parall. with ἀπολωλός. So, at least, the Lexicographers explain, referring to Aristoph. Ran. 420. Menand. Incert. fab. 188, p. 249; but the meaning is rather, 'spiritually dead.' See my note.—II. *metaph.* in opposition to the life or salvation of the Gospel, which is 'hid with Christ in God.' 1) of *PERSONS*, *dead to Christ* and his Gospel, *spiritually dead*, (as Rev. iii. 1, and prob. Lu. xv. 24.) viz. in trespasses and sins, separated from the vivifying influences of the Divine light and Spirit, unable to do any thing good, or to raise and convert themselves, as a dead body is to quicken itself. There seems also to be implied a being subject to the second death, 'without hope of life eternal.' Foll. by dat. of cause or manner, Eph. ii. 1, ὑμᾶς ὄντας νεκροὺς παραπτώμασι. ver. 5; with ἐν, Col. ii. 13; with διὰ τι, Rom. viii. 10, τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, i. e. 'as to the body ye still remain subject to sinful passions,' etc. See, however, my note. Vice versa, νεκρός εἶναι τῇ ἁμαρτίᾳ, 'to be dead to sin,' no longer willingly subject to it, Rom. vi. 11; equiv. to ἀποθανεῖν τῇ ἁμ. in ver. 2. See Gal. ii. 19. 2) of *THINGS*, *dead*, i. e. *inactive, inoperative*, e. gr. ἁμαρτία, Rom. vii. 8. πίστις, Ja. ii. 17, 20, 26. So ἔργα νεκρά, 'dead works,' i. e. 'external righteousness,' not proceeding from a living faith, and therefore *fruitless*, unable to justify, nay sinful, (see Art. xvii. of our Church,) Heb. vi. 1. ix. 14.

Νεκρόω, f. ὠσω, (νεκρός,) *to put to death*, and pass. *to be put to death, to die*, prop. Anthol. Gr. iv. p. 276. In N. T. fig. *to deaden*, to deprive of force and vigour, e. gr. τὰ μέλη, i. e. *to mortify*, Col. iii. 5; pass. part. νεκρωμένος, η, ου, *deaden*, i. e. *dead*, powerless, impotent, (so Lat. *emortuum* or *præmortuum*.) as σώμα νεκρ. Rom. iv. 19. Heb. xi. 12. In illustration of the figur. sense, comp. Plut. ix. p. 758, ἔστησε τὴν ἕξιν ἐκπαγεῖσαν καὶ νεκρωθεῖσαν. Arr. Epict. iv. 5, τὸ αἰδημον ἀπονενέκρωται.

Νέκρωσις, εως, ἡ, (νεκρός,) prop. *a putting to death*, hence 1) *death*, i. e. violent death, 2 Cor. iv. 10, τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, i. e. 'ever exposed to suffer, for the cause of Christ, the same violent death which He suffered.' 2) fig. *deadness, impotency*, Rom. iv. 19. Arr. Epict. i. 5, 4.

Νέος, α, ου, adj. *young, new*; compar. νεώτερος, *younger*. 1) of PERSONS, *young, youthful*, Tit. ii. 4, ἵνα σωφρονίζωσι τὰς νέας. Sept. and Class.; compar. νεώτερος, *the younger*, i. e. of two or more, Lu. xv. 12, ὁ νεώτερος αὐτῶν. Sept. and Class.; gener. for *a young person*, as in old Engl. *a younker*; plur. *the younger*, in opp. to the elder, John xxi. 18, ὅτε ἡς νεώτερος. Acts v. 6, οἱ νεώτεροι, equiv. to οἱ νεανίσκοι in ver. 10. 1 Tim. v. 1, al.; as implying inferior dignity, Lu. xxii. 26, ὁ μείζων—γενέσθω ὡς ὁ νεώτερος. Sept. Jer. i. 6, 7. Ceb. Tab. 2. Dem. 242, 15. Thuc. i. 42. See more in my note. 2) of THINGS, *new, recent*, e. gr. οἶνος, ἄσκολ, Matt. ix. 17. Mk. ii. 22, al. Sept. and Class.; fig. of the heart, disposition, nature, as *renewed*, and therefore *better*, e. gr. 1 Cor. v. 7, ἵνα ᾗτε νέον φύραμα, i. e. 'a society greatly superior to the former. Col. iii. 10, τὸν νέον ἄνθρωπον, 'the new man,' as opp. to the old; denoting that Christian disposition which is the fruit of a man's being 'renewed in mind and heart, after the image of his Creator,' and which is called by St. Peter 'a Divine nature.'

Νεοσσός, ου, ὁ, (νέος,) *youngling*, the young of animals, espec. of birds. Lu. ii. 24, δύο νεοσσούς περιστερῶν. Sept. and Class.

Νεότης, ητος, ἡ, (νέος,) *youth*, a word occurring only in N. T. in the phrase ἐκ νεότητος, as Matt. x. 20, al. with the single exception of 1 Tim. iv. 12, μηδεὶς σου τῆς ν. καταφρονεῖτω, 'let no one despise thy youth,' i. e. give no one reason to despise thee on account of thy youth, i. e. 'conduct thyself with the wisdom of riper age.' This word oft. occ. in Sept. but almost always in the phrases ἐκ νεότητος and ἐν νεότητι, the former of

which is not found in the Classics, but only ἐκ παιδός.

Νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύω,) prop. *newly-planted*. Sept. oft. In N. T. as subst. fig. *a neophyte, new convert*, 1 Tim. iii. 6.

Νεύω, f. νεύσω, *to nod, beckon*, as a sign to any one to do any thing, John xiii. 24, νεύει οὖν αὐτῷ Σίμων πυθέσθαι κ.τ.λ. Acts xxiv. 10, νεύσαντος αὐτῷ λέγειν: absol. in Hom. Od. xvi. 283. Æl. V. H. xiv. 22. Its general sense, however, is, 'to assent or promise by a nod.'

Νεφέλη, ης, ἡ, (dim. of νέφος, as nubecula of nubes,) prop. *a small cloud*, Lu. xii. 54, comp. 1 K. xviii. 44; gener. *a cloud*, Jude 12, νεφέλαι ἄνδρῶν. 2 Pet. ii. 17. Sept. and Class.; as accompanying supernatural appearances and events, e. gr. the pillar of cloud in the desert, 1 Cor. x. 1, 2; in connexion with Christ, as with a voice from heaven, Lu. ix. 35; or at his transfiguration, νεφέλη φωτεινή, Matt. xvii. 5, al.; as receiving him up at his ascension, Acts i. 9; as surrounding him at his second coming, Matt. xxiv. 30, et al. sæpe; as surrounding ascending saints or angels, 1 Th. iv. 17. Rev. x. 1, al.

Νέφος, εος ους, τὸ, prop. *a cloud*; in N. T. fig. for *crowd, throng*, Heb. xii. 1, νέφος μαρτύρων. Hom. II. xxiii. 133, νέφος εἶπετο πεζῶν. Hdot. viii. 109, νέφος τοσοῦτο ἀνθρώπων, and oft. in Class.

Νεφρός, ου, ὁ, *a kidney*, Aristoph. Ran. 476, usually plur. οἱ νεφροί, *the kidneys, reins*, Sept. Ex. xxix. 13, 32. Job xvi. 13, & Class. e. gr. Aristoph. Lys. 962. Athen. lib. ii. And as the kidneys, from their being placed in the inmost part of the body, are, like the heart, regarded as the seat of the affections, so οἱ νεφροί in N. T. is used fig. for *the inmost mind*, the seat of the desires and passions, Rev. ii. 23, ἐρευνῶν νεφροὺς καὶ καρδίας, as oft. Sept. in the sim. phrase, Ps. vii. 9. xxv. 2. Jer. xi. 20. xvii. 10. xx. 12.

Νεωκόρος, ου, ὁ, (ναός, Att. νεώς, & κορέω.) The word at first meant simply *temple-sweeper*, but afterwards, when the humility of religious devotees made the office sought after even by persons of rank, the term came to denote *temple-keeper*; lit. *prefect* of a temple, who had charge also of the decorations, Joseph. Ant. i. 7, 6. Xen. An. v. 3, 6; also simply *worshipper*, 'one who frequents the temple of God,' e. gr. of the Israelites in the desert, Jos. B. J. v. 9, 4, οὗς ὁ Θεὸς ἐαντῷ νεωκόρου ἡγεν. At length, what was properly applicable only to the *person*, came to be transferred to *cities*, who used

to appoint a person to fill the office; and as that expressed the attachment of the cities, so the word came to mean *devoted* to the worship and service of the Deity in question: thus in N. T. said of *Ephesus*, as a worshipper, devotee of Diana, Acts xix. 35, νεωκόρος τῆς μεγάλης Ἀρτέμιδος. See more in my note in loc.

Νεωτερικὸς, ἡ, ὄν, adj. (νεώτερος,) *youthful*, pertaining to youth, 2 Tim. ii. 22, τὰς ν. ἐπιθυμίας φεύγε. Joseph. Ant. xvi. 11, 7, αὐθαδίας νεωτ. Pol. x. 247, ν. ζῆλοι.

Νῆ, prop. a particle of swearing, always affirmative, and taking the acc. of that by which any one swears, &c. In N. T. however, it is used as a particle of solemn asseveration, whereby we protest a thing is so or so, by some circumstance attesting its truth, as 1 Cor. xv. 31, νῆ τὴν ὕμ. καύχησιν, 'by all my ground of glorying in you,' i. e. I protest, &c. So Sept. Gen. xlii. 15, 16, νῆ τὴν ὑγίειαν Φαραώ. Arr. Epict. νῆ τὴν Καίσαρος τύχην ἐλεύθεροι ἐσμέν.

Νήθω, f. νήσω, (= νέω,) *to spin*, absol. Matt. vi. 28. Lu. xii. 27, οὐδὲ νήθει, i. e. τὰ κρίνα. Sept. and lat. Class,

Νηπιάζω, f. άσω, (νήπιος,) *to be as a child, childlike*, intrans. 1 Cor. xiv. 20, τῇ κακίᾳ νηπιάζετε, i. e. 'be ignorant of evil,' comp. Matt. xviii. 3. Gr. prov. διαφέρει δὲ τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων.

Νήπιος, ία, ιον, also of two endings, ὁ, ἡ, adj. (νη- insep. *un*, ἔπος, prop. 'not speaking,' *infans*, and hence an *infant, child, babe*, without any definite limitation of age.) 1) prop. Matt. xxi. 16, ἐκ στόματος νηπίων καὶ θηλαζόντων. 1 Cor. xiii. 11, ὅτε ἤμην νήπιος κ.τ.λ. By impl. a *minor*, one not yet of age, Gal. iv. 1. Sept. and Class. 2) metaph. *babe*, for one *unlearned, unenlightened, simple*, in a good sense, Matt. xi. 25, ἀπεκάλυψας αὐτὰ νηπίοις. Lu. x. 21. Rom. ii. 20; implying censure, 1 Cor. iii. 1, ὡς νηπίοις ἐν Χριστῷ. Gal. iv. 3. Eph. iv. 14. Heb. v. 13. Sept. Prov. i. 32. Ps. xix. 7, and sometimes in Class. but only in the sense 'foolish.'

Νησίον, ου, τό, (dim. of νῆσος,) an *islet*, Acts xxvii. 16.

Νῆσος, ου, ἡ, (νέω, to float,) an *island*, Acts xiii. 6, al. sæpe, Sept. & Class.

Νηστεία, as, ἡ, (νηστεύω,) *the act of fasting, and the state of fasting, fast*. In N. T. 1) gener. *fasting*, for want of food, 2 Cor. vi. 5. xi. 27, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις. Plut. vii. 642, νηστεία. 2) in a religious sense, e. gr. of the private fastings of the Jews, sometimes twice a week, Matt. xvii. 21, and

Mk. ix. 29, ἐν προσευχῇ καὶ νηστείᾳ. Lu. ii. 37. 1 Cor. vii. 5. Sept. for Νῆς Dan. ix. 3, and Is. lviii. 3. Ps. lxxix. 10. Spec. *the fast*, i. e. 'the great annual public fast' of the Jews, the great day of atonement, which occurred in the month Tisri, corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts xxvii. 9. Comp. Lev. xvi. 29, sq. xxiii. 27, sq. Jos. Ant. iii. 10, 3. Philo, de Vit. Mos. ii. p. 657. C. Plut. viii. p. 669, 12. And so at Athens the middle day of the Thesmophoria, on which there was a fast, was called Νηστεία, 'the Fast.'

Νηστεύω, f. εύσω, (νῆστις,) *to fast, to abstain from eating*; in N. T. only of private fasting, Matt. vi. 16, sqq. et al. sæpe. Sept. Æl. V. H. v. 20; with the notion of *grief, mourning*, with which fasting was often connected, Matt. ix. 15, πενθεῖν—νηστεύουσιν. Mk. ii. 20. Lu. v. 34, 35; of our Saviour's supernatural fast of forty days, Matt. iv. 2, where it is plain from Lu. iv. 2, οὐκ ἔφαγεν οὐδέν, 'he ate nothing whatever,' that entire abstinence from food must be meant. If so, as Mr. Rose observes, our Saviour's life was miraculously preserved, though he was not the less alive to the pains of hunger.

Νῆστις, ιος, ὁ, ἡ, adj. (νη- insep. *un*, ἐσθίω,) *fasting*, plur. acc. νήστεις, Matt. xv. 32. Mk. viii. 3. Dion. Hal. Rhet. ix. 16, νήστεις: elsewhere generally in sing.

Νηφάλιος, ία, ιον, adj. (νήφω,) in Class. *sober, temperate, abstinent*, espec. in respect to wine; in N. T. fig. *sober-minded, watchful, circumspect*, 1 Tim. iii. 2, δεῖ οὖν τὸν ἐπίσκοπον εἶναι νηφάλιον. ver. 11. Tit. ii. 2. Not found in Class. who use νήφω.

Νήφω, f. ψω, in Class. gener. *to be sober, temperate, abstinent*, espec. in respect to wine, as Soph. Œd. Col. 100, νήφωιν αἰνοῖσι. In N. T. *to be sober-minded*, and by impl. *watchful, circumspect*, intrans. 1 Th. v. 6, γρηγορῶμεν καὶ νήφωμεν, and ver. 8. (so in Plut. Pol. Præc. we have ἀγρυπνῶν καὶ νήφωιν, and 1 Pet. v. 8, νήφατε, γρηγορήσατε.) 2 Tim. iv. 5, σὺ δὲ νήφε ἐν πᾶσι. 1 Pet. i. 13. iv. 7, νήψατε εἰς προσευχάς, render, 'be ye vigilant unto your prayers,' be vigilantly attentive to prayer. Similar to τῇ προσευχῇ προσκαρτερεῖτε, Col. iv. 2, and τῇ προσευχῇ προσκαρτεροῦντες, Rom. xii. 12. also προσμένει—ταῖς προσευχαῖς, 1 Tim. v. 5. By a similar mode of expression it is said in Lucian, Hermot. 47, νήφε, καὶ μέμνησο ἀπιστεῖν.

Νικάω, f. ήσω, (νίκη,) *to be victorious*, e. gr. I. INTRANS. *to come off victor*, carry

one's cause, Rom. iii. 4, ὅπως ἂν νικήσῃς ἐν τῷ κρίνεσθαί σε, i. e. over their accusers, by being acquitted. Of the word thus used in a judicial sense, examples are found in the Class. as Liban. Or. p. 249, νικῶν ἀπάσαις. Isæus, Or. iv. τί ὠφελούμεθα νικήσαντες; So also Hom. Il. i. 576, ἐπεὶ τὰ χερεῖονα νικᾷ, but gener. with the addition of δίκην, γνώμην, and such like. In the military sense this intrans. use is found in Hom. Il. iii. 71, ὁππότε-ρος δέ κε νικήσῃ, and 255. In Rev. v. 5, ἐνίκησεν ὁ Λέων—ἀνοῖξαι τὸ βιβλίον, there may be, as Vitringa and Eichhorn suppose, an allusion to carrying a cause in a court of justice, ἐνίκ. standing for ἡξι-ώθη. In ver. 4 we have ἄξιος εὐρέθῃ. As, however, this view involves something not a little harsh, it is better to suppose νικῶ here used, as the Lat. *prævaleo*, for *vim habere*, as Pliny, H. N. xxviii. 7, 'Lac prævalat ad vitia in facie sananda.' And so oft. *valere* in Lat. for *vires habere*, *posse*.

—II. TRANS. prop. to overcome, conquer, with acc. Lu. xi. 22, ἐπὶ ὃν ἰσχυρότερος—νικήσῃ αὐτόν. Rev. xi. 7. xiii. 7. fig. Rom. xii. 21, νικά ἐν τῷ ἀγαθῷ τὸ κακόν. Also to overcome *spiritually*, either as said of *Christ*, John xvi. 33. Rev. iii. 21, 'who overcame the powers of evil,' or of his *fol-lowers*, who are bound to fight under his banner against sin, the world, the flesh, and the Devil, 1 John v. 4, νικᾷ τὸν κόσμον, and ver. 5. ii. 13, 14. iv. 4. Hence part. absol. ὁ νικῶν, 'the victor,' 'he that overcometh,' Rev. ii. 7, 11, 17. iii. 5, and oft. in Rev. where sometimes we have the nomin. absol. as ii. 26. iii. 12, 21. In Rev. xv. 2, τοὺς νικῶντας ἐκ τοῦ θηρίου, there is a constr. prægn. by Hebr. for 'those who have come off conquerors out of (or after) contest with the beast.'

Νίκη, ης, ἡ, prop. *victory* in battle, or any *advantage* gained over any one. In N. T. by meton. of the effect for the effi-cient, 'the ground or means of victory,' 1 John v. 4, αὕτη ἐστὶν ἡ νίκη ἡ νική-σασα τὸν κόσμον, i. e. that principle whereby we overcome the world. See νικῶ II.

Νίκος, εος οὖς, τὸ, (νίκη,) *victory*, a later form for νίκη, 1 Cor. xv. 55, ποῦ σου, ἄδῃ, τὸ νίκος; and ver. 57. So εἰς νίκος, adv. *victoriously*, triumphantly, Matt. xii. 20. 1 Cor. xv. 54, where see my note.

Νιπτῆρ, ἥρος, ὁ, (νίπτω,) a wash-basin, John xiii. 5.

Νίπτω, f. ψω, to wash some part of the body, as the face, hands, feet. Trans. τὸ πρόσωπον, Matt. vi. 17; by impl. τοὺς ὀφθαλμοὺς, John ix. 7, 11, 15. τὰς χεῖρας, Matt. xv. 2. Mk. vii. 3. τοὺς πό-δας, John xiii. 5, 6, 8, sqq. Sept. & Class.

Νοέω, f. ἴσω, (νόος,) prop. to see with the eyes, to perceive, as ὀφθαλμοῖς νοεῖν, Hom. Il. xxiv. 294. iii. 396. Xen. An. iii. 4, 44; also 'to remark, observe,' as Hom. Od. iv. 116, et al. In N. T. fig. to see, perceive, with the mind, i. e. 1) to per-ceive, understand, comprehend, absol. Matt. xvi. 9, οὐπω νοεῖτε; John xii. 40, τῇ καρδίᾳ: with acc. expr. or impl. Eph. iii. 4, ἀναγινώσκοντες νοῆσαι σύνεσίν μου. ver. 20. Rom. i. 20. 1 Tim. i. 7. foll. by infin. Heb. xi. 3; by ὅτι, Matt. xv. 17, al. Sept. Prov. i. 2, 6. Æl. V. H. v. 5. Diod. Sic. v. 31. Plut. Thes. 3. In Eph. iii. 20, ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα, ἢ νοούμεθα, the sense is conceive, embrace by thought, (whence νόημα, 'a mental conception,') as in Hom. Il. xv. 81, ὡς δ' ὅταν αἰξή νόος ἀνέρος—φρεσὶ πευκαλίμησι νοήσῃ, 'Εὐθ' εἴην, ἡ εὐθα, μενοινήσειέ τε πολλά. 2) to have, or turn in mind, think of, consider, absol. Matt. xxiv. 15. Mk. xiii. 14, ὁ ἀναγινώσκων νοεῖτω: with acc. 2 Tim. ii. 7, νόει ἃ λέγω. Ecclus. xi. 7, νόησον πρῶτον καὶ τότε ἐπιτίμα. Hom. Il. xv. 81, et al. Arr. Epict. iii. 1.

Νόημα, ατος, τὸ, (νόέω,) a thought, i. e. what has passed through the mind, as Hom. Od. vii. 36, νέες ὥκειται, ὥσει πτε-ρόν, ἢ νόημα. And so often in Plato. 1) prop. 'any thing thought out,' excogitated; hence a purpose, project, whether good (as Hom. Il. x. 104, and often both in sing. and plur.) or evil, as in N. T. 2 Cor. ii. 11, οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοή-ματα ἀγνοοῦμεν, and x. 5, αἰχμαλωτί-ζοντες πᾶν νόημα. Baruch ii. 8. 3 Macc. v. 30. 2) meton. as in Engl. for the mind, e. gr. the understanding, 2 Cor. iii. 14, ἐπωρώθη τὰ νοήματα αὐτῶν. iv. 4; also the affections, disposition, xi. 3, μὴ οὕτω φθαρῇ τὰ νοήματα ὑμῶν. Phil. iv. 7. Hom. Od. xx. 82, 346. Hes. Op. 128. Pind. Pyth. vi. 29. Plato, p. 197, C. but only in sing.

Νόθος, ου, ὁ, ἡ, adj. as often in Hom. joined with υἱός, *spurious*, *illegitimate*, as said of offspring, Heb. xii. 8, νόθοι ἐστέ καὶ οὐχ υἱοί, i. e. not true sons, meaning not *spiritual* sons. See Rom. viii. 14, 17, 19. Gal. iv. 7. 1 John iii. 1. So Aristoph. Av. 1694, νόθος εἶ καὶ οὐ γνήσιος, a passage chiefly worthy of notice, from the similarity of the *sentiment*; for of the word in question examples are by no means rare.

Νομή, ἥς, ἡ, (νέμω, act. to feed per-sons or pasture cattle, also neut. to feed, take food, whence νομή, fr. νένομα,) feed-ing, or pasturage, Xen. Econ. vii. 20. Eurip. Cycl. 61, and oft. Only fig. in N. T. John x. 9, νομήν εὐρήσει, 'shall find [spiritual] nourishment,' namely, that which shall nourish the soul unto ever-

lasting life. And as the word is used gener. of the act of feeding, Ælian, V. H. xiii. 1, so it is also used *spec.* of that *spreading* of a gangrene or ulcer by which it eats away the sound flesh. And so in Hippocr. de Ulcer. p. 516. Jos. Bell. vi. 2. 9. Hence the phrase νομὴν ποιεῖσθαι, Polyb. i. 81, and in N. T. νομὴν ἔχειν, as in 2 Tim. ii. 17, ὁ λόγος αὐτῶν ὡς γαγγραῖνα νομὴν ἔξει, i. e. 'will spread further, has a tendency to spread further;' answering to the plainer expression at Acts iv. 17, ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ.

Νομίζω, f. ἴσω, (νόμος, which see,) 1) to 'establish a thing by law or usage;' 2) to adopt it when established, and regard it as fixed by law or custom, 1) prop. *to do any thing by custom, to be accustomed, or wont;* as Hdot. ii. 51, ταῦτα νενόμικασι, and oft. Pass. Acts xvi. 13, οὐ ἐνομίζετο προσευχῇ εἶναι, 'where, according to custom, was the proseruche,' (a sense frequent in the Class. from Hdot. and Thucyd. downwards, espec. in the participle pres.) or 'where prayer was wont to be made.' See my note there. 2) gener. *to recognise or acknowledge* any thing as being what law has prescribed or custom fixed, and gener. *to regard* as so or so; e. gr. τινὰ Θεὸν νομίζειν in Dinarch. 102, 13, and Xen. oft. νομίζειν Θεούς. So pass. Lu. iii. 23, ὡς ἐνομίζετο, 'as he was regarded, reckoned,' namely, according to Jewish custom. Dem. 1022, 16, οἱ νομιζόμενοι μὲν νιεῖς, μὴ ὄντες δὲ γένει ἐξ αὐτῶν. Hdot. iv. 180, τούτου παῖς νομίζεται. Hence gener. *to think, suppose, regard*, foll. by inf. with acc. Lu. ii. 44, νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts vii. 25. viii. 20. 1 Tim. vi. 5, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν, i. e. 'accounting, regarding the Gospel-scheme (1 Tim. iii. 16,) as a mere means of acquiring gain.' So Jos. Bell. ii. 21, 1, ἀρετὴν ἡγούμενος τὴν ἀπάτην. Dion. Hal. iii. 5, χρηματισμὸν ἡγούμενοι τὸν πόλεμον. In 1 Cor. vii. 26, νομίζω τοῦτο καλὸν ὑπάρχειν, it has the force of 'my opinion is.' So Lat. *censeo*; e. gr. Cic. Epist. Fam. vii. 13, 'Treviros vites, *censeo*.' And so Plato, Phæd. p. 230, ὡς νομίζω συμφέρειν ἡμῖν, γενομένων τούτων.

Νομικός, ἡ, ὄν, adj. (νόμος,) *pertain- ing to law*, 1) gener. of *things*, Tit. iii. 9, μάχαι νομικαί, i. e. disputes relating to the Mosaic law, 2) of persons, *one skilled in the law, a lawyer*, Tit. iii. 13, τὸν νομικόν. Plut. vii. 99, οἱ νομικοί. Strabo, xii. p. 813, οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. ii. 13, 7. Diog. Laërt. vi. 54. In the Jewish sense, an *interpreter and teacher of the Mosaic law*, (as Jos. Bell. ii. 21, 7,) equiv. to νομοδιδάσκαλος and

γραμματεὺς, (which see,) Matt. xxii. 35, & x. 25, νομικός τις, et al. Dissert. vii. & xii. Trigland de Karæis, p. 66. Reland. Diss. Misc. P. ii. p. 90, and my note on Matt. xxii. 35.

Νομίμως, adv. (νόμιμος, fr. νόμος,) *lawfully*, 'according to law or custom,' 1 Tim. i. 8, αὐτῷ ν. χρῆται, i. e. act upon it, fulfil its injunctions. 2 Tim. ii. 5, ἐὰν μὴ ν. ἀθλήσῃ. Arr. Epict. iii. 10, 8, εἰ ν. ἡθλήσας, and oft. in Class.

Νόμισμα, ατος, τό, (νομίζω, to use as money, Plato Eryx. p. 400,) prop. 'any thing prescribed by law or custom,' τὸ νενομισμένον ἔθος. Hence *current money, coin*, Matt. xxii. 19, τὸ ν. τοῦ κήνσου, and Sept.; also oft. in Class. from Xen. downwards.

Νομοδιδάσκαλος, ου, ὁ, (νόμος, δι- δάσκαλος,) lit. *a law-teacher*, 'a teacher and expounder of the Jewish law,' equiv. to νομικός and γραμματεὺς, Lu. v. 17. Acts v. 34. (See on γραμματεὺς, Lu. v. 17.) Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. i. 7, ἔχοντες εἶναι νομοδ.

Νομοθεσία, as, ἡ, (νομοθετέω, for the phrase νόμον τίθεναι, 'to lay down a law,' *law-giving, legislation*, the giving of a code of laws. So Plato Legg. 684, ἡ κατοίκισις καὶ νομοθ. et sæpe al. In N. T. by meton. *the law so given, or laws*, THE LAW, e. g. the Mosaic code, Rom. ix. 4, ὧν αἱ διαθήκαι καὶ ἡ νομοθ. 2 Macc. vi. 23, ὁ λογισμὸν ἀναλαβὼν—τῆς ἀγίας καὶ Θεοκτίστον νομοθεσίας. Jos. Ant. iii. 13, 5. vi. 5, 6. Dion. Hal. Ant. ii. 23. Plut. Reisk. vi. p. 892, ἕως οὗ παντάπασιν ὑπεριδόντες τὴν Λυκούργου νομοθ.

Νομοθετέω, f. ἴσω, (νομοθέτης,) *to make or give laws, to enact as law*, 1) prop. and with dat. *for* any one, Xen. Apol. Socr. 15, Λυκούργου τοῦ Λακεδαιμονίου νομοθετήσαντος. Sept. Ex. xxiv. 12, τὰς ἐντολάς, ἃς ἔγραψα νομοθετήσαι αὐτοῖς. Hence in N. T. pass. *to be legislated for, to receive laws*, (where the dat. of the active construction becomes the nom. to the passive,) Heb. vii. 11, ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο, 'for the people received the (Mosaic) law upon this condition,' i. e. of being under the Levitical priesthood. So Jos. Ant. iii. 11, 4, ἐπὶ τῇ αὐτοῦ ἀτιμίᾳ τοιαῦτα ἐνομοθέτησε. 2) *to establish, sanction*, prop. as law, or by law, act. Xen. Mem. iv. 4, 25, and oft. in Class. In N. T. pass. Heb. viii. 6, ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. Deut. xvii. 10, ποιῆσαι κατὰ πάντα ὅσα ἂν νομοθετήσῃ σοι. Jos. Ant. iii. 15, 5, τὸ νομοθετηθέν. And so Plato, as H. Steph. tes-

tifies, sometimes uses it for *legi subijci, legem accipere*.

Νομοθέτης, ου, ό, (νόμος, τίθημι,) a *lawgiver*, Ja. iv. 12, and Class.

Νόμος, ου, ό, (νένομα, fr. νέμω, to divide out, allot,) prop. 'what is assigned, allotted, or ordered' for any one to have or to do, or 'that principle which assigns or marks out' to every one his duty. So Etymol. Mag. νόμος ό νέμων πᾶσι τὸ δέον. Of course, there is an implied notion of *ordering*, as is the case in all terms denoting law, in every language. Thus, for instance, the Lat. *Lex* and our *law* (anciently *Ley*, *Lage*) is the past partic. of the Goth. *laggan*, to lay down, and means any thing *laid down*, (i. e. ordered,) as a rule of conduct. So Hooker defines law to be 'that which assigns unto each thing the kind, that which *moderates* the force and power, that which *appoints* the form and measure of working.' In like manner *θεσμός* comes from *τίθημι*, 'to lay down.' Thus a man's right by law is only what it is *ordered* he shall have. A view certainly in the mind of Pindar, when he says: Νόμος ό πάντων βασιλεύς. But besides this sense of νόμος, there is another and qualified one, namely, that of *custom*, which, by long prescription, becomes law. So Thucyd. ii. 37, speaks of laws, όσοι ἄγραφοι όντες explained by the Schol. ἔθνη. And so oft. in Hdot. and other Class. In N. T. the word only means *law*, as something *laid down* or prescribed, by some authority, human or divine. I. *gener.* and without reference to a particular people or state, Rom. iv. 15, οὐ γάρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. v. 13. vii. 8, χωρὶς νόμου ἁμαρτία νεκρά. 1 Tim. i. 9, δικαίω νόμος οὐ κεῖται. Xen. Mem. i. 2, 41, and oft. in Class.—II. *spec.* of particular laws, statutes, ordinances, spoken of in N. T. mostly of the Mosaic, viz. 1) of laws relating to *civil rights and duties*, John vii. 51, μή ό νόμος ἡμῶν κρίνει τὸν ἄνθρωπον; viii. 5. xix. 7. Acts xxiii. 3. xxiv. 6. So the law of marriage, Rom. vii. 2. 1 Cor. vii. 39; of the Levitical priesthood, Heb. vii. 16, also ix. 19, κατὰ νόμον, 'according to the ordinance or command,' i. e. respecting the promulgation of the law. 2) of laws relating to *external religious rites*, e. gr. purification, Lu. ii. 22. Heb. ix. 22; circumcision, John vii. 23. Acts xv. 5; sacrifices, Heb. x. 8. 3) of laws relating to *internal religious principle* on the hearts & consciences of men, as influencing their conduct, Rom. vii. 7, ό νόμος ἔλεγεν. Οὐκ ἐπιθυμήσεις. Ja. ii. 8. Heb. viii. 10. x. 16, δίδους νόμους μου ἐπὶ καρδίας αὐτῶν. 4) by impl. for *a written law*, a law expressly given, ό νόμος ἔγγραπτος.

Rom. ii. 14, ἔθνη τὰ μὴ νόμον ἔχοντα—ἑαυτοῖς εἰσι νόμος. Diod. Sic. i. 94, νόμοι ἔγγραπτοι.—III. THE LAW, i. e. the *body of laws* contained in the Mosaic code, and that whether moral or ceremonial. 1) prop. Matt. v. 18, ἰῶτα ἐν—οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. xxii. 36. Lu. xvi. 17, & oft. οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, 'those under the Mosaic law,' Rom. iv. 16. iii. 19. 1 Cor. ix. 20. όσοι ἐν νόμῳ, id. Rom. ii. 12. Sept. Deut. i. 5. iv. 44, al. 2) fig. for the Mosaic dispensation, Rom. x. 4, τέλος γὰρ νόμου Χριστός. Heb. vii. 12. x. 1. 3) meton. for the *book of the law*, prop. the books of Moses, the *Pentateuch*, Matt. xii. 5. Lu. ii. 23, et al. So Sept. Neh. viii. 2. As forming part of the Old Test. ό νόμος καὶ οἱ προφήται, Matt. v. 17. Lu. xvi. 16. John i. 46, et al. Jos. de Macc. 18. ό νόμος M. καὶ προφ. καὶ ψαλμοὶ, Lu. xxiv. 44. Also simply ό νόμος, for the *Old Testament*, John x. 34. xii. 34. 2 Macc. ii. 18.—IV. fig. νόμος τέλειος, Ja. i. 25, 'the [more] perfect law,' the Christian dispensation, in contrast with that of Moses, which made nothing perfect, Heb. vii. 19. ix. 19, called at Ja. i. 25, νόμος ό τῆς ἐλευθερίας, as freeing believers from the yoke of ceremonial observances and the slavery of sin. This is also called, Rom. iii. 27, 'the law of faith,' as opposed to any law of works. On the phrase ἔργα νόμου at Rom. iii. 28, and ix. 32; see Bp. Bull's Harm. Apost. ch. vi. Also, 'the law of the spirit of life,' in opposition to the law (i. e. power) of sin and death, Rom. viii. 2. Also, at ix. 31, νόμ. δικαιοσύνης, as containing Evangelical righteousness, in opposition to that arising from any law of works; (such as is adverted to at Phil. iii. 6, 9. Tit. iii. 5, et al.) even that imputed to sinful man, through faith in Christ, by which his past sins are forgiven, and he is accepted, as righteous, to life eternal. See Rom. iv. 6, 7, 8. v. 18, 21. x. 10. Phil. iii. 9. Also used of the laws, precepts, established by the Gospel, e. gr. ό νόμος Χριστοῦ, Gal. vi. 2; absol. Rom. xiii. 8, 10, πλήρωμα οὖν νόμου ἡ ἀγάπη.—V. fig. *law*, i. e. *norma, rule, standard*, of judging or acting, or a principle of action, Rom. iii. 27, διὰ ποίου νόμου; τῶν ἔργων; οὐχί; ἀλλὰ διὰ νόμου πίστεως. vii. 21, 23, 25. viii. 2, 7. In the sense of *rule of life, discipline*, Phil. iii. 5, κατὰ νόμου, Φαρισαῖος. Arr. Epict. i. 26, 1.

Νοσέω, f. ήσω, (νόσος,) *to be sick*, to suffer under bodily disease, prop. Hdot. i. 105. Thuc. i. 138. In N. T. fig. νοσεῖν περί τι, 'to have a sickly longing' for any thing, to pine away, 'have a morbid fondness for,' 1 Tim. vi. 4, νοσῶν περί ζητή-

σεῖς καὶ λογομαχίας. So Plut. de Ira Cohib. 14, τοῖς περὶ δόξαν νοσοῦσιν. Plato, Phædr. p. 228, περὶ λόγων ἀκοήν.

Νόσημα, ατος, τὸ, (νοσέω,) *sickness, disease*, equiv. to νόσος, John v. 4, and Class.

Νόσος, ου, ὁ, ἡ, prop. *sickness, disease*, Matt. iv. 23, Θεραπεύων πᾶσαν νόσον, and ver. 24, where see my note, et sæpiss. Sept. and Class. Metaph. used to denote the pain or sorrow of sickness, Matt. viii. 17, αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε καὶ τὰς νόσους ἐβάστασει, where the latter term relates to disorders of the body, the other to the diseases of the soul, (not of the mind, as most, even orthodox, Commentators explain,) namely, those diseases of the soul by sin, (see Ps. xli. 4. ciii. 3. cxlvii. 3,) alone to be healed by the great Physician of souls, Jesus Christ, that 'Sun of righteousness,' who, arising 'with healing in his wings,' by the efficacy of his blood, (as it is said, 1 Pet. ii. 24, 'by whose stripes ye were healed,') healeth our spiritual disorders, and by the potent influence of his Spirit helpeth our infirmities, enabling us both to will and to do. By the same allusion it is said, Ps. xxxviii. 4, 'Mine iniquities are a burden too heavy for me to bear.' And in Gal. vi. 2, such ἀσθενεῖαι are called *burdens*, as being burdensome to those who bear them, and to others—burdens from which Christ alone sets us free. So again in Ps. xl. 12, it is said, 'Mine iniquities have taken such hold of me, that I am not able to look up,' where there is an allusion to disorders so violent in their nature as not to permit the sufferer even to look up. Now the Saviour is represented as suffering in his own body the sins of many, inasmuch as 'on him were laid the iniquities of us all.' See Is. liii. And he calls those iniquities his *own*, of which he bore the penalty. Of this spiritual sense of the term, it is said no example occurs in the Classical writers. Yet Plato speaks of various vices, and of vice in general, as disorders of the soul; e. gr. Soph. p. 228, τὸ μὲν πονηρία καλούμενον νόσος αὐτῆς, scil. τῆς ψυχῆς, and 691, τῆς μεγίστης νόσου, ἀνοίας, πληρωθεῖσα. 477, κακίαν ἂν φήσαις ἀσθενεῖαν εἶναι καὶ νόσον. 610, τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι, ὥσπερ νόσον.

Νοσσία, ἀς, ἡ, (a contracted later form for νοσσία, from νοσσιός,) *a nest*, i. e. with the young. Sept. Ps. lxxxiii. 3. Pausan. ix. 30, sq. In N. T. *a nest of young birds*, a brood, Lu. xiii. 34, ὃν πρόπον ὄρνις τὴν ἐαυτῆς νοσσίαν. So Sept. Deut. xxxii. 11.

Νοσσίον, ου, τὸ, (contr. for νοσσίον,) *a young bird*, Plur. τὰ νοσσία, a

brood of young birds, Matt. xxiii. 37. Sept. Ps. lxxxiii. 3. Aristot. H. An. ix. 29. Æl. V. H. x. 3.

Νοσφίζω, φίσω, (νόσφι, apart,) prop. 'to put or set apart, to separate,' mid. to *separate oneself, to go away*, Hom. Od. xi. 73. Act. to take or snatch away, to rob. Pind. Nem. vi. 106. In N. T. mid. to take away for oneself, to keep back any thing which belongs to another, to embezzle, purloin, absol. Tit. ii. 10, μὴ νοσφίζόμενος: with acc. 2 Macc. iv. 32. Jos. Ant. iv. 8, 29. Foll. by ἀπό with gen. partit. Acts v. 2, 3, νοσφίσασθαι ἀπὸ τῆς τιμῆς: with ἀπό, Sept. Josh. vii. 1, ἐνοσφίσαντο ἀπὸ τοῦ ἀναθήματος. Philo de Vit. Mos. i. p. 641, οὐδὲν ἔκ τινος ν.

Νότος, ου, ὁ, the south wind, or strictly the south-west wind, Lat. *notus*. 1) prop. Lu. xii. 55, νότον πνέοντα. Acts xxvii. 13. xxviii. 13. Sept. & Class. 2) meton. the south, the southern quarter of the heavens and earth, Matt. xii. 42. Lu. xi. 31, βασίλισσα νότου. xiii. 29. Rev. xxi. 13. Sept. Eccl. i. 5, al. Jos. Ant. viii. 13, 2. Hdot. vi. 139.

Νουθεσία, ας, ἡ, (νουθετέω,) prop. a putting in mind, i. e. *warning, admonition, exhortation*, 1 Cor. x. 11, ταῦτα ἐγγράφη πρὸς νουθεσίαν ἡμῶν. Eph. vi. 4. Tit. iii. 10. Jos. Ant. iii. 15, 1. Diod. Sic. xv. 7.

Νουθετέω, φ. ἤσω, (νοῦς, τίθημι,) prop. to put in mind, to put into one's heart; hence to *warn, admonish, exhort*, trans. Acts xx. 31, οὐκ ἐπανστάμην—νουθετῶν ἕνα ἕκαστον. Rom. xv. 14, al. Sept. Job iv. 3. Jos. Ant. iv. 8, 24. Xen. Cyr. viii. 2, 15.

Νομηνία, ας, ἡ, Att. contr. for νεομηνία, (νέος, μήν,) prop. *new-month*, i. e. the new-moon, as a festival, Col. ii. 16. Sept. and Class.

Νουνεχῶς, adv. (νουνεχῆς, 'having understanding,' fr. νοῦς, ἔχω,) *understandingly, discreetly*, Mk. xii. 34, νουνεχῶς ἀπεκρίθη. Pól. ii. 13, 1. Diod. Sic. x. p. 41.

Νοῦς, νοῦ, acc. νοῦν, ὁ, Att. contr. for Νόος, νόον: but in N. T. only gen. νοός, dat. νοῖ, prop. the seer or perceiver, i. e. the intelligent or intellectual principle, THE MIND. 1) as the seat of the passions and affections, 'mode of thinking and feeling,' disposition, moral inclination, equiv. to heart, Rom. i. 28, παρέδωκεν αὐτοὺς ὁ Θ. εἰς ἀδόκιμον νοῦν. xii. 2. 1 Tim. vi. 5, διεφθαρμένων τὸν νοῦν. So for firmness or presence of mind, 2 Th. ii. 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. vii. 23, 25. Sept. Is. x. 7, 12. Hom. Od. i. 3. Xen. Cyr. v. 2, 17. Hdot. i. 117. ix. 120, and oft. 2) mind, for understanding, intellect,

Lu. xxiv. 45, διήνοιξεν αὐτῶν τὸν νοῦν. 1 Cor. xiv. 14, sq. 19. Phil. iv. 7. Rev. xiii. 18, ὁ ἔχων τὸν νοῦν, i. e. 'the wise.' Sept. Josh. xiv. 7, & oft. in Class. from Hom. downwards. 3) meton. *mind*, for what is *in* the mind, i. e. *thought*, *counsel*, *purpose*, e. gr. of God or Christ, Rom. xi. 34, τίς γὰρ ἔγνω νοῦν Κυρίου; 1 Cor. ii. 16. Of men, Rom. xiv. 5. Judith viii. 14. Hdot. vii. 150. iv. 36, and oft. 4) fig. of things, *sense*, *meaning*, Rev. xvii. 9, ὡς δὲ ὁ νοῦς ὁ ἔχων σοφίαν, i. e. 'the deep or hidden sense.' Hdot. vii. 162, οὗτος ὁ νόος τοῦ ρήματος. Synes. Ep. 103, σὺ κακῶς ἐπέδεδξω τὸν νοῦν τῆς ἐπιστολῆς.

Νύμφη, ης, ἡ, (obsol. *νύβω*, Lat. *nubo*, to veil, with allusion to her being conducted veiled from her father's house,) *a bride*, *spouse*, newly married, 1) prop. John iii. 29, ὁ ἔχων τὴν νύμφην, νυμφίος ἐστί. Rev. xviii. 23, al. Sept. and Class. 2) as opp. to ἡ πενθερά, & put for *daughter-in-law*, Matt. x. 35. Lu. xii. 53. So Sept. Gen. xxxviii. 11. Ruth i. 6, 7. Mic. vii. 6. Tob. xi. 16, 17. Jos. Ant. v. 9, 1. Not in Class.

Νυμφίος, ου, ὁ, (νύμφη,) *a bridegroom*, *spouse*, newly married, Matt. ix. 15, et al. sæpe. Sept. and Class.

Νυμφῶν, ὧνος, ὁ, (νύμφη,) *bridal chamber*, where the nuptial bed was prepared, usually in the house of the bridegroom, whither the bride was brought in procession. The word occ. sometimes in the Sept. and Apocryphal writers, also in Heliod. vii. 113; in N. T. only in the phrase οἱ υἱοὶ τοῦ νυμφῶνος, 'sons of the bridal chamber,' Matt. ix. 15. Mk. ii. 19. Lu. v. 34. These were the companions of the bridegroom, or rather his guests during the nuptial festivities, *bridenmen*, just as the bride had also her companions or *bridemaids*; whether they were the same or not with the παρανύμφιοι and νυμφαγωγοὶ of the Greeks, is debated, but prob. they were *not* the same.

Νῦν, adv. (also νυνὶ as strengthened by the demonstr. ἰ,) *now*, Lat. *nunc*. I. prop. as *adv. of time*, *now*, used 1) of the *actual present*, as opp. both to time past and future, Lu. vi. 21, οἱ πεινῶντες νῦν. ver. 25. John iv. 18. xii. 27, al. sæp. Sept. and Class. In direct antith. to something done in time past, e. gr. νῦν δέ, Lu. xvi. 25. Gal. iv. 9. νυνὶ δέ, in which connexion chiefly is νυνὶ found, Rom. iii. 21. So in antith. to something future, emphat. Mk. x. 30, νῦν ἐν τῷ καιρῷ τούτῳ. Xen. Conv. viii. 4, νῦν ἐν τῷ παρόντι. With the art. ὁ, ἡ, τὸ νῦν, as adj. *the now existing*, *present*, Acts xxii. 1, τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. Rom. iii. 26, ἐν τῷ νῦν καιρῷ, al. and Class. So ἀπὸ τοῦ νῦν, scil. *χρόνου*, *from now*,

henceforth, Lu. i. 48. 2 Cor. v. 16. ἀχρὶ τοῦ νῦν, *until now*, Rom. viii. 22. Phil. i. 5. ἕως τοῦ νῦν, id. Matt. xxiv. 21. τὰ νῦν or τανῦν, *adv. now*, *at present*, Acts iv. 29. v. 38, al. and Class. τὸ νῦν ἔχον, *as it now is*, i. e. for the present, Acts xxiv. 25. 2) in reference to *time just past*, *now*, i. e. *JUST NOW*, *even now*. Matt. xxvi. 65. John xi. 8. Rom. v. 11, et al. 3) in reference to *future time just at hand*, *EVEN NOW*, *presently*, immediately, e. gr. foll. by fut. John xii. 31, νῦν ὁ ἄρχων τοῦ κ. τ. ἐκβληθήσεται ἔξω. Acts xiii. 11. Phil. i. 20, and Class. Foll. by perf. for fut. as implying what is immediately to take place, John iv. 23, ἐρχεται ὥρα, καὶ νῦν ἐστίν. xii. 31, νῦν κρίσις ἐστὶ τοῦ κόσμου τ. xvi. 5, 32, et al.—II. as a *particle of transition or continuation*, *NOW*. 1) gener. *now*, as marking a present condition, i. e. 'in the present state of things, as things are,' Lu. ii. 29, νῦν ἀπολύεις τὸν δοῦλόν σου. xi. 39. Rom. v. 9. Col. i. 24. καὶ νῦν, Acts iii. 17. In antithesis, νυνὶ δέ, 1 Cor. xiii. 13. 2) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, equiv. to *NOW THEN*, *now therefore*, i. e. 'since these things are so,' Acts xii. 11, νῦν οἶδα ἀληθῶς. xxii. 16. 1 Cor. xiv. 6, νυνὶ. So νῦν οὖν, Acts xvi. 36, & Xen. Cyr. vii. 5, 34; interrog. Acts xv. 10. νῦν ἄρα, Rom. viii. 1. 3) *emphat.* in commands and exhortations, implying that what is to be done should be done *now*, at once. So with imperat. Matt. xxvii. 42, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. ver. 43. John ii. 8. Ja. iv. 13, ἄγε νῦν. v. 1. Acts vii. 34, νῦν δεῦρο. Hom. Il. xxiii. 485. Aristoph. Pac. 851, et al.

Νύξ, νυκτός, ἡ, *night*, Lat. *nox*. 1) prop. Matt. xiv. 25, τετάρτη φυλακὴ τῆς νυκτός, Lu. ii. 8. Rev. viii. 12, al. Sept. and Class.; fig. John ix. 4, ἐρχεται νύξ, 'the night of life's little day;' so Hor. Od. iv. 1, 16, 'jam te premet nox.' In specifications of time; *genit.* of time *when*, indef. and continued, e. gr. νυκτός, *by night*, Matt. ii. 14. xxvii. 64. John iii. 2, al. ἡμέρας καὶ νυκτός, *by day and by night*, i. e. continually, Acts ix. 24. Rev. iv. 8. νυκτός καὶ ἡμ. 2 Tim. i. 3, and so Class. μέσης δὲ νυκτός, Matt. xxv. 6. κατὰ μέσον τῆς ν. Acts xxvii. 27. διὰ τῆς νυκτός, *during the night*, i. e. either the whole night, Lu. v. 5, or by night, Acts v. 19. *Dat.* of time *when*, definite, Lu. xii. 20, ταύτῃ τῇ νυκτὶ, *this very night*. Acts xii. 6. ἐν νυκτὶ, *by night*, Acts xviii. 9. ἐν τῇ ν. Matt. xxvi. 31. John xi. 10. *Accus.* of time *how long*, Matt. iv. 2, νύκτας τεσσαράκοντα. xii. 40, τρεῖς νύκτας. So τὰς νύκτας, *the nights*, i. e. during the nights, Lu. xxi. 37. νύκτα καὶ

ἡμέραν, night and day, continually, Mk. iv. 27, al. and Class. 2) *metaph.* for a time of moral and spiritual darkness, the opposite of gospel light and day, Rom. xiii. 12, ἡ νύξ προέκεινεν. Such at least is the interpretation of most recent Commentators; but it rather denotes the time of this present life, as being a state of darkness and ignorance, in comparison with the clear light and knowledge of which the saints shall be partakers in another and better state, 'When,' in the words of a great poet, 'they waken with that light, Whose day shall never sleep in night.' In 1 Th. v. 5, οὐκ ἐσμεν νυκτός, scil. υἱοί, there is a combined notion of ignorance and dissoluteness. See σκότος 2.

Νύσσω, f. ξω, *to prick, pierce*, e. gr. τὴν πλευράν, John xix. 34, and Class.

Νυστάζω, f. ξω, (νεύω,) *prop. to nod*, hence *to slumber*, intrans. Matt. xxv. 5, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Sept. and Class. Fig. 2 Pet. ii. 3, ἀπώλεια αὐτῶν οὐ νυστάζει, a highly fig. expression, perhaps formed on prosopopœia for χρονίζεται, as in Eurip. Hec. 662, οὐποτ' εὔδει λυπρά σου κηρύγματα.

Νυχθήμερον, ου, τὸ, (νύξ, ἡμέρα,) *a day and night*, 24 hours, 2 Cor. xi. 25. Found only in late writers.

Νωθρός, ἄ, ὄν, adj. contr. for νωθερός, fr. νωθής, *slow, dull, stupid*, *prop. physically*, Ecclus. iv. 29. Lucian de Astrol. 21. In N. T. fig. of the mind, Heb. v. 11, νωθοὶ γεγόνατε ταῖς ἀκοαῖς. vi. 12. Sept. Prov. xxii. 29. Pol. iv. 8, 5. Plut. Lycurg. 18, med.

Νῶτος, ου, ὁ, *the back*, Rom. xi. 10. Sept. and Class.

Ξ.

Ξενία, ας, ἡ, (ξένος,) *prop. guest-right, or claim*, alliance of hospitality, as oft. in Class. In N. T. PLACE for a guest, a lodging, Acts xxviii. 23, ἦκου πρός αὐτὸν εἰς τὴν ξενίαν. Philem. 22.

Ξενίζω, f. ἰσω, (ξένος,) 1) *to receive as a guest, to entertain*, Hom. Od. iii. 355, trans. pass. *to be entertained, to lodge* with any one, Acts x. 6, ξενίζεται παρά τινι Σίμωνι βυρσεῖ. ver. 18, 23, 32. xxi. 16. xxviii. 7, ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. xiii. 2. Xen. Cyr. vi. 2, 3, ξενισθέντες τότε παρά Κύρῳ. 2) *to appear strange* to any one, *to surprise*, trans. Jos. Ant. i. 1, 4, τὸν Θεὸν ἐξένιζεν τὸ πραττόμενον. In N. T. partic. plur. τὰ ξενίζοντα, 'things strange, surprising'; also mid. ξενίζομαι, *to be surprised at*, 1 Pet. iv. 12, μὴ ξενίξεσθε τῇ ἐν ὑμῖν πυρώσει.

Ξενοδοχέω, f. ἴσω, (ξενοδόχος, fr. ξένος and δέχομαι,) *to entertain strangers, to practise hospitality*, absol. 1 Tim. v. 10, where see my notes. Max. Tyr. Diss. xxxii. 133. Dio Cass. lxxviii. 3. Ξενοδοκέω, Hdot. vi. 127.

Ξένος, η, ου, *prop. adj. not of one's family or nation, foreign, strange* to one; also subst. *a foreigner, or a stranger*, i. e. one not of the family; also, by use, one who, though a stranger, has been introduced into the family, and connected with it by bonds of hospitality and friendship. In N. T. it occ. 1) SUBST. ὁ ξένος, *a guest, hospes, prop. a friend allied in hospitality, hospes*, such an alliance being in ancient times usual among friends, who lived in different cities or countries, who then were entertained at each other's houses. So Rom. xvi. 23, Γάιος, ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. But there the sense is by impl. *host*, as sometimes in the Class.; e. gr. Hdot. ii. 114. Diod. Sic. xvii. 47. Xen. An. iii. 1, 4. Thus Eustath. says, 'both he who entertained, and he who was entertained, were each called ξένος in respect to each other.' And so the Lat. *hospes* bears both senses. 2) in a more gener. *a stranger, i. e. foreigner*, as coming from another place or country, Matt. xxv. 35, ξένος ἡμῶν. ver. 38, 43, 44. xxvii. 7, εἰς ταφὴν τοῖς ξένοις. Acts xvii. 21, οἱ ἐπιδημούντες ξένοι, 'resident strangers, foreigners.' Heb. xi. 13. Sept. and Class. Fig. for ἀλλότριος, as not belonging to the Christian community, *an alien*, with gen. Eph. ii. 12, ξένοι τῶν διαθηκῶν, 'aliens from the covenants.' Simil. Soph. Œd. Tyr. 218, ξένος μὲν τοῦ λόγου. So absol. *a stranger*, not of the family of Christ, a Christian, Eph. ii. 19. 3 John 5. 2) ADJ. *strange, i. e. foreign, unknown*, as coming from another country, Acts xvii. 18, δαιμόνια ξένα. So Æl. V. H. ii. 13, ξένοι δαίμονες. Fig. Heb. xiii. 9, διδαχαῖς ξέναις, 'strange doctrines,' i. e. foreign to the Christian faith. See my note. Fig. *strange, i. e. novel, unheard of*, causing wonder, 1 Pet. iv. 12, ὡς ξένον ὑμῖν συμβαίνοντος. Wisd. xix. 5, ξ. θάνατον. Theocr. Or. p. 29, ξ. πάθος. Diod. Sic. iii. 52, ξ. ἡ περὶ τούτων ἱστορία.

Ξέστυς, ου, ὁ, Lat. *sextus* or *sextarius*, *prop. a Roman measure*, the 16th part of a modius, = about 1½ pint English, Jos. Ant. viii. 2, 9. In N. T. gener. for any small measure or vessel, *cup, pitcher, &c.* Mk. vii. 4, 8. The word is generally, but most improbably, thought to be derived from the Lat. *sextarius*. There is little doubt that the word is, as Erasm. supposes, derived from ξεστός, *polished*, so as to mean *a wooden vessel turned and*

polished. And he might have proved the point from the expression in Aristoph. Thesm. 778, *ξεστός πίνᾱξ*: also from a passage of Hom. Od. i. 138. iv. 54, *ξεστήν τραπέζαν*. Indeed, the epithet *ξεστός* was applied to utensils of all kinds that may be formed by turning and polishing.

Ξηραίνω, f. *ανῶ*, (*ξηρός*,) aor. 1. *ἐξήρανα*, Ja. i. 11; perf. pass. *ἐξήραμαι*, 3 pers. sing. *ἐξήρανται*, *to dry, make dry*, trans.; pass. *to be dried up, become dry*: of plants, act. *to dry up, wither*, Ja. i. 11, *ὁ ἥλιος ἐξήρανε τὸν χόρτον*: pass. *to wither away*, Matt. xiii. 6. Mk. iv. 6, *διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη*, et al. In the sense of *to be dry*, i. e. *ripe*, as *ὅτι ἐξηράνθη ὁ θείρισμός*, Rev. xiv. 15. Sept. Jer. xii. 4, *ὁ χόρτος ξηρανθήσεται*, & oft. Xen. Mem. iv. 3, 8. An. ii. 8, 9. Of fluids, pass. *to be dried up*, Rev. xvi. 12, *τὸ ὕδωρ*. Mk. v. 29, *ἡ πηγὴ*. Sept. Gen. viii. 7, *ξ^ς τὸ ὕδωρ*. Is. xix. 5, *ποταμός*. Hom. Il. xxi. 345, *πάν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγάλαν ὕδωρ*. Of the body or its members, pass. *to wither*, Mk. iii. 1, *ἐξηραμμένην ἔχων τὴν χεῖρα*. ver. 3. Sept. l K. xiii. 4, *ἐξηράνθη ἡ χεὶρ*: 'to pine away,' Mk. ix. 18, *καὶ ξηραίνεται*. So Prov. xvii. 22, *ἀνδρὸς λυπηροῦ ξηραίνεται τὰ ὀστά*. Sept. Ps. xxii. 15, *ἐξηράνθη, ὥσει ὀστρακον, ἡ ἰσχὺς μου*.

Ξηρός, ἄ, ὄν, adj. *dry*. 1) of a tree, *dry, withered*, Lu. xxiii. 31, *εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνονται*; i. e. a green or a dry tree, as emblematic, respectively, of the righteous and the wicked, comp. Ps. i. 3. Ez. xx. 47, q. d. 'if an innocent man be thus treated, what shall be done to the wicked?' The phrase occ. Sept. Is. lvi. 3. Ez. xvii. 24. Of the body or its members, John v. 3. *ἡ χεὶρ*, Matt. xii. 10. Comp. Sept. Hos. ix. 17. 2) *ἡ ξηρά*, scil. *γῆ*, 'the dry land,' as opp. to *ἡ θαλάσση*, Matt. xxiii. 15. Heb. xi. 29. Sept. Gen. i. 9, 10. Jonah i. 9. lat. Class.

Ξύλινος, η, ον, adj. (*ξύλον*,) *wooden*, 2 Tim. ii. 20, *σκεὺξ ξύλινα*. Rev. ix. 20. Sept. and Class. espec. Thucyd.

Ξύλον, ου, τὸ, (*ξύω*,) prop. 'a log of wood,' or a piece of a tree with the branches hewed. I. *gener.* for fuel, 1 Cor. iii. 12, *λίθους τιμίους, ξύλα, χόρτον*. Sept. Gen. xxii. 3, *σχίσας ξύλα*. So Xen. Cyr. v. 3, 49, *ξύλα τις σχισάτω*. Æl. V. H. *ξύλα αὐά*. Also, timber hewn or sawed square, Rev. xviii. 12, *πάν ξ. & ἐξ ξύλου τιμ.* Hom. Il. xxiii. 327. Hdot. i. 156. Thuc. iv. 52.—II. *spec.* 'any thing made of wood,' as 1) *a staff or club*, as *μετὰ μαχαίρων καὶ ξύλων*, Matt. xxvi. 47, 55, al. Jos. B. J. v. 3, l. Hdot. ii. 63. Hdian. vii. 7, 8. Dem. 645, 16, or 2) *stocks*, Lat. *nervus*,

a wooden block, or frame with holes, in which the feet, and sometimes the hands and neck, of prisoners were confined, Acts xvi. 24, *τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον*. Job xxiii. 11, *ἔθετο δὲ ἐν ξύλῳ τὸν πόδα μου*. Luc. Tox. 29, *τὰ σκέλη ἐν τῷ ξύλῳ κατακεκλεισμένα*. Plut. viii. p. 361, *τοὺς πόδας ἐν τῷ ξύλῳ δεδεμένους*. 3) *a stake, cross*, = *σταυρός*, Acts v. 30, and x. 39, *κρεμάσαντες ἐπὶ ξύλου*. xiii. 29. Gal. iii. 13. 1 Pet. ii. 24. So Sept. Deut. xxi. 22, 23. Esth. v. 14.—III. *living wood*, i. e. *a tree*, Lu. xxiii. 31, *ἐν τῷ ὕγρῳ ξύλῳ*, meaning the righteous, who are not unfrequently designated as green and flourishing trees. See Ps. i. 3. Ez. xx. 47. Rev. ii. 7, *τὸ ξ. τῆς ζωῆς*, with allusion to Christ as the author of salvation to all that believe in and obey him, comp. Lu. xxiii. 43; a figurative designation of that eternal life which was lost by our first parents, and restored by Christ. In the same sense the word also occ. in Class. as Hdot. Aristot. and Theophr.

Ξυράω, f. *ήσω*, (*ξυρόν*,) *to shear, shave*, i. e. the locks or beard, mid. Acts xxi. 24, *ἵνα ξυρήσωνται τὴν κεφαλὴν*, 'that they may shear their heads,' i. e. have them shorn: pass. part. fem. *ἐξυρημένη*, 1 Cor. xi. 5, 6. Sept. and Class.

O

'Ο, ἡ, τὸ, gen. *τοῦ, τῆς, τοῦ*, originally a demonstr. pron. *this, that*, but in Attic and later usage mostly a prepositive article, *the*. I. as a DEMONSTR. PRON. *this, that*. 1) simply, Acts xvii. 28, *τοῦ γὰρ καὶ γένος ἐσμὲν*, 'for of this one [him] we are also the offspring.' 2) in distinctions and distribution; distinc. with *μὲν*—*δέ*: *ὁ μὲν*—*ὁ δέ*, *the one—the other, that one—this one*, Phil. i. 16, 17, *οἱ μὲν ἐξ ἐριθείας—οἱ δὲ ἐξ ἀγάπης*. Heb. vii. 5, 6, *οἱ μὲν—ὁ δέ*; distrib. *one—another, pl. some*. Matt. xiii. 23. Acts xiv. 4. Rom. ii. 7. Eph. iv. 11. Also *οἱ μὲν—ἄλλοι δέ*, Matt. xvi. 14. *καὶ τινες—οἱ δέ*, Acts xvii. 18. So Matt. xxviii. 17, *οἱ δὲ ἐδίστασαν*, 'but some doubted,' i. e. in antith. to *all* as impl. in *προσεκύνησαν*. 3) in the narrative style *ὁ δέ* is used by way of transition to another person or party already mentioned, without a preceding *ὁ μὲν*, *but this one*, i. e. *but he*. Matt. ii. 5, *οἱ δὲ εἶπον*. Mk. viii. 28. Lu. vii. 40. So with a participle intervening, Matt. ii. 9, *οἱ δὲ ἀκούσαντες ἐπορεύθησαν*, ver. 14. iv. 4. sēpe.—II. as the PREPOSITIONAL ARTICLE, originally a demonstrative, but having its demonstrative power gradually softened down, so as simply to mark an object as

definite or *specific*.—I. with SUBSTANTIVES, or words standing for substantives. —1. *simply*, i. e. without adjectives or other *adjuncts*, where the subst. is to be expressed as *definite* or *specific*. 1) gener. where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. As *already mentioned*, Matt. i. 24. v. 1, τοὺς ὄχλους. 2) as of *common notoriety*, Matt. i. 22, διὰ τοῦ προφήτου. ii. 15. ix. 28, xii. 41. Mk. ii. 24. Lu. v. 14, τῷ ἱεροί. xii. 54. Acts xi. 13. Rom. iv. 3, ἡ γραφή, 'the Scriptures.' Rev. v. 13. 3) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing, thus approaching the nature of a proper name, and sometimes passing over into one; ὁ Χριστός, 'the Christ,' the Messiah, Matt. i. 17, and so almost always where it stands alone; without the art. as a prop. name, very rarely in the Gospels and Acts, Lu. xxiii. 2. John ix. 22; but oftener in the Epistles, Rom. v. 6. vi. 4. ὁ Υἱὸς τοῦ Θεοῦ or τοῦ ἀνθρώπου, see νίος; ὁ διάσκαλος, Mk. xiv. 14. So ὁ διάβολος, 'the devil,' Matt. iv. 5, and always except Acts xiii. 10. The names of God, Θεός and Κύριος (the latter also of Christ), often have the article, but more frequently omit it, espec. in the oblique cases; Πατήρ applied to God has usually the art. and a gen. but likewise simply ὁ Πατήρ. So τὸ Πνεῦμα and τὸ Πνεῦμα ἅγιον, almost as a prop. name, Acts i. 8. x. 19. Also with nouns or names of single objects, concrete or abstract; where the article under certain circumstances is sometimes omitted: ὁ ἥλιος, Matt. xiii. 43, anar. ver. 6. ὁ οὐρανός, οἱ οὐρανοί, iii. 16. v. 18. anar. 2 Pet. iii. 5, 12. ἡ γῆ, Matt. v. 18, anar. 2 Pet. iii. 5, 10. So θάλασσα, νῦξ, &c.; also ὁ νόμος, 'the law' of Moses, John i. 17, anar. Rom. iii. 31. v. 20. τοῦ ἀγροῦ, Matt. vi. 28; but ἀπ' ἀγροῦ as opp. to the city, Mk. xv. 21. So with abstract nouns, ἡ ἀρετὴ, 2 Pet. i. 5, anar. ver. 3. ἡ ἀγάπη, Rom. xiii. 10, anar. 1 Cor. xiii. 2. ἡ ἀμαρτία, Rom. v. 12, anar. ver. 13. ἡ δικαιοσύνη, vi. 18, anar. ix. 30. ἡ πίστις, iv. 9, anar. iii. 28. 4) with nouns implying a definite *genus* or *class* of individuals, distinct from all others; gener. in plur. αἱ ἀλώπεκες, Matt. viii. 20. οἱ ἄστοι, xxiv. 28. So οἱ νεκροί, 'the dead,' xiv. 2. xxii. 31, but more freq. without the article. Here belong also the plural names of nations, which take the article as generic, οἱ Ἰουδαῖοι, 'the Jews,' John v. 1. οἱ Ἕλληνες, John vii. 35. οἱ Ῥωμαῖοι, xi. 48. Also in the sing. where the noun expresses a *generic* idea, or stands as the representative of a class, where in English also we commonly put *the*, Matt. xii. 35, ὁ

ἀγαθὸς ἄνθρωπος—καὶ ὁ πονηρὸς ἄνθ. Mk. iii. 27. Lu. x. 7, ὁ ἐργάτης. John x. 11, ὁ ποιμὴν ὁ καλός. Rom. i. 17, ὁ δίκαιος. 5) with nouns in themselves indefinite, which yet become definite as standing in *some certain relation* to the definite person or thing there spoken of, as Lu. xviii. 15, τὰ βρέφη, i. e. their own children, John v. 36. Acts xiv. 10. 1 Cor. xi. 5, ἀκατακαλύπτῳ τῇ κεφαλῇ, 'with the head uncovered.' Heb. vii. 24. Rev. iv. 7. 6) where two or more nouns in the same case are *connected by καὶ, &c.*, if the first have the article, the second either takes or omits it in certain circumstances. If the nouns are of different genders or numbers, the article is repeated, Matt. xv. 4, τίμα τὸν πατέρα καὶ τὴν μητέρα. Lu. xiv. 26. Eph. ii. 3. Col. ii. 13. If the nouns are of the same gender, but express different and independent objects, the article is repeated, Mk. ii. 16, οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. Lu. i. 58. xii. 11. But if the nouns be of the same gender, and stand in near relation to each other, the article is more commonly not repeated; e. gr. when they all are parts of one general idea, of a whole, &c. Mk. xv. 1, οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων. Lu. xiv. 3, 21. Col. ii. 8, 19. 1 Tim. iv. 7. 1 Pet. ii. 25; or where a noun is added for clearer explanation, Col. iii. 17, εὐχ. τῷ Θεῷ καὶ Πατρί. Eph. i. 3. 2 Pet. i. 11; or where with the first noun and its article there is connected a gen. or other adjunct, which refers also to the second, Phil. i. 25, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 1 Th. ii. 12. Acts i. 25. Eph. iii. 5; or where the nouns thus connected are adjectives, or other predicates referring to one subject, Acts iii. 14, ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἡρώησασθε. ii. 20. John xxi. 24. Phil. iii. 3. 1 Th. ii. 15. So with ἄλλα, John x. 1. 7) with the *subject* or *predicate* of a sentence. Here a common rule is; that the subject takes the art. and the predicate omits it; but this is true only in so far as the former is more frequently definite than the latter; and the case may be *inverted*; or both may be definite or indefinite: so that, strictly speaking, the subject and predicate, as *such*, neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. The *subject* takes the article, but not the predicate, John i. 1, Θεὸς ἦν ὁ λόγος. iv. 24, πνεῦμα ὁ Θεός. vi. 63, τὰ ρήματα—πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Rom. vi. 21. 1 John iii. 15. iv. 8, ὁ Θεὸς ἀγάπη ἐστίν. Both *subject* and *predicate* have the art. Matt. vi. 22, ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός. John i. 4. vi. 63. 1 Cor. xv. 56. 2 Cor. iii. 17. Phil. iii. 19. 1 John iii. 4. The *predicate* has the art. where the

subject is without it; e. gr. where the subject is a proper name, 1 John iv. 15. v. 1, 6; or a pronoun, John vi. 51, ἐγὼ εἰμι ὁ ἄρτος. Acts vii. 32. 2 Cor. iii. 2: so where the predicate is a participle with the art. the subject being still a pronoun, ἐγὼ εἰμι ὁ μαρτυρῶν, John viii. 18. But sometimes both *subject* and *predicate* are without the art. Matt. xx. 16, πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. 8) with a *noun in the nom.* where it stands for the *voc.* Matt. xi. 26, ναὶ, ὁ Πατὴρ, ὅτι. xxvii. 29. Mk. ix. 25, et al.—II. with *nouns as accompanied by adjuncts.* Here the use of the art. depends on the definiteness of the noun, either in itself, or as affected by the adjunct: the adjunct may stand either *before* the noun (i. e. between it and the article, if it have one), or *after* the noun; and then, if the noun have an art. this may be repeated or not before the adjunct, according to circumstances. 1) with a *substantive* as adjunct, either in the gen. or in apposition: *in gen.* (and here each noun, both the leading and the governed, takes or omits the art. according to the general rules above,) e. gr. between the art. and noun, 1 Pet. iii. 20, ἡ τοῦ Θεοῦ μακροθυμία. 2 Pet. iii. 2; more freq. the gen. is put last, Matt. iii. 2, ἡ βασιλεία τῶν οὐρανῶν. iii. 1. vi. 22. *In apposition;* and here the leading noun takes or omits the article as above in I.; while with the adjunct the article is either inserted or omitted, according as the latter is, or is not, intended to distinguish the leading noun from all others of the like kind or name. Rom. viii. 23, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. John xvi. 13, ὅταν ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα κ.τ.λ. Matt. ii. 1, 3, Ἡρώδης ὁ βασιλεὺς. iii. 1. iv. 21. 2) with an *adjective* as adjunct; prop. as expressing an *essential* or *intrinsic quality of the subst.* and forming with it one idea; here if the subst. have no art. the adj. takes none, and is put either before or after the noun, Matt. xiv. 14, εἶδε πολλὸν ὄχλον. vii. 11, δόματα ἀγαθά. But if the noun have the art. the adj. may stand either between the noun and its art., or after the noun, in which case the art. is repeated before the adj. Matt. vii. 13, διὰ τῆς στενῆς πύλης. xii. 35. Where the adj. is the *predicate* of a clause or sentence, it naturally stands without the article, as being indefinite; its place is then usually before the subject, Matt. vii. 13, πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. v. 11, περὶ οὗ πολλὸν ἡμῖν ὁ λόγος: but also after the subject, Matt. ix. 37. Ja. ii. 26. Where an adj. connected with a noun having the article expresses not an *intrinsic quality* belonging to the noun, but a *circumstance* or *condition predicated of it*,

the adj. then stands without the art. either after the noun, or before the noun and its art. and constitutes a species of indirect predicate, John v. 36, ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου. 3) with a *pron.* as adjunct; *personal* pronouns in the gen. used instead of possessives, follow the same general rule as the gen. of *nouns.* *Possessive* pronouns follow the rule of adjectives, Matt. xvii. 20. *Demonstrative* pronouns are put between the art. and noun, 2 Cor. xii. 3, τὸν τοιοῦτον ἄνθρωπον. Mk. ix. 37; or, more commonly, either before the art. and noun, or after the noun, ὡς αὐτός, οὗτος, ἐκεῖνος, &c. which, being definite, usually require the art. along with the subst. which they qualify, Matt. iii. 4, αὐτὸς ὁ Ἰωάννης. John v. 36, αὐτὰ τὰ ἔργα. Acts xvi. 18, αὐτῇ τῇ ὥρᾳ. 4) with a *participle* as adjunct, where the construction is nearly the same as with adjectives; 5) with a *preposition and its case* as adjunct, i. e. as a periphrasis for an adj. or the like: here if the leading noun be indefinite, the adjunct in general is so likewise, and is put after the noun, 1 Tim. iv. 3, εἰς μετᾱλήψιν μετὰ εὐχαριστίας. i. 5, ἀγάπῃ ἐκ καθαρᾶς καρδίας. Rom. xiv. 17; but if the leading noun have the art. or be in itself definite, then the adjunct sometimes stands *between* it and the art., but more commonly *after* it, with the art. repeated, or not, according to circumstances, Matt. xv. 1, οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Lu. i. 70. Acts xxvii. 2. Rom. ix. 11. xi. 27; after the noun, with art. repeated, Matt. vi. 6, τῷ Πατρὶ σου τῷ ἐν τῷ κρυπτῷ. vii. 3. Mk. iv. 31. John xii. 21. Acts iv. 2. xxvii. 5. 6) with an *adverb* as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adj. Acts xiii. 42, τὸ μετὰξὺ σάββατον. Rom. vii. 22, κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. i. 9.—II. with *ADJECTIVES*: 1) as *connected with nouns*, see above. 2) used *as nouns*, and then the article is employed, or not, precisely as with nouns. Neut. adjectives with the art. are often put as abstract nouns; sing. Rom. i. 19, τὸ γνωστὸν τοῦ Θεοῦ. ii. 4, τὸ χρηστὸν τ. Θ. viii. 3. 1 Cor. i. 25. 2 Cor. iv. 17; as collect. Heb. vii. 7.—III. with *PRONOUNS*: 1) *pron. possessive*, as connected with nouns, see above, I. ii. 3. As standing for nouns, these take or omit the art. like nouns. 2) with *demonstratives*, ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. xix. 14.—IV. with *PARTICIPLES*: 1) as *connected with nouns*, see above, I. ii. 4. 2) *absol. in the place of nouns*, and then the use of the article corresponds to the usage with nouns.—V. before *PREPOSITIONS with their cases*, which then form a periphrasis for subst. or adj. 1) gener. of

persons, οἱ ἀπὸ τῆς Ἰταλίας, 'those from Italy,' the Italians, Heb. xiii. 24. Phil. iv. 22, οἱ ἐκ τῆς Καίσαρος οἰκίας. Rom. iv. 14, οἱ ἐκ νόμου, 'they of the law.' ii. 8, οἱ ἐξ ἐριθείας, 'the contentious.' Mk. iii. 21, οἱ παρ' αὐτοῦ. Lu. xxii. 49. 2) neut. τὸ, τὰ, Eph. i. 10, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, 'the things celestial and terrestrial.' Lu. xxiv. 35, τὰ ἐν τῇ ὁδῷ, 'the events in the way.'—VI. before ADVERBS, which then usually stand in place of a subst. or adjective; as *subst.* Phil. iii. 14, τὸ ὅτισω ἐπιλανθανόμενος.

—VII. the NEUTER of the article is *prefixed*: 1) absol. to the *genitive* of a noun, and thus expresses the abstract idea of something having *relation* or *reference* to that noun, as *pertaining* to it or *derived* from it, as *done by* or *to it*, &c.; sing. τὸ, Matt. xxi. 21, τὸ τῆς συκῆς, 'the thing of the fig-tree,' i. e. done to it. 1 Cor. x. 24; more freq. in pl. τὰ, Matt. xxii. 21. 2) the sing. τὸ is prefixed both to *single words* and to *whole clauses*, when they are to be taken as independent, or as themselves constituting an object; with *single words*, Gal. iv. 25, τὸ Ἄγαρ, i. e. 'the name Agar,' as here used, signifies, &c. 2 Cor. i. 17. 3) the singular τὸ is prefixed to the *infin.* when taken as a noun, which is then employed in all the constructions that occur with substantives; *nomin.* with τὸ, Phil. i. 21, ἐμοὶ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος. 1 Cor. vii. 26. 2 Cor. viii. 11. Gal. iv. 18; *genit.* with τοῦ, Acts xx. 3, ἐγένετο γνώμη τοῦ ὑποστρέφειν. As referring to a whole sentence, and expressing *purpose*, where some supply ἕνεκα or the like: here it nearly resembles the Engl. *infin.* with *to*, equiv. to *in order to*, *that*, and so τοῦ μὴ, *in order not to*, *that not*, *lest*, &c. Matt. ii. 13, μέλλει Ἡρ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. iii. 13. *Dative* with τῷ, as implying cause, 2 Cor. ii. 12; purpose, 1 Thess. iii. 3. *Accus.* with τὸ, as depending on a verb, Lu. vii. 21, τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.

Ὀγδοήκοντα, (ὀκτώ,) *eighty*, Lu. ii. 37.

Ὀγδοος, η, ου, *ordin.* (ὀκτώ,) *eighth*, Lu. i. 59. 2 Pet. ii. 5, ὀγδοον Νῶε ἐφύλαξε, 'the eighth person,' i. e. 'one of eight.' Plato, p. 693. But the *Class.* more gener. add αὐτός, as Thuc. i. 46.

Ὀγκος, ου, ὁ, *prop. mass, weight, magnitude, a tumour, swelling*, and *fig. inflation, elation, pride*. In N. T. *weight, burden, impediment*, Heb. xii. 1, ὄγκον πάντα ἀποθήμενοι. Xen. Ven. viii. 8.

Ὅδε, ἥδε, τόδε, *demonstr. pron.* (fr. ὁ, ἡ, τὸ, as *pron.* and *enclitic δε*), *this, that*, gener. equal to οὗτος, but stronger: 1) as referring to the person or thing last

mentioned, Lu. x. 39, τῇδε ἦν ἀδελφή. xvi. 25, and *Class.* 2) as introducing what follows, the *following*, Acts xv. 23, γράψαντες τάδε, Οἱ ἀπ. κ.τ.λ. xxi. 11. Rev. ii. 1. 3) instead of an *adv.* for *here, there*, i. e. *δεικτικῶς*. Ja. iv. 13, πορεύσώμεθα εἰς τήνδε τὴν πόλιν. Plut. Symp. i. 6, 1, τήνδε τὴν ἡμέραν.

Ὅδ' εὖω, *fut. εὖσω*, (ὁδός,) *to be on the way, to journey, travel*, intrans. Lu. x. 33. Sept. and *Class.*

Ὅδηγέω, f. ἤσω, (ὁδηγός,) *prop. to lead the way, to lead, guide* any one, & *gen.* Matt. xv. 14, τυφλὸς δὲ τυφλὸν ἑὸν ὀδηγῇ. Rev. vii. 17, & *Class.*; *fig.* of teaching, John xvi. 13, ὀδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, 'all the truth, the whole truth.' Acts viii. 31. Sept. Ps. xxv. 5. Wisd. ix. 11.

Ὅδηγός, οὔ, ὁ, (ὁδός, ἡγέομαι,) *prop. a guide, leader*, Acts i. 16, and *Class.*; *fig.* of a teacher, Matt. xv. 14. xxiii. 16. Rom. ii. 19. Wisd. vii. 15.

Ὅδοιπορέω, f. ἤσω, (ὁδοιπόρος, fr. ὁδός, πόρος,) *to be on the way, to journey, travel*, intrans. Acts x. 9, and *Class.*

Ὅδοιπορία, as, ἡ, (ὁδοιπορέω,) *a journeying, travel*, John iv. 6. 2 Cor. xi. 26.

Ὅδος, οὔ, ἡ, *a way*. I. in respect to PLACE, *a way, highway, road, street*, 1) gener. Matt. ii. 12, δι' ἄλλης ὁδοῦ ἀνεχώρησαν. vii. 13, 14, al. Sept. and *Class.*; of a street in a city, &c. xxii. 9, ἐπὶ τὰς διεξόδους τῶν ὁδῶν. ver. 10. Lu. xiv. 23, Sept. and *Class.*; also κατὰ τὴν ὁδόν, *along or on the way*, x. 4. Acts viii. 36, and *Class.* 2) foll. by *gen.* of place to which a way leads, Heb. ix. 8, ἡ τῶν ἀγίων ὁδός, 'the way, entrance into the sanctuary.' Gen. iii. 24, ἡ ὁδός τοῦ ξύλου τῆς ζωῆς. Meton. for the whole region to or through which a way leads, Matt. x. 5, εἰς ὁδὸν ἐθνῶν, 'into the way,' i. e. country, 'of the Gentiles.' iv. 15, ὁδὸν θαλάσσης, 'way of the sea,' i. e. the region around the sea of Galilee. 3) in the phrases ἐτοιμάζειν, or κατασκευάζειν τὴν ὁδόν, 'to prepare the way,' for a king; *prop.* Rev. xvi. 12; *fig.* Matt. iii. 3. xi. 10. So εὐθύνειν τὴν ὁδόν, John i. 23. 4) meton. of Jesus as *the Way*, i. e. the *author* and *medium* of access to God and eternal life, John xiv. 6.—II. in respect to ACTION, *way*, 'a being on the way,' *a going, journey, course*, 1) gener. εἰς τὴν ὁδόν, 'for the way, journey,' Lu. ix. 3. ἐξ ὁδοῦ, xi. 6. ἐν τῇ ὁδῷ, 'in or by the way, on the journey,' Acts ix. 17. κατὰ τὴν ὁδόν, 'by or on the way,' xxv. 3. Also 1 Thess. iii. 11, κατευθύναι τὴν ὁδὸν ἡμῶν. Acts viii. 39, πορεύεσθαι τὴν ὁδόν, 'to go on one's way,' continue one's journey. Sept.

and Class. So Mk. ii. 23, ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τὴν ἑαυτοῦ, 'his disciples began to go along, plucking the ears of grain,' where ὁδὸν ποιεῖν is a Hebraism, and corresponds to the Latin *iter facere*. 2) foll. by gen. of time, Lu. ii. 44, ἡμέρας ὁδὸν, 'a day's journey.' Acts i. 12, σαββάτου ἔχον ὁδὸν, 'a sabbath-day's journey,' i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs. —III. FIG. *way, manner, means*: 1) *way or method* of proceeding, in order to do or effect any thing, 1 Cor. iv. 17, τὰς ὁδοὺς μου τὰς ἐν Χρ. xii. 31. αἱ ὁδοὶ τοῦ Θεοῦ, 'the ways of God,' his mode of proceeding, administration, *counsels*, Acts xiii. 10. Sept. and Class. 2) *way or means* of arriving at or obtaining any thing, Lu. i. 79, ὁδὸς εἰρήνης, i. e. 'the way to salvation,' Acts ii. 28, ὁδοὺς ζωῆς. xvi. 17. 2 Pet. ii. 21, τὴν ὁδὸν τῆς δικαιοσύνης. Matt. xxi. 32, ἦλθεν Ἰωάννης ἐν ὁδῷ δικαιοσύνης. However, the Christian religion is called 'the way of righteousness,' 'peace,' &c. not only because it *leads* to righteousness, &c. but because it is a discipline of righteousness, and leads to justification, and consequently peace with God and salvation. Nay, at Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν, the sense of 'peace with God' may be added to that of 'peace with man;' the other is predominant. See my note. 3) foll. by gen. of pers. *the way or ways* of any one, i. e. his *mode of life, conduct, actions*, Acts xiv. 16. Rom. iii. 16. 2 Pet. ii. 15. Jude 11. But *the way of God*, or of the Lord, is also *the way, walk, life*, which God approves and requires, Matt. xxii. 16. Acts xviii. 25. Heb. iii. 10. Hence absol. for *the Christian way, the Christian religion*, Acts ix. 2. xix. 9, al. So 2 Pet. ii. 2, ἡ ὁδὸς τῆς ἀληθείας, 'the true religion.'

Ὁδοὺς, ὄντος, ὁ, *a tooth*, Matt. v. 38.

Ὁδυνάω, f. ἦσω, (ὀδύνη,) *to pain*, whether in body (as Galen ap. Steph. Thes.) or mind, trans. *to grieve*, Soph. El. 804, and elsewhere in Class. In N. T. only pass. or mid. *to be pained, distressed, to sorrow*, Lu. ii. 48. xvi. 24, ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ver. 25, σὺ δὲ ὀδυνᾷσαι. Acts xx. 38, ὀδυνώμενοι. Sept. and Class. oft.

Ὁδύνη, ης, ἡ, (perhaps from ὀδοὺς, 'a tooth,') lit. *a gnawing pain, pain, distress, sorrow*, of body or mind, Rom. ix. 2. 1 Tim. vi. 10. Sept. and Class. So Æschyl. Suppl. 550, ὀδύναις τε κεντροδηλήτοις.

Ὁδυρμός, οὔ, ὁ, (ὀδύρομαι, *to bewail*,) *wailing, lamentation, mourning*, Matt. ii. 18, κλαυθμός καὶ ὀδυρμός πολὺς. 2 Cor. vii. 7, 'heartfelt sorrow.'

Ὁζω, f. ἦσω, or ἔσω, *to smell, yield*

odour, gener. a fragrant one, as Hom. Od. v. 60. Theocr. i. 149, ὡς καλὸν ὄσδει, but sometimes the reverse. So in N. T. of a corpse, *to stink*, absol. John xi. 39. Sept. Arr. Epict. iv. 11. xv. 18.

Ὅθεν, relat. adv. *whence*, 1) of *place*, Acts xiv. 26, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ, where see my note, xxviii. 13, et al. Sept. and Class. For ἐκεῖθεν ὅπου, *thence where*, Matt. xxv. 24, συνάγων ὅθεν οὐ διεσκόρπισας. Thuc. i. 89, διεκομίζοντο ὅθεν ὑπεξέθοντο παῖδας, &c. 2) of *a source*, means *whereby*, 1 John ii. 18, ὅθεν γινώσκουμεν, & Class. 3) *illative*, as referring to a cause, ground, motive, *wherefore, whereupon*, Matt. xiv. 7, ὅθεν μεθ' ὅρκου ὡμολόγησεν. Heb. ii. 17. iii. 1, et al. Judith viii. 20. Xen. Mem. i. 1, 2.

Ὁθόνη, ης, ἡ, prop. *fine white linen*, Hom. Od. vii. 107. In N. T. gener. *linen cloth*, e. gr. *a sheet*, Acts x. 11, σκευὸς ὡς ὀθόνη μεγάλην. xi. 5. Hom. II. xviii. 595, τῶνδ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας. Hdian. x. 6, 21, ἐσθῆτάς τε καὶ ὀθόνας. Jos. Ant. v. 8, 6, ὀθόνας καὶ στολὰς, and oft. in Lucian.

Ὁθόνιον, ου, τὸ, (dimin. from ὀθόνη,) *a smaller linen cloth, bandage*; in N. T. only of bandages in which dead bodies were *swathed* for burial, Lu. xxiv. 12. John xix. 40. xx. 5, 6, 7; not in this sense in Sept. or Class.

Οἶδα, see in Εἶδω, no. II.

Οἰκέτις, α, ον, adj. (οἶκος,) in Class. *belonging to a house*, or 'connected with a family,' by relationship, also by the ties of intimacy, *so familiaris* in Latin. In N. T. only plur. οἱ οἰκεῖοι τινος, *those of one's house, one's family*, 1 Tim. v. 8. Sept. and Class. Fig. for *associates, kindred*, e. gr. τοῦ Θεοῦ, = τέκνα τοῦ Θεοῦ, Eph. ii. 19, 'those who are of the family of God,' (comp. Eph. iii. 15, and see our Collect for Good Friday,) often called οἶκος τοῦ Θεοῦ and συμπολιταὶ τῶν ἀγίων. οἱ οἶκοι τῆς πίστεως, Gal. vi. 10, 'those connected in the faith,' brother Christians, ὁμόπιστοι, as Theod. explains. So Strabo, p. 7, uses οἰκεῖοι φιλοσοφίας, for 'philosophers,' and p. 13, οἰκεῖοι γεωγραφίας, for 'geographers.'

Οἰκέτης, ου, ὁ, (οἶκος,) prop. 'any one belonging to a house,' or living in the same house, Ecclus. vi. 11. Hdot. viii. 106, but espec. and in N. T. *a domestic, a servant, slave*, Lu. xvi. 13, οὐδεὶς οἶκ. δύναται δυσεὶ κυρίοις δουλεῖν. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18. Sept. and Class. oft.

Οἰκέω, f. ἦσω, (οἶκος,) *to dwell*. 1) intrans. with ἐν, *to dwell in*, fig. of the Holy Spirit abiding in Christians, Rom.

viii. 9, Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. ver. 11. 1 Cor. iii. 16. Of sin, or a sinful propensity, abiding in men, Rom. vii. 17, ἡ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. ver. 18, 20. Sept. and Class. Foll. by μετὰ with gen. *to dwell with* any one, and when spoken of man and wife, *to live with, cohabit* as man and wife, 1 Cor. vii. 12, 13. So Sept. Prov. xxi. 19. The Class. use συν-οικέω. 2) trans. *to inhabit*, 1 Tim. vi. 16, φῶς οἰκῶν ἀπρόσιτον. (comp. Jer. xxv. 20.) Sept. and Class., e. gr. Eur. Phœn. 125, Λερναῖα δ' οἰκεῖ νάμαθ', and sometimes in Plato. For ἡ οἰκουμένη, 'the habitable world,' see in its order.

Οἰκημα, ατος, τό, (οικέω,) prop. *a dwelling, a house*, but in Attic usage, and also in N. T., *a prison*, (lit. *prison-house*.) Acts xii. 7, φῶς ἔλαμψεν ἐν τῷ οἰκήματι. Thuc. iv. 48, and oft. in Attic writers.

Οἰκητήριον, ου, τό, (οικητήρ, fr. οἰκέω,) prop. 1) *a dwelling, habitation, abode*, Jude 6, ἀπολιπόντας τὸ ἴδιον οἰκητήριον, 'their proper habitation,'—heaven, and, by impl. their *proper situation*, aspiring to a higher. 2) fig. of the future spiritual body as the abode of the soul, 2 Cor. v. 2. Jer. xxv. 30, ἀπὸ τοῦ οἰκητηρίου τοῦ ἁγίου αὐτὸς (sc. Κύριος), δώσει φωνὴν αὐτοῦ.

Οἰκία, ας, ἡ, (οἶκος,) *a house, dwelling-place, habitation*, 1) prop. and gener. Matt. ii. 11, ἐλθόντες εἰς τὴν οἰκίαν. vii. 24, sq. John xii. 3, al. Sept. and Class. Matt. v. 15, οἱ ἐν τῇ οἰκίᾳ, 'those in the house,' i. e. the household. Of heaven, as the dwelling of God, John xiv. 2, ἐν τῇ οἰκίᾳ τοῦ Πατρὸς. Comp. Ps. xi. 4. Is. lxiii. 15. Am. ix. 6. Artemid. ii. 68, ὁ οὐρανὸς θεῶν ἐστὶν οἶκος. Fig. of the body as the habitation of the soul, 2 Cor. v. 1. 2) meton. *a household, family*, those who live together in a house, Matt. x. 13. xii. 25, οἰκία μερισθεῖσα καθ' ἑαυτῆς. John iv. 53. 1 Cor. xvi. 15. Sept. Gen. 1. 3. Dem. 1358, 13. Xen. Mem. ii. 7, 6. Spec. domestics, servants, attendants, Phil. iv. 22, οἱ ἐκ τῆς Καίσαρος οἰκίας. Sept. Gen. xxiv. 2. Comp. Jos. Ant. xvii. 5, 8. 3) meton. *goods, property*, i. e. 'one's house and what is in it,' Matt. xxiii. 14, κατεσθίετε τὰς οἰκίας τῶν χρηρῶν. So Heracl. de Incred. c. 8, καταφαγεῖν οἰκίαν. Hom. Od. ii. 237, κατέδουνσι βιαιῶς οἶκον Ὀδυσσῆος. iii. 318, ἐσθίεται μοι οἶκος, and so 'domus' in Lat.

Οἰκιακός, ἡ, ὄν, adj. (οἰκία,) *belonging to the house, domestic*, = οἰκεῖος, in N. T. only plur. οἱ οἰκιακοὶ τινος, 'those of one's house,' i. e. household, family, Matt. x. 25, 36. Plut. Cic. 20.

Οἰκοδεσποτέω, f. ἦσω, (οἰκοδεσπότης,) prop. *to be master of a house*, and gener. *to be head of a family, rule a house-*

hold, absol. 1 Tim. v. 14. Lucian, Astrol. 20. Plut. Placit. Philos. v. 18.

Οἰκοδεσπότης, ου, ὁ, (οἶκος, δεσπότης,) *a head of a family, master of a house*, (pater-familias,) sometimes simply *master*, Matt. x. 25, & oft. Pleonast. Lu. xxii. 11, οἰκοδεσπ. τῆς οἰκίας. Jos. c. Apion. ii. 11. Plut. Qu. Rom. 20.

Οἰκοδομέω, f. ἦσω, (οἰκοδόμος,) prop. *to build a house*, and gener. *to build, construct, erect*, trans. I. PROP. e. gr. οἰκίαν, Lu. vi. 48. πύργον, Matt. xxi. 33. ναόν, Mk. xiv. 58; with dat. commodi, Lu. vii. 5, τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. Acts vii. 47, 49. Foll. by ἐπὶ with gen. *to build upon*, Lu. iv. 29; with acc. Matt. vii. 24, 26. Sept. and Class.; absol. Lu. xiv. 30. John ii. 20. Part. οἱ οἰκοδομοῦντες, 'the builders,' Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. 1 Pet. ii. 7; in these latter passages the term is applied to the Priests, Scribes, and Pharisees, who ought to have built up the Jewish Church in the true faith of a glorious but suffering Redeemer. Fig. of a *system of instruction, doctrine, &c.* Rom. xv. 20, ἐπ' ἄλλότριον θεμέλιον οἰκοδομῶ. Gal. ii. 18, εἰ δὲ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, i. e. direct, or countenance, its observance.—II. by IMPL. *to rebuild, renew*, i. e. a building decayed or destroyed, Matt. xxiii. 29, τοὺς τάφους τῶν προφητῶν. xxvi. 61, al. So Sept. Josh. vi. 26. Job xii. 14. Am. ix. 14.—III. METAPH. *to build up*, in a spiritual sense, *establish, confirm*, 1) in a good sense, as said of the Christian Church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation, Jesus Christ, 1 Cor. iii. 9, 10, and ever built up progressively and unceasingly more and more from the foundation; whether *externally*, Matt. xvi. 18, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. Acts ix. 31, οἰκοδομοῦμεναι καὶ πορευόμεναι. 1 Pet. ii. 5, ὡς λίθοι ζ. οἰκοδομεῖσθε: or *internally*, in a good sense, *to build up* in the faith, *to edify*, to cause to advance in the Divine life, 1 Cor. viii. 1, ἡ ἀγάπη οἰκοδομεῖ, (where see my note,) x. 23, οὐ πάντα οἰκοδομεῖ. xiv. 4, ἐαυτὸν οἰκοδομεῖ. So Test. xii. Patr. p. 737, καθαρὸς νοῦς, ἐν τοῖς μιάσμασι τῆς γῆς συνεχόμενος, μᾶλλον οἰκοδομεῖ αὐτὸς αὐτόν, καὶ οὐ μαίνεται. 1 Th. v. 11, οἶκ. εἰς τὸν ἕνα, i. e. 'build up and help each other forward' in your Christian course. 2) in a bad sense, οἰκοδομεῖσθαι, *to be built up, confirmed*, or *emboldened* to think or to do any thing, 1 Cor. viii. 10, οἰκοδομήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν, 'emboldened to the eating of idol-meats.' So Mal. iii. 15, ἀνοικοδομοῦνται ποιοῦντες ἄνομα.

Jos. Ant. xvi. 6, *εἰς νοουθεσίαν τὴν ἐκείνων αὐτὸν οἶκ.* A Classical writer would have said *ἐπαρθήσεται*; for *ἐπαίρεσθαι* often means, to be, as we say, *buoyed up* to do any thing, *excited, induced*, as in Hdor. i. 87, *Θεὸς, ἐπ' αἶρας ἐμὲ στρατεύεσθαι.* Plato, p. 416, C, *ἐπ. κακουργεῖν*, et al. Æschin. C. Tim. πολλοὺς ἀμαρτάνειν ἐπαρεῖ. And so *erigi* in Latin, as Hor. Sat. ii. 8, 57, 'erigimur.' Sallust Jug. 25, 'suos ad virtutem erexit.'

Οικοδομή, ἡς, ἡ, (οἶκος, δομή,) a later word for *οικοδόμησις* and *οικοδόμημα*. I. *a building up*, the act of building walls and houses, also an edifice so built, a building. In N. T. only metaph. *a building up* in the faith, *edification*, advancement in the Divine life, said of the Christian Church and its members, see in *Οικοδομέω* III. Rom. xiv. 19, *διώκωμεν—τὰ τῆς οἰκοδομῆς.* xv. 2, *πρὸς οἰκοδομήν.* Eph. iv. 12, *εἰς οἶκ. τοῦ σώματος*, &c. 'for the building up, completing the building of the edifice of the Church of Christ,' et al. sæpe. II. *a building, an edifice, = οἰκοδόμημα*, Matt. xxiv. 1, *τὰς οἰκοδομὰς τοῦ ἱεροῦ.* Mk. xiii. 1, 2. Fig. 1) of the Christian Church as the Temple of God, and sacred to Him, Eph. ii. 21, *ἐν ᾧ πᾶσα ἡ οἰκοδομή—αὐξεῖ εἰς ναὸν ἅγιον ἐν Κυρίῳ*, where there is a metaphor taken from *vegetable*, to denote *ædificial*, increase, in a spiritual sense. 2) of man, as the object of God's purposes in the Gospel, to build him up, and give him an inheritance among the saints, (see Acts xx. 32,) 1 Cor. iii. 9, *Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε*, q. d. 'Ye are that which has been cultivated (and made fruitful) by God;' that which has been built up to the faith by Him. 3) said of the future spiritual body as the abode of the soul, 2 Cor. v. 1, *οἰκοδομήν ἐκ Θεοῦ ἔχομεν.*

Οικοδομία, ας, ἡ, (οικοδομέω,) prop. *a building up*, the act of building; in N. T. fig. *edification*, spiritual improvement, 1 Tim. i. 4, in text. rec. Others *οικοδομή* or *οικονομία*.

Οικονομέω, f. ἴσω, (οικονόμος,) prop. *to be οικονόμος*, or *manager of a household*, and gener. *to be manager, steward*, &c. absol. Lu. xvi. 2. Diod. Sic. xii. 15, *τὰ χρήματα*. Xen. Mem. iv. 5, 10, *τὸν εαυτοῦ οἶκον*.

Οικονομία, ας, ἡ, (οικονομέω,) in Class. *management of a household*, or of household affairs; in N. T. 1) prop. i. e. *stewardship, administration*, the office of a manager or steward, Lu. xvi. 2, *ἀπόδος λόγον τῆς οἰκονομίας σου*. ver. 3, 4. Sept. Is. xxii. 19. Jos. c. Apion. ii. 18. Xen. Œc. i. 1. Fig. of the apostolic office, 1 Cor. ix. 17, *οικονομίαν πεπίστευμαι*.

Col. i. 25, *κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ*, where the sense is, if not verbally, yet really, the same as at Eph. iii. 2, *τὴν οἶκ. χάριτος*, for *τῆς δοθείσης*, though grammatically belonging to *χάριτος*, yet does, in effect, stand for *οἰκονομίαν*, by a license not uncommon in the Class., espec. Thucyd. 2) from the original sense of *domestic management* (which implies *orderly arrangement*, disposition, and distribution of every thing to its proper place) at length arose that of *plan, method*, 'consilium institutum,' as found in Pol. i. 13, 9. ii. 47, 10. iv. 65, 11; also *system*, v. 40, 3, *αὕτη φύσεως οἰκονομία*. And such is nearly the sense at the obscure passage of Eph. i. 10, *εἰς οἰκονομίαν τοῦ πληρ. τῶν καιρῶν*, where render, 'with a view to the plan of (respecting) the fullness of time,' meaning, the time of salvation. Though the term *dispensation* may be retained, if it be taken to mean a system of distribution of good and evil, natural and moral, in the Divine government, a system of principles and rites enjoined on man, such as the Mosaic dispensation, and the Gospel dispensation—the plan of salvation by Christ. The same sense is observable in 1 Tim. i. 4, *οἰκονομίαν Θεοῦ*, (as found in the early Edd., and almost all the MSS., for the vulg. *οικοδομίαν*,) where the full meaning intended is, 'which occasion questions or controversies, rather than produce [a knowledge of] the dispensation of God [in the Gospel].'

Οικονόμος, ου, ὁ, (οἶκος, νέμω,) *a house-manager, overseer, steward*: 1) prop. one who had authority over the servants or slaves of a family, to assign their tasks and portions; so Diod. Sic. x. 156, where an *οἶκ.* is mentioned over a household of 200; with which was also united the general management of domestic affairs and accounts. Such persons were usually slaves, Lu. xii. 42; so Eliezer, Gen. xv. 2. xxiv. 2; and so Joseph, who is called the *οικονόμος* of Potiphar, Gen. xxxix. 4. Plut. de Educ. 7. and Lucian, Tim. 14, *ὡς κατάρατος οἰκέτης, ἢ οικονόμος, ἢ παιδότηριψ*. But free persons were sometimes employed, Lu. xvi. 1, 3, 8, comp. ver. 3, 4. These *οικονόμοι* had also some charge over the *sons* of a family; probably in respect to pecuniary matters, (and sometimes others, see Gen. xxiv. 3,) thus differing from the *ἐπίτροποι*, or tutors, Gal. iv. 2, *ὁ κληρονόμος—ὑπὸ ἐπιτρόπους ἐστὶ καὶ οικονόμους*. 2) in a wider sense, 'one who administers a public charge or office, a steward, minister, agent,' for others, gener. 1 Cor. iv. 2. So of the fiscal officer of a city or state, *treasurer, quæstor*, Rom. xvi. 23, *ὁ οικονόμος τῆς*

πόλεως. Diod. Sic. i. 62. Xen. Mem. iii. 4, 7, 11. 1 Esdr. iv. 49. Jos. Ant. xi. 6, 12. Fig. of the apostles, as *stewards, ministers* of the gospel, 1 Cor. iv. 1. Tit. i. 7; also others, private believers, who had received any miraculous gift of the Spirit, (1 Pet. iv. 10, *ὡς καλοὶ οἰκονόμοι χάριτος Θεοῦ*,) and consequently were bound to use the gift, and *impart* it, as the term suggests, to others.

Οἶκος, ου, ὁ, *a house, dwelling*, 1) gener. Matt. ix. 6, *ὑπαγε εἰς τὸν οἶκόν σου*. Mk. iii. 20. Lu. i. 40, al. Sept. *sapiss.* and Class. So in phrases, *ἐν οἴκῳ*, 'at home,' 1 Cor. xi. 34. *κατ' οἶκον, κατ' οἴκους*, 'from house to house,' Acts ii. 46, al. Said of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως, or τοῦ ἀρχιερέως, i. e. a palace, Matt. xi. 8. Lu. xxii. 54. Sept. and Class. οἶκος ἐμπορίου, 'house of traffic, bazaar,' John ii. 16. Spec. ὁ οἶκος τοῦ Θεοῦ, 'house of God,' where the presence of God was manifested, and where God was said to dwell, e. gr. *the Tabernacle*, Matt. xii. 4. Mk. ii. 26. Lu. vi. 4. So Sept. 1 Sam. i. 7, 24, al. *the Temple* at Jerusalem, Matt. xxi. 13. John ii. 16, 17, al. and Sept. Once for ὁ ναὸς alone, Lu. xi. 51; also οἶκος προσευχῆς, id. Matt. xxi. 13. Mk. xi. 17, al. Sept. By synecd. put for *a room* of a house, e. gr. the *caenaculum*, or large room for eating, Lu. xiv. 23; for the *ὑπερῶον*, or place of prayer, Acts ii. 2. x. 30. xi. 13. Jos. Ant. x. 11, 2. Xen. Conv. ii. 18. Fig. of *persons*, e. gr. Christians, as the *spiritual house* or *temple* of God, 1 Pet. ii. 5, comp. in Οἰκοδομέω III. Of those in whom evil spirits dwell, Matt. xii. 44. 2) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. xxiii. 38, ὁ οἶκος ὑμῶν ἔρημος ἀφίεται. Lu. xiii. 35. Xen. H. G. iii. 2, 10. 3) meton. *a household, family*, Lu. x. 5, εἰρήνη τῷ οἴκῳ τούτῳ. Acts x. 2. xi. 14, σὺ καὶ πᾶς ὁ οἶκός σου, al. Sept. and Class. Including also the idea of household affairs, &c. Acts vii. 10. 1 Tim. iii. 4, 5, 12. Fig. οἶκος τοῦ Θεοῦ, 'household of God,' i. e. the Christian Church, Christians, 1 Tim. iii. 15, ἐν οἴκῳ Θεοῦ—*ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος*. Heb. iii. 6. x. 21. 1 Pet. iv. 17. So of the Jewish Church, Heb. iii. 2, 5. Sept. Num. xii. 7. 4) meton. *family, lineage, posterity*, descended from one head or ancestor, Lu. i. 27, ἐξ οἴκου Δαυίδ. ii. 4. Sept. Ex. vi. 14, al. and Class. By Hebraism extended to a whole *people, nation*, as descended from one ancestor, e. gr. οἶκος Ἰσραὴλ, 'house or people of Israel,' Matt. x. 6. ὁ οἶκος Ἰακώβ, id. Lu. i. 33. ὁ οἶκος Ἰούδα, Heb. viii. 8. So Sept. oft.

Οἰκουμένη, ης, ἡ, (οἰκέω,) scil. γῆ,

the inhabited earth, the world: I. prop. as inhabited by Greeks, and afterwards by Greeks and Romans; hence 1) *the Roman empire*, Acts xvii. 6. xxiv. 5, τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. Jos. Ant. xii. 3, 1. Hdian. v. 2, 5. 2) of *Palestine* and the adjacent countries, Lu. ii. 1, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. xxi. 26. Acts xi. 28. Joseph. Ant. viii. 13, 4.—II. gener. in later usage, *the habitable globe, the earth, the world*, i. e. as known to the ancients. 1) prop. Matt. xxiv. 14, κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον ἐν ὅλῃ τῇ οἰκουμένην. Rom. x. 18. Heb. i. 6. Rev. xvi. 14: hyperbol. Lu. iv. 5, πᾶσας τὰς βασιλείας τῆς οἰκουμένης, = τοῦ κόσμου, Matt. iv. 8. Sept. Is. xxiii. 17. Ps. xix. 4. Jos. Ant. iv. 8, 2. Pol. i. 1, 5. Diod. Sic. i. 1. 2) meton. *the world*, for *the inhabitants* of the earth, mankind, Acts xvii. 31, κρίνειν τὴν οἰκ. xix. 27. Rev. iii. 10. xii. 9. Sept. 3) fig. Heb. ii. 5, ἡ οἰκουμένη ἡ μέλλουσα, = ὁ αἰὼν ὁ μέλλων.

Οἰκουρός, οὔ, ὁ, ἡ, adj. (οἶκος, οὔρος, watchman,) prop. and in Class. 'taking care of and *guarding the house*,' Artemid. ii. 11. Aristoph. Vesp. 964, κύων οἰκουρός: also one who *keeps at home*, lives a retired life, Æsch. Ag. 1608. In N. T. *keeping the house*, i. e. keeping at home, *domestic*; and by impl. caretakers, οἰκονομικαί, said of females, Tit. ii. 5. And so Eur. Herc. Fur. 45, προφὸν τέκνων, οἰκουρόν, (*housewife*,) and Hec. 1277. Philo de Exsecr. p. 932, γυναῖκας—σώφρονας, οἰκουρούς, καὶ φιλάνδρους. Dio Cass. p. 391, γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος.

Οἰκτείρω, f. ἐρῶ, (οἶκτος, pity,) later fut. οἰκτερίσω, to *pity, have compassion on*, with acc. Rom. ix. 15, οἰκτερίσω ὃν ἂν οἰκτείρω.

Οἰκτιρμός, οὔ, ὁ, (οἰκτείρω,) *pity, compassion*, i. e. the feeling, less strong than ἔλεος, (which see,) Tittm. de Synon. N. T. p. 69, sq. Col. iii. 12, σπλάγχνα οἰκτιρμοῦ, but text. rec. σπλ. οἰκτιρμῶν. Elsewhere in N. T. only plur. suitably to the plur. Hebr. term to which this word corresponds, and intensively, Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Heb. x. 28. Though the sing. is occasionally found in Sept. and Apocr. It is remarkable, that in perhaps the only instance in which the word occurs in the Class. it is in the plural form, Pind. Pyth. 164, κρείσσων οἰκτιρμῶν φθόνος, 'it is better to be envied than pitied.' Theocr. Id. xv. 75, & lat. Class.

Οἰκτιρμων, ονος, ὁ, ἡ, adj. (οἰκτείρω,) *compassionate, merciful*, Lu. vi. 36. Ja. v. 11. Sept.

Οἶμαι, see Οἴομαι.

Οἶνοπότης, ου, ὁ, (οἶνος, πότης,) prop. *a wine-drinker*, one who drinks wine, 'vini potor,' as Pliny says, but gener. in a bad sense, *a wine-bibber*, as in N. T. Matt. xi. 19. Lu. vii. 34. Sept. Prov. xxiii. 20. Pol. xx. 8, and so, in the epitaph on Anacreon, preserved by Suidas, Σπεῖσόν μοι παριών· εἰμί γὰρ οἶνοπότης.

Οἶνος, ου, ὁ, *wine*, I. prop. as οἶνος νέος, *new wine, must*, Matt. ix. 17. Mk. ii. 22, al. xv. 23, ἐσμυρνισμένον οἶνον. Lu. i. 15, οἶνον καὶ σίκερα, & vii. 33. Sept. and Class. oft. Meton. for *the vine and its fruit*, Rev. vi. 6. & Sept. Joel i. 10.—II. symbol. ὁ οἶνος τοῦ θυμοῦ τοῦ Θεοῦ, *wine of God's wrath*, (see θυμός,) Rev. xiv. 10, al. Symbol. ὁ οἶνος τοῦ θυμοῦ τῆς πορνείας αὐ. 'wine of wrath of fornication,' i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. xiv. 8. xviii. 3. So ellipt. ὁ οἶνος τῆς πορνείας αὐτῆς, Rev. xvii. 2. Comp. Jer. li. 7.

Οἶνοφλυγία, as, ἡ, (οἶνόφλυξ, fr. οἶνος, φλύω, to overflow,) *wine-drinking, drunkenness*, 1 Pet. iv. 3, and Class. oft.

Οἴομαι, contr. οἶμαι, to suppose, think, be of opinion, prop. foll. by infin. with acc. aor. John xxi. 25, οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία, and Class. : with simpl. inf. when the subject of both verbs is the same, Phil. i. 16, and Class. : with ὅτι instead of inf. Ja. i. 7 : with inf. and acc. Hdian. iv. 15, 15. Xen. Cyr. i. 4, 10 : with inf. 2 Macc. vii. 24. Xen. Mem. ii. 1, 15.

Οἶος, α, ου, a correlative relat. pron. corresponding to ποῖος, τοῖος, &c. prop. of *what kind* or *sort*, *what*, *such as*, *qualis*. I. prop. in a *dependent clause*, with τοιοῦτος, &c. corresponding, 1 Cor. xv. 48, οἶος ὁ χοῖκός, τοιοῦτοι καὶ οἱ χοῖκοί. 2 Cor. x. 11; with ὁ αὐτός, Phil. i. 30; with τοιοῦτος, &c. impl. Matt. xxiv. 21, θλίψις μεγάλη, οἷα οὐ γέγονεν. Mk. ix. 3, et al.—II. in an *independent clause*, when it has the nature of an exclamation, implying something great or unusual, *what*, *what manner of*, *how great!* Lu. ix. 55, οὐκ οἴδατε οἶον πνεύματός ἐστε ὑμεῖς; 1 Th. i. 5. 2 Tim. iii. 11, ult. Jos. Ant. x. 3, 2. Hdian. vii. 4, 2.—III. neut. οὐχ οἶον, adv. *not so as*, *not so*, usually followed by an antith. as ἀλλὰ, *not so—but*, Pol. xviii. 18, 11. ib. i. 20, 12. Hence Rom. ix. 6, οὐχ οἶον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ, lit. 'it is not so that,' in full, 'but not so (i. e. would I reason) as that the promise of God is become void,' and then the antithesis follows indirectly

in the general sense, and directly in ἀλλ', ver. 7.

Οἶω, see Φέρω.

Ὀκνέω, f. ἤσω, (ὄκνος, slowness,) to be slow, tardy, to delay, in doing any thing; intrans. with inf. Acts ix. 38, μὴ ὀκνῆσαι εἰσελθεῖν ἕως αὐτῶν. Sept. and Class. as Hom. Il. v. 255. Hdot. vii. 20.

Ὀκνηρός, ἄ, ὄν, adj. (ὀκνέω,) *slow, tardy*, 1) of persons, *sllothful*, Matt. xxv. 26, πονηρὲ δοῦλε καὶ ὀκνηρέ. Rom. xii. 11. Sept. and Class. as Prov. vi. 6, 9. Thuc. i. 142. 2) neut. of things, *tedious, tiresome*, Phil. iii. 1, τὰ αὐτὰ γράφειν—ἐμοὶ μὲν οὐκ ὀκνηρόν. Theocr. Id. xxiv. 35.

Ὀκταήμερος, ου, ὁ, ἡ, adj. (ὀκτώ, ἡμέρα,) *lasting eight days*, lit. *an eighth-day person or thing*, Phil. iii. 5, περιτομῇ ὀκταήμερος, 'as to circumcision an eighth-day man,' i. e. circumcised on the eighth day. Comp. Gregor. Naz. Orat. xxv. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος.

Ὀκτώ, οἱ, αἱ, τὰ, indecl. card. num. *eight*, Lu. ii. 21, et al.

Ὀλεθρος, ου, ὁ, (ὄλλυμι,) *destruction, ruin, death*, 1 Cor. v. 5, εἰς ὄλεθρον τῆς σαρκός. Sept. & Class.; of divine punishment, 1 Thess. v. 3, al.

Ὀλιγόπιστος, ου, ὁ, ἡ, adj. (ὀλίγος, πίστις,) *of little faith, incredulous*, Matt. vi. 30. viii. 26. xiv. 31, al.

Ὀλίγος, η, ου, adj. *little*, prop. opp. to πολός. 1) of NUMBER, *small*, in N. T. only pl. ὀλίγοι, αι, α, *few*, Matt. vii. 14, ὀλίγοι οἱ εὐρίσκοντες αὐτήν. xxv. 21. Lu. xii. 48, δαρήσεται ὀλίγας, scil. πληγὰς. Heb. xii. 10, πρὸς ὀλίγας ἡμέρας : hence 1 Pet. v. 12, δι' ὀλίγον ἔγραψα, *briefly*. Thuc. iv. 95, δι' ὀλίγον. 2) of MAGNITUDE, amount, *little, small*, in N. T. only sing. Lu. vii. 47, ᾧ δὲ ὀλίγον ἀφίεται. Acts xii. 18, ταραχὸς οὐκ ὀλίγος. xv. 2. 1 Tim. iv. 8, πρὸς ὀλίγον ὠφέλιμος, 'profitable for little.' Ja. iii. 5 : hence Eph. iii. 3, ἐν ὀλίγῳ προέγραψα, 'in brief,' briefly. 3) of TIME, *little, short, brief*, Acts xiv. 28, χρόνον οὐκ ὀλίγον. Ja. iv. 14, πρὸς ὀλίγον, scil. χρόνον : so ἐν ὀλίγῳ; Acts xxvi. 28. 4) neut. ὀλίγον, as adv. spoken of space, amount, time, &c. Mk. i. 19, προβάς ὀλίγον. vi. 31. Lu. vii. 47, ἀγαπᾷ ὀλίγον. Rev. xvii. 10, ὀλίγον αὐτόν δεῖ μέναι. Sept. and Class.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή,) *faint-hearted*, 1 Thess. v. 14, παραμυθεῖσθε τοὺς ὀλιγοψ., i. e. 'those in doubts and fears about their salvation.' The word is very rare in the Classical writers, and only found in Artemid. iii. 5. It occurs several times in Sept. but only in the sense 'low-spirited,' Is. liv. 6,

‘humble-spirited,’ ‘contrite.’ In Is. xxxv. 4, as here, ‘say to them that are of a feeble (rather faint) heart, (οἱ ὀλιγ. τῇ διανοίᾳ,) Be strong, fear not.’

Ὀλιγωρέω, f. ἤσω, (ὀλίγωρος, ὀλίγος, ὥρα, care,) *to care little for, make light of; condemn*, with gen. Heb. xii. 5, μὴ ὀλιγώρει παιδείας Κυρίου. Thuc. ii. 62, and oft. in Class.

Ὀλοθρεύτης, οὗ, ὁ, (ὀλοθρεύω,) *a destroyer*, 1 Cor. x. 10, equiv. to ὀλοθρεύων, ‘the destroying angel.’ See my note.

Ὀλοθρεύω, f. εὔσω, (ὀλεθρος,) *to destroy*, trans. only in particip. Heb. xi. 28, ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. Ex. xii. 23, and oft. elsewhere; always a strong term, denoting utter destruction.

Ὀλοκαύτωμα, ατος, τό, (ὀλοκαυντός, Jos. Ant. i. 13, 1. Xen. Cyr. viii. 3, 24, ὀλόκαυτος, from ὅλος and καίω,) *a holocaust, whole burnt-offering*, prop. in which the whole victim was burned; but gener. *burnt-offering*, Mk. xii. 33. Heb. x. 6, 8. Sept. Ex. xviii. 12, and oft.

Ὀλοκληρία, ας, ἡ, (ὀλόκληρος,) *wholeness, soundness of body*, Acts iii. 16, ἔδωκεν αὐτῷ τὴν ὅλ. ταύτην. So Is. i. 6, ἀπὸ ποδῶν ἕως κεφαλῆς οὐκ ἔστιν ἐν αὐτῷ ὀλοκληρία. So Diog. Laërt. Zenon. we have joined ὀλοκληρίαν, ὑγιείαν, εὐαισθησίαν, &c. And so Lucian, t. iii. p. 209, ἐν ὀλοκλήρῳ τῷ σώματι.

Ὀλόκληρος, ου, ὁ, ἡ, adj. (ὅλος, κλήρος, sors,) prop. ‘cui tota sors inest, totum quod sorte obvenit;’ but gener. ‘whole, entire in every part.’ So Hsian. vi. 2, 6, Πέρσαις ἀνανεώσασθαι πᾶσαν ὀλόκληρον ἀρχὴν, ‘in its full integrity.’ Thus the word is synonymous with ὅλος, but a stronger term, signifying ‘whole, in the full integrity of its parts,’ as in Aristot. Eth. iv. 1, οὐ πᾶσιν ὀλόκληρος παραγίνεται. So 1 Thess. v. 23, ὀλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ καὶ τὸ σῶμα, ‘your whole spirit, soul, and body,’ i. e. your whole man. And as ὀλόκληρος was used of sanity of *body*, as Lucian iii. 209. Arr. Epict. iii. 26, so it was transferred fig. to *mental* qualities, as in James i. 4, ἵνα ᾗτε τέλειοι καὶ ὅλ. where, however, there may be an allusion to that bodily soundness required by the Mosaic law, in both the victims and the sacrificing priests, who were to be τέλειοι, ὀλόκληροι, ἄμωμοι. See Deut. xxvii. 6. Jos. Ant. iii. 12, 2.

Ὀλολύζω, f. ξω, (a word formed from the sound,) prop. *to cry aloud* to the gods, either in supplication or thanksgiving; especially said of hymns of joy uttered by females on festival days, accompanied with shouts and cries, Hom. Il. vi. 301.

Od. iii. 450. ib. xxii. 408, 411. In later usage, gener. *to cry aloud*, Lat. *ululare* e. gr. in joy, *to shout*, Theoc. xvii. 64. Eur. Bacch. 678. In N. T. in complaint, *to shriek, to howl*, absol. Ja. v. 1, κλαύσατε ὀλολύζοντες. So Sept. Is. xiii. 6. xv. 3. xvi. 7. Diod. Sic. iii. 59. Dem. 313, 20, 21.

Ὀλος, η, ου, adj. *whole, the whole, all*, including every part; 1) of *space, extent, amount*, &c. Matt. iv. 23, ὅλην τὴν Γαλιλαίαν. v. 29, ὅλον τὸ σῶμα. xvi. 26, τὸν κόσμον ὅλον κερδήσῃ. xxi. 4, τοῦτο δὲ ὅλον γέγονεν, al. Neut. ὅλου, *the whole*, i. e. mass, Matt. xiii. 33. Lu. xiii. 21. δι’ ὅλου, *throughout*, in every part, John xix. 23. Sept. and Class. 2) of *time*, Matt. xx. 6, ὅλην τὴν ἡμέραν. Lu. v. 5, δι’ ὅλης τῆς νυκτός. Acts xi. 26, ἐνιαυτὸν ὅλου, al. Sept. and Class. 3) of an *affection, emotion, condition*, Matt. xxii. 37, ἐν ὅλῃ τῇ καρδίᾳ σου. Lu. x. 27. Jos. Bell. i. 2, 4, ὅλος τοῦ πάθους ἦν. Xen. Mem. ii. 6, 28. John ix. 34, ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, where there is a blending of two phrases, ὅλος ἀμαρτωλὸς εἰς, and ἐγεννήθης ἐν ἀμαρτίαις. Ps. li. 5. John xiii. 10, καθαρὸς ὅλος. Xen. Hist. v. 3, 7, ὅλου ἀμάρτημα. Æsch. Socr. iii. 11, ὅλου ἔλκος. Demosth. p. 1110, πλάσμα ὅλου ἡ διαθήκη.

Ὀλοτελής, έος ους, ὁ, ἡ, adj. (ὅλος, τέλος,) *quite complete, perfect, whole*. 1 Th. v. 23, ἀγιάσαι ὑμᾶς ὀλοτελεῖς, i. e. *wholly*, in every part; see my note.

Ὀλυνθος, ου, ὁ, an *untimely*, or *winter fig*, such as grows under the leaves and does not ripen at the proper season, but hangs upon the trees during winter, Rev. vi. 13. Sept. and Class.

Ὀλως, adv. (ὅλος,) *wholly, altogether*, in every respect or sense, 1 Cor. vi. 7, ὅλως ἡττημα ὑμῖν ἐστιν. I would compare Xen. Hist. v. 3, 7, ἀντιπάλαις τὸ μετ’ ὀργῆς προσφέρεσθαι ὅλον ἀμάρτημά ἐστι. Also *every where*, gener. 1 Cor. v. 1, ὅλως ἀκούεται ἐν ὑμῖν κ.τ.λ. Negat. οὐ ὁρῇ ὅλως, *not at all*, 1 Cor. xv. 29. Matt. v. 34, and Class.

Ὀμβρος, ου, ὁ, a *heavy shower, violent rain*, with thunder and tempest, Lat. *imber*, Lu. xii. 54. Sept. & Class.

Ὀμειρομαι, *to long for, have strong affection for*, with gen. equiv. to *ιμειρομαι*, for which it is substituted, 1 Th. ii. 8, in later edit.; but see my note.

Ὀμιλέω, f. ἤσω, (ὀμιλος,) prop. *to be in company with any one, have intercourse with*, Pind. Pyth. vi. 53. Luc. Tim. 45. Xen. Conv. ii. 10. In N. T. *to converse, to talk with*, absol. Lu. xxiv. 15. Acts xx. 11; foll. by dat. Acts xxiv. 26. Jos. Ant. x. 11, 7. Xen. Mem. i. 2, 15; by πρὸς

ἀλλήλους. Lu. xxiv. 14; with πρὸς, Xen. Mem. iv. 3, 2.

Ὀμιλία, ας, ἡ, (ὀμιλέω,) prop. & lit. *a being together, companionship*, Xen. Mem. iii. 7, 5. In N. T. *intercourse*, 1 Cor. xv. 33, φθεύρουσιν ἡθὴ χρηστὰ ὀμιλίας καὶ, and so Class. as Diod. Sic. xvi. 54, ταῖς πονηραῖς ὀμιλίαις διέφθειρε τὰ ἡθὴ τῶν ἀνθρώπων.

Ὀμόλος, ου, ὁ, (ὁμός ὁμοῦ, ὄλη, crowd,) prop. *a crowding together*, hence *a crowd, multitude*, Rev. xviii. 17, in text. rec. and Class. oft.

Ὀμίχλη, ης, ἡ, *a cloud, mist, vapour*, 2 Pet. ii. 17, ὀμίχλαι ὑπὸ λαίλαπος ἐλανόμεναι, lat. Edd. for text. νεφέλαι. Sept. and lat. Class.

Ὀμμα, ατος, τό, (ὄψομαι, ὤμμαι,) prop. *sight*, any thing seen, Soph. Electr. 903. Usually *eye*, plur. τὰ ὅμματα, the eyes, Mk. viii. 23. Sept. and Class.

Ὀμνῦμι and Ὀμνύω, f. ὁμνῶμαι, aor. 1. ὥμοσα, *to swear*, i. e. I. gener. and absol. *to take or make oath*, Matt. xxvi. 74, ἤρξατο ὁμνῦειν. v. 34, μὴ ὁμόσαι ὅλως. The person or thing by which one swears is variously construed; accus. τὸν οὐρανόν, Ja. v. 12. κατὰ with gen. Heb. vi. 13. ὥμοσε καθ' ἑαυτοῦ, ver. 16, and Class.; once with εἰς Ἱεροσόλυμα, Matt. v. 35; by Hebr. with ἐν, v. 34, ἐν τῷ οὐρανῷ, ἐν τῇ γῇ, oft. and Sept.—II. spec. = *to declare with an oath*, foll. by the words of the oath, Heb. iii. 11, ὡς ὥμοσα ἐν τῇ ὁρῇ μου, εἰ εἰσέλουσονται, vii. 21; by inf. iii. 18, and Class. Hence *to promise with an oath*, foll. by dat. and ὅτι, Mk. vi. 23; with ὅρκῳ, foll. by dat. and infin. Acts ii. 30; by acc. and dat. vii. 17, τῆς ἐπαγγελίας ἧς ὥμοσεν ὁ Θεὸς τῷ Ἀβραάμ: so with πρὸς τινα, Lu. i. 73, ὅρκον ὃν ὥμοσε πρὸς Ἀβραάμ. Hom. Od. xiv. 331.

Ὀμοθυμαδόν, adv. (ὁμόθυμος, fr. ὁμός, θυμός,) *with the same mind, with one accord, all together*, Acts i. 14, & oft.

Ὀμοιάζω, f. ἄσω, (ὅμοιος,) *to be like*, intrans. Mk. xiv. 70, ἡ λαλία σου ὁμοιάζει, not elsewhere found except in comp.

Ὀμοιοπαθής, ἑος οὓς, ὁ, ἡ, adj. (ὅμοιος & πάθος,) *like-affected*, i. e. 'of like nature, affections, condition'; hence gener. with dat. Acts xiv. 15, ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρώποι. Ja. v. 17, ὁμοιοπαθής ἡμῖν. It is, however, too complex a term to be represented by any single expression. From the passages adduced by Wetstein, it plainly denotes gener. the being subject to all those accidents which attach to human nature, namely, to the passions and affections, the wants and weaknesses, the liability to disease and death, which 'flesh is heir to,'—forming the

opposite to the notion of Deity. Wisd. vii. 3. Jos. de Macc. § 12. Theophr. H. Pl. v. 8.

Ὀμοιος, α, ον, adj. (ὁμός,) *like, resembling*, foll. by dat. 1) gener. in external form and appearance, John ix. 9, Rev. i. 13, ὅμοιον ὕψος ἀνθρώπου, ver. 15, and oft. and Class.; in kind or nature, Acts xvii. 29. Gal. v. 21, and Class.; in conduct, character, Matt. xi. 16; in condition circumstances, xiii. 31, oft. and Class. 2) *just like, equal, the same with*; in kind or nature, Jude 7, τὸν ὅμοιον τούτοις τρόπον, Palaph. xxix. 3. Eccus. xiii. 16; in conduct, character, once with gen. John viii. 55, ἔσομαι, ὅμοιος ὑμῶν, ψεύστης: in authority, dignity, power, Matt. xxii. 39, δευτέρα δὲ ὁμοία αὐτῇ. Rev. xiii. 1. Jos. viii. 14, 1. Eccus. xlv. 19.

Ὀμοιότης, ητος, ἡ, (ὅμοιος,) *likeness, similitude*, Heb. iv. 15; parity of nature, vii. 15, in Christ's human character.

Ὀμοιώω, f. ὥσω, (ὅμοιος,) *to make like*, with acc. and dat. pass. aor. 1, ὥμοι-ώθην, *to be or become like*, with dat. 1) gener. only pass.; in external form, Acts xiv. 11, οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις. Sept. and Class.; in conduct, character, Matt. vi. 8. Eccus. xiii. 1. Thuc. iii. 82; in condition, circumstances, Heb. ii. 17, τοῖς ἀδελφοῖς ὁμοιωθῆναι. Thuc. iv. 92, v. 103; once foll. by ὥς, Rom. ix. 29, ὥς Γόμορρα ἀν' ὥμοιώθημεν. 2) in comparisons, *to liken, compare*, pass. *to be likened, be like*, Matt. vii. 24, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, oft. So Sept. and Philostr. V. Soph. ii. 27, 3, τῷ Πολ. ὁμοιώσω αὐτόν.

Ὀμοίωμα, ατος, τό, (ὁμοιώω,) prop. 'something made like,' *a likeness*. 1) *form, shape, figure*, Phil. ii. 7, ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή, Rev. ix. 7. Sept. and Aristot. Ethic. viii. 10. 2) abstr. *likeness, resemblance*, only in the sense of an adj. Rom. i. 23, ἐν ὁμοιώματι εἰκόνας φαρτοῦ ἀνθρώπου, equiv. *to ἐν εἰκόني ὁμοία κ.τ.λ.* 'an image like unto mortal man'; v. 14, ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam, vi. 5. viii. 3.

Ὀμοίως, adv. (ὅμοιος,) *in like manner, likewise*, Matt. xxii. 26, ὁμοίως καὶ ὁ δεύτερος. 1 Cor. vii. 3. ὁμοίως ποιεῖν, Lu. iii. 11, al. Sept. and Class.

Ὀμοιώσις, εως, ἡ, (ὁμοιώω,) prop. *a likening, comparison*; in N. T. *likeness, resemblance*, Ja. iii. 9. Sept. and Class.

Ὀμολογέω, f. ἦσω, (ὁμολόγος, fr. ὁμός, ὁμοῦ, & λέγω,) prop. *to speak or say the same with another*, e. gr. *to speak the same language*, with dat. Hdot. i. 142. ii. 18, *to say the same things*, i. e. *to assent, consent, agree with*, foll. by dat. Jos. Ant. viii. 6, 2. Hdot. i. 23, 171. Thuc. iv. 69.

Xen. Cyr. iii. 3, 19. Hence in N. T. I. *to concede, admit, confess*, with acc. e. gr. a charge, Acts xxiv. 14, *ὁμολογῶ δὲ τοῦτο σοι*. So of sins, τὰς ἀμαρτίας, 1 John i. 9. Eccus. iv. 26. Hdian. i. 6, 8. Xen. An. i. 6, 7. Hence *to confess publicly, acknowledge openly, profess*, e. gr. with acc. of cogn. noun, 1 Tim. vi. 12, *ὠμολόγησας τὴν κ. ὁμολογίαν*. With accus. gener. Acts xxiii. 8, *Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα*: with inf. Tit. i. 16, *Θεὸν ὁμολογοῦσιν εἰδέναι*. Xen. Mem. ii. 3, 9. With particip. for infin. 1 John iv. 2, *πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα*. ver. 3. 2 John 7; absol. but with particip. impl. John xii. 42. Rom. x. 10. Ael. V. H. ii. 44. Fell. by ὅτι instead of infin. Heb. xi. 13, *ὁμολογῆσαντες ὅτι ξένοι καὶ π. εἰσίν*. 1 John iv. 15. Ael. V. H. xii. 2. Note the construction *ὁμολογεῖν ἐν τινι*, *to confess in any one's case*, i. e. *to profess or acknowledge him*, (see in 'Εν no. III. 3.) Matt. x. 32. Lu. xii. 8, where the sense is, 'I will acknowledge him as my disciple.' By Hebr. with dat. of pers. *to acknowledge in honour of any one, to give thanks, praise*, Heb. xiii. 15, *χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ*. Sept. oft.—II. *to accord with or to any one, to promise*, with dat. and infin. Matt. xiv. 7, *μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι*. Jos. Ant. viii. 4, 3. Xen. An. vii. 4, 22, and oft. in Class.

'Ομολογία, ας, ἡ, (ὁμολογέω,) prop. *assent, agreement*, as oft. in Thuc.; in N. T. *confession, profession*. 1 Tim. vi. 12, 13, *τὴν καλὴν ὁμολογίαν*, comp. in 'Ομολογέω. In the sense of an adj. 2 Cor. ix. 13, *ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν*, 'your professed subjection,' or *obedient profession* of the Gospel. Heb. x. 23, *κατέχωμεν τὴν ὁμολ. τῆς ἐλπίδος*, i. e. 'the hope we have professed,' i. e. the Christian religion, and iii. 1, *κατανοήσατε ἀρχιερεῖα τῆς ὁμολογίας ἡμ.* 'the High-Priest whom we profess or own as a Master,' i. e. the Messiah. Hence meton. *profession* for 'the thing professed,' i. e. the Christian religion, Heb. iv. 14, *κρατῶμεν τῆς ὁμολογίας*. So Philo de Somn. i. p. 654, 16, *ὃ μὲν δὴ μέγας ἀρχιερεὺς τῆς ὁμολογίας*.

'Ομολογουμένως, adv. (part. pres. pass. of ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. iii. 16, and Class.

'Ομότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts xviii. 3, and Class.

'Ομοῦ, adv. (prop. genit. neut. of ὁμός,) *at the same place or time, together*, e. gr. of place, John xxi. 2, and Class.; of time, John iv. 36. xx. 4. Sept. and Class.

'Ομόφρων, ονος, ὁ, ἡ, adj. (ὁμός &

φρὴν,) *of the same mind, like-minded*, 1 Pet. iii. 8, and Class. from Homer downwards.

'Ομως, advers. part. (ὁμός,) 'at the same time,' i. e. *nevertheless, notwithstanding, yet, oft. in Class. as strengthened by μέντοι*, John xii. 42, *ὁμως μέντοι καί*, as in Engl. *yet nevertheless, but yet*. Aristoph. Ran. 61. Vesp. 1345. Hdian. ii. 3. Cebet. Tab. 33. On the connexion between the various senses of ὁμως, see Mr. Tate on Soph. Œd. Tyr. 1326. In the usage of Paul, ὁμως is put before a comparison with something inferior, out of which there then follows a conclusion *à minori ad majus*, equiv. to *yet even*, 1 Cor. xiv. 7, *ὁμως τὰ ἄψυχα φωνὴν διδόντα κ.τ.λ.* i. e. 'yet even as to inanimate musical instruments, you require them to give forth distinct sounds; [how much more then, &c.] Gal. iii. 15, 'yet even a man's covenant, duly confirmed, no one annulleth,' &c.

'Οναρ, τὸ, indecl. *a dream*; in N. T. only κατ' ὄναρ, 'in a dream,' Matt. i. 20. ii. 12, 13, 19, 22. xxvii. 19, and oft. in lat. Class.

'Ονάριον, ου, τὸ, (dim. of ὄνος,) *a young ass*, John xii. 14, coll. v. 15. Athen. xiii. p. 582.

'Ονειδίζω, f. ἴσω, (ὄνειδος,) prop. *to defame, disparage, reproach*, 1) gener. = *to rail at, revile*, to assail with opprobrious words, in later usage with acc. of pers. Matt. v. 11, *μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς*. xxvii. 44. Rom. xv. 3, and oft. Sept. absol. Hom. Il. i. 211. vii. 95. 2) spec. *to reproach with any thing*, = *to upbraid, chide*, e. gr. with acc. pers. and ὅτι, Matt. xi. 20, *τότε ἤρξατο ὀνειδίζειν τὰς πόλεις κ.τ.λ.* and Class.; with acc. of thing *for which*, Mk. xvi. 14, *τὴν ἀπιστίαν αὐτῶν*, and Class. Absol. *to upbraid*, scil. with benefits conferred, Ja. i. 5, *διδόντος ἀπλῶς, καὶ μὴ ὀνειδίζοντος*, 'does not upbraid them with benefits conferred.' So Menander, *καλῶς ποιήσας, οὐ καλῶς ὀνειδίσας*. It not unfreq. occ. in Class.

'Ονειδισμός, οῦ, ὁ, (ὀνειδίζω,) *reproach, reviling, contumely*, Rom. xv. 3. οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σέ. 1 Tim. iii. 7. Heb. x. 33. xi. 26, *τὸν ὀνειδ. τοῦ Χρ.* 'reproach like that of Christ.' xiii. 13. Sept. and Apocr.; only found in late Gr. writers.

'Ονειδος, εος ους, τὸ, prop. *fame, name, report*, good or bad, e. gr. *good fame, renown*, Eurip. Phœn. 828, *κάλιστον ὄνειδος*, and Bacch. 640. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Lu. i. 25, *ἀφελεῖν τὸ ὄνειδος μου*, i. e. for sterility, in allusion to Gen. xxx. 23.

Ὁνικός, ἡ, ὄν, adj. (ὄνος,) *pertaining to an ass*, Matt. xviii. 6; see μύλος.

Ὁνίνημι, f. ὀνήσω, *to be of use, to profit*; in N. T. only mid. ὀνίναμαι, aor. 2. opt. ὀναίμην, *to have profit or joy*, with gen. of or from any one, Philem. 20, ναί, ἐγὼ σου ὀναίμην.

Ὁνομα, ατος, τό, a name, i. e. the proper name of a person, &c. I. prop. and gener. Matt. x. 2, τῶν δώδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα, Lu. i. 63. Rev. xiii. 1, ὄνομα βλασφημίας, 'a blasphemous name.' The verb καλέω sometimes takes ὄνομα with the name in apposition, Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, ver. 23, 25. Mk. iii. 16; also καλεῖν τινὰ τῷ ὀνόματι τούτῳ, 'by this name,' Lu. i. 61. Further, οὐ τὸ ὄνομα, scil. ἐστί, Mk. xiv. 32. τὸ ὄνομα αὐτοῦ or αὐτῆς, scil. ἐγένετο, Lu. i. 5. Adv. κατ' ὄνομα, 'by name,' severally, John x. 3. Meton. name is put for the person or persons bearing that name, Lu. vi. 22, ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν. Acts i. 15, ἦν ὄχλος ὀνομάτων.—II. implying authority, e. gr. 'to come or to do any thing in or by the name of any one,' i. e. using his name, as his envoy, representative, by his authority, ἐν ὀνόματί τινος, Matt. xxi. 9, ὁ ἐρχόμενος ἐν ὄν. Κυρίου, John x. 25. Acts iii. 6. iv. 7.—III. as implying character, dignity, Matt. x. 41, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, 'in the character of a prophet,' as a prophet. xviii. 5. Hence mere name, as opp. to reality, Rev. iii. 1, ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ.—IV. emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ Κυρίου, τοῦ Χριστοῦ, &c. the name of God, of Christ, as a periphrasis for God himself, Christ himself, in all their being, attributes, relations, manifestations; gener. Matt. xxviii. 19, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Spec. 1) of God, where his name is said to be hallowed, revealed, invoked, honoured, and the like, Matt. vi. 9, ἁγιασθήτω τὸ ὄνομά σου. Lu. i. 49, ἅγιον τὸ ὄνομα αὐτοῦ. John xii. 28. xvii. 11. Rom. ix. 17; after ἐπικαλέω, Acts ii. 21. xv. 14. Rom. x. 13; of praise, homage, xv. 9, τῷ ὀνόματί σου ψαλῶ. Heb. vi. 10. 2) of Christ, as the Messiah, where his name is said to be honoured, revered, believed on, invoked, and the like, Acts xix. 17, ἐμγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. Rom. i. 5. Phil. ii. 10. 2 Thess. i. 12. Where benefits are said to be received in or through the name of Christ, John xx. 31, ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts iv. 10, 30; where any thing is done in his name, i. e. 'in and through him,' through faith in him, Eph. v. 20. Especially the name of Christ

stands for Christ as the head of the Gospel-dispensation, *Christ and his cause*, Acts viii. 12, εὐαγγελιζόμενος τὰ—τοῦ ὄν. Ἰησοῦ Χρ. ix. 15. Matt. xviii. 20, συνηγμένοι εἰς τὸ ἐμὸν ὄνομα: so where evils and sufferings are endured, διὰ τὸ ὄνομα τοῦ Χρ. Matt. x. 22, μισούμενοι διὰ τὸ ὄνομά μου, i. e. 'on account of me and my cause,' as believing on me, John xv. 21. 1 Pet. iv. 14; ἕνεκεν τοῦ ὄν. μου, Matt. xix. 29; ὑπὲρ τοῦ ὀνόμ. Χρ. Acts v. 41; or where one opposes and blasphemes τὸ ὄνομα τοῦ Χρ. xxvi. 9. 3) of the Holy Spirit, Matt. xxviii. 19.

Ὁνομάζω, fut. ἄσω, (ὄνομα,) *to name, call by name*, trans. 1) gener. and foll. by ὄνομα, *to name the name of any one, to call or pronounce his name*; with ἐπί τινα, Acts xix. 13; also *to call upon, invoke, profess the name of any one*, 2 Tim. ii. 19, πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου. Pass. *to be named*, i. e. mentioned; heard of, known, Rom. xv. 20, ὅπου ὠνομάσθη Χριστός, i. e. 'where Christ is already known and professed'; Eph. v. 3, μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, 'let it not be so much as named among you.' 1 Cor. v. 4. 2) in the sense of *to call*, i. e. to give a name or appellation, with double acc. Lu. vi. 13, 14, ὃν καὶ ὠνόμασε Πέτρον. Pass. 1 Cor. v. 11; foll. by ἐκ τινος, *to be named from or after any one*, Eph. iii. 15.

Ὁνος, ου, ὁ, ἡ, an ass, male or female, Matt. xxi. 2, 5, 7. Sept. and Class.

Ὁντως, adv. (ὦν,) *really, truly*, in very deed, Mk. xi. 32, ὅτι ὄντως προφήτης ἦν. Gal. iii. 21; with the art. ἡ ὄντως, as adj. *real, true*, 1 Tim. v. 3, 5, 16. Sept. and Class.

Ὁξύς, εος ους, τό, (ὀξύς,) prop. *sharp-wine, vinegar*, also gener. *vinegar, sour wine, posca*, a cheap thin wine, which, mixed with water, constituted a common drink, espec. for the poorer classes and soldiers (Sept. & lat. Class.); mingled with myrrh or bitter herbs, it was given to persons about to be executed, in order to stupefy them: so in N. T. gener. Matt. xxvii. 30, 48, λαβὼν σπόγγον πλήσας τε ὄξους, Lu. xxiii. 36; where see my notes.

Ὁξύς, εἶα, ὃ, adj. *sharp, keen*, 1) prop. 'having a sharp edge,' ῥομφαία, δρέπανον, Rev. i. 16. xiv. 14. Sept. and Class. 2) *quick, swift*, since the idea of sharpness, or keenness, implies also eagerness, vehemence, and speed. Rom. iii. 15, ὀξεῖς οἱ πόδες αὐτῶν. Sept. and Class.

Ὁπή, ἡς, ἡ, an opening, hole, e. gr. a fissure in the earth, Heb. xi. 38; (see my note,) a fountain, Jam. iii. 11. Sept. & Class.

Ὁπισθεν, adv. (ὀπισ,) prop. *from behind*; in N. T. only of place, *behind, after, at the back of any person or thing*. 1)

absol. Mk. v. 27, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, i. e. from behind; Rev. iv. 6. v. 1. βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, 'a scroll written within and on the back,' and Class. 2) with gen. as prep. *behind, after*, Matt. xv. 23, κράζει ὀπισθεν ἡμῶν. Lu. xxiii. 26. Sept. and Class.

Ὅπισω, adv. (ὀπισ,) *behind, back, backwards*, both of place and time. I. as adv. in N. T. of place only, Lu. vii. 38, στᾶσα ὀπίσω. Matt. xxiv. 18. μὴ ἐπιστρεψάτω ὀπίσω, i. e. to his house. Sept. and Class. With the art. τὰ ὀπίσω, prop. *things behind*, and εἰς τὰ ὀπίσω, *backward, back*; so ἀπέρχ. εἰς τὰ ὀπίσω, *to go back, fall back*, prop. John xviii. 6. fig. from a teacher, vi. 66; βλέπω εἰς τὰ ὀπίσω. Lu. ix. 62. στρέφομαι εἰς τὰ ὀπίσω. 'to turn back,' i. e. about, John xx. 14. μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. *to return, 'turn back,' i. e. to one's house*, Mk. xiii. 16, al.; fig. Phil. iii. 14, τὰ ὀπίσω ἐπιλανθάνομενος, i. e. former pursuits and acquirements. Sept. and Class.—II. as prep. foll. by gen. spoken both of place and time. 1) of PLACE, *behind, after*; place where, Rev. i. 10, ἤκουσα ὀπίσω μου φωνήν, *behind me*; with verbs implying motion *after* any one, i. e. following as a disciple, partisan, or otherwise, ἀκολουθεῖ ὀπίσω μου, Matt. x. 38. δεῦτε ὀπίσω μου, iv. 19. ἐλθεῖν, xvi. 24. ἀπελθεῖν, Mk. i. 20; so Lu. xix. 14. Acts v. 37; fig. 1 Tim. v. 15. 2 Pet. ii. 10; also implying motion *behind* any one, to his rear, in expressions of aversion, as ὑπάγε ὀπίσω μου, 'Get thee behind me,' i. e. Away, avaunt thee, Mk. viii. 33. 2) of TIME, *after*; ὁ ὀπίσω μου ἐρχόμενος, Matt. iii. 11. John i. 15.

Ὅπλιζω, fut. ἴσω, (ὅπλον,) *to furnish out, prepare, equip, arm*, and mid. *to prepare one's self for a work, to arm one's self, take arms*; in N. T. only mid. *to arm one's self*, fig. in a moral sense, with acc. 1 Pet. iv. 1, ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε. Soph. Electr. 991, Σράσος ὀπλίζεσθαι. Jos. Ant. vi. 9, 4.

Ὅπλον, ου, τό, (fr. ἔπω, *operator*, to work, whence Lat. *opus*, ὅπ-ελον, contr. to ὅπλον, and in the cases of πέπλον, ἄν-πλον, &c.) *an instrument, implement, tool*; in N. T. only pl. τὰ ὅπλα, *instruments, implements*, 1) of war, *weapons, arms, armour*, John xviii. 3; fig. 2 Cor. x. 4, τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. xiii. 12, τὰ ὅπλα τοῦ φωτός. Comp. Eph. vi. 11. Hdot. vii. 25. ix. 121. 2) metaph. *instruments*, with which any thing is effected or done, Rom. vi. 18, ὅπλα ἀδικίας and ὅπλα δικαιοσύνης, where see my note.

Ὅποιος, α, ου, relat. pron., correlat. to ποῖος, τοῖος, *what*, i. e. *of what kind* or *sort, qualis*, and with τοιοῦτος, equiv. to

as, Acts xxvi. 29, τοιοῦτους ὁποῖος καὶ γὰρ εἰμι: simpl. 1 Cor. iii. 13, τὸ ἔργον ὁποῖόν ἐστι. Gal. ii. 6, and Class.

Ὅποτε, compound relat. particle of time, (ὅτε,) *when, at what time*, (so our poetic. *what time*,) with indic. of what actually took place at a certain time, Lu. vi. 3. & Class.

Ὅπου, compound relat. adv. of place (ποῦ,) *where, in which or what place*. 1) prop. and after express mention of a place; foll. by indic. Matt. vi. 19, 20, ἐν οὐρανῷ, ὅπου οὐτε σῆς κ.τ.λ. Mk. ix. 44. John i. 28, al.; with ἐκεῖ added pleonast. Rev. xii. 6, ὅπου ἔχει ἐκεῖ τόπον. ver. 14. Sept. and Class.; by subjunct. of that which is indef. Mk. xiv. 14. With ἐκεῖ emphatic in the corresponding clause, Matt. vi. 21, ὅπου ἐστὶν ὁ θς. ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμ. al. Simply, and including the idea of a demonstrative, *there where*, Matt. xxv. 24, θεορίζων ὅπου οὐκ ἔσπειρας. Mk. v. 40. With ἀν, as ὅπου ἀν, *wheresoever*, with subjunct. Mk. ix. 18, ὅπου ἀν αὐτὸν καταλάβῃ: ὅπου ἐὰν, id. Matt. xxiv. 28. 2) fig. in a wider sense, including also time, manner, circumstances, &c. Col. iii. 11, ὅπου οὐκ ἐν Ἑλλην, 2 Pet. ii. 11. Simply, *there where*, Heb. ix. 16. x. 18; so in reasoning, *whereas*, equiv. to *since*, 1 Cor. iii. 3, ὅπου γὰρ ἐν ὑμῖν ζῆλος—οὐχὶ σαρκικοί ἐστε; 3) by attract. after verbs of motion, instead of *whither*; foll. by indic. John viii. 21, 22, ὅπου ἐγὼ ὑπάγω. xiv. 4; so ὅπου ἀν with subjunct. Lu. ix. 57.

Ὅπτάνω, & Ὅπτομαι, see Ὅρώ.

Ὅπτασία, as, ἡ, (ὀπτάζω,) *a sight, appearance*, espec. *a vision, apparition*, Lu. i. 22. xxiv. 23, ὀπτασίαν ἀγγέλων ἐωρακεῖναι. 2 Cor. xii. 1. Sept. & lat. Class.

Ὅπτὸς, ἡ, ὄν, adj. (ἔπω,) *roasted, broiled, cooked by fire*, Lu. xxiv. 42, ἰχθύος ὀπτοῦ μέρους. Sept. and Class.

Ὅπώρα, as, ἡ, prop. *late summer*; or, generally, the season in which fruits ripen, *autumn*; hence in N. T. meton. and collect. *fruits*, Rev. xviii. 14, ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου, i. e. 'the fruits in which thou hast delighted.' Sept. Jer. xl. 10, 12, and oft. in Class.

Ὅπως, prop. a relative adv. of manner, *in what manner, how*; it passes over also into a conjunct. *in the manner that, so that*, &c. I. as a RELAT. ADV. *in what manner, how*; once in N. T. foll. by indic. aor. in the narration of an actual event, Lu. xxiv. 19, 20, τὰ περὶ Ἰησοῦ—ὁπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς.—II. as a CONJUNCTION, prop. *in such manner that*, and then gener. *so that, that*, in the various senses of *ἵνα*, both *final*, as marking end or purpose, *to the end that, in order that*, and *eventual*, as marking the event or

result of an action, so *that it was* or *is* so and so. In the N. T. ὅπως is found only with the subjunct. though in the Class. it is construed with other moods, like ἵνα. I. FINAL, *to the end that, in order that*, and ὅπως μὴ, *in order that not, lest*, with subjunct. 1) simply, i. e. without ἄν. Preceded by the pres. or an aor. of any mood except the indic.; and then the subjunct. marks what it is supposed will really take place; pres. Matt. vi. 2, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, ὅπως δοξασθῶσιν. 1 Pet. ii. 9; aor. Mk. v. 23, ἵνα ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. John xi. 57. ὅπως μὴ, Acts xx. 16. By the imperat. aor. Matt. ii. 8, ἐπαγγέλιλάτ' μοι, ὅπως κἀγὼ ἐλθὼν κ.τ.λ. vi. 4. ὅπως μὴ, vi. 18. By a past tense, Matt. xxvi. 59, ἐξήτουν ψευδομαρτυρίαν—, ὅπως αὐτὸν θανατώσωσι. Rom. ix. 17. 2) ὅπως ἄν; preceded by pres. Matt. vi. 5; by imper. Acts iii. 19, ὅπως ἂν ἐλθῶσι καιροὶ κ.τ.λ.; by fut. xv. 17.—II. EVENTUAL, *so that, so as that*, with subjunct. Preceded by pres. Matt. v. 45, καλῶς ποιεῖτε—ὅπως γένησθε κ.τ.λ.; with perf. as pres. Lu. xvi. 26. By aor. Matt. v. 16. By fut. Matt. xxiii. 35, διώξετε—ὅπως ἔλθῃ. By perf. Heb. ii. 9, βλέπομεν Ἰησοῦν—ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου.—III. after verbs of asking, entreating, exhorting, also of deciding, commanding, which in themselves imply purpose, ὅπως becomes equivalent to a demonstrative conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer, Matt. ix. 38, δεήθητε—ὅπως ἐκβάλῃ ἐργάτας. Acts viii. 24. ἐρωτάω, Lu. xi. 37. Acts xxiii. 20. εὐχόμαι, Ja. v. 16. προσεύχομαι, Acts viii. 15, impl. Philem. 6. παρακαλῶ, Matt. viii. 34. (these verbs are also followed by ἵνα or an infin.); after verbs of deciding, Matt. xii. 14, συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

Ὁ ρᾶμα, ατος, τό, (ὁράω,) prop. a thing seen, a sight, spectacle, gener. Acts vii. 31, ὁ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα. Matt. xvii. 9. Sept. and Class.; spec. of a supernatural appearance, a vision, Acts ix. 10. oft.

Ὁ ρᾶσις, εως, ῆ, (ὁράω,) prop. the sight, or sense of seeing; in N. T. appearance, i. e. 1) prop. aspect, external form, Rev. iv. 3, ὅμοιος ὁράσει λίθω ἰάσπιδι, i. e. in his appearance, Eccl. xi. 2. 2) equiv. to ὄραμα, or ὀπτασία, a sight, vision, presented to the mind, Acts ii. 17. Rev. ix. 17. Sept.

Ὁ ρᾶτος, ῆ, ὄν, adj. (ὁράω,) seen, visible, Col. i. 16, τὰ ὁρατὰ καὶ τὰ ἀόρατα. Sept. and Class.

Ὁράω, (less freq. ὀπτάνω,) f. ὄψο-

μαι, a. 1. ὠψάμην; a. 1. pass. ὤφθην; a. 2. εἶδον; perf. ἑώρακα; pluperf. ἑωράκειν; to see, perceive with the eyes, discern, trans. implying not merely the act of seeing, but also the actual perception of some object, and thus differing from βλέπω. I. PROP. with accus. of person or thing. Lu. xvi. 23, ὁρᾷ τὸν Ἀβραάμ. i. 22, ὀπτασίαν ἑώρακεν. ix. 36. John vi. 2. Acts vii. 44. Matt. xxviii. 7, ἐκεῖ αὐτὸν ὤψεσθε. ver. 10. Lu. iii. 6. xiii. 28. John xi. 40, ὤψει τὴν δόξαν. So with acc. and partic. Heb. ii. 8, οὐπω ὁρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. Matt. xxiv. 30, ὄψονται τὸν Υἱὸν τοῦ ἀνθρ. ἐρχόμενον. Also in various modified senses: 1) to look upon, behold, contemplate, John xix. 37, ὄψονται εἰς ὃν ἐξεκέντησαν. 2) to see face to face, to see and converse with, i. e. to have personal intercourse with, John vi. 36. viii. 57. xvi. 16. 1 John iii. 2; foll. by τὸ πρόσωπόν τινος, 'to see one's face,' id. Col. ii. 1. Acts xx. 25. So to see God, fig. for to know him, i. e. to know his character, &c. John xiv. 7, 9, al. See my note on John i. 18. In a wider sense, to see God means to be admitted to his presence and special favour, Matt. v. 8, ὄψονται τὸν Θεόν, Heb. xii. 14. Rev. xxii. 4. In the sense of to visit, ὄψομαι ὑμᾶς, John xvi. 22. Heb. xiii. 23. 3) to see take place, to witness, τὴν ἡμέραν τινός, Lu. xvii. 22.—II. FIG. to see, i. e. to perceive with the mind, &c. 1) gener. to be aware of, observe, with acc. & part. Acts viii. 23, εἰς σύνδεσμον ἀδικίας ὁρῶσε ὧτα: foll. by ὅτι, Ja. ii. 24. 2) of things, to see and know, i. e. to come to know, to learn, John iii. 11, ὃ ἑώρακαμεν μαρτυροῦμεν. ver. 32. viii. 38; in the sense of to understand, Col. ii. 18, ἃ μὴ ἑώρακεν ἐμβατεῦων. Rom. xv. 21, parall. with συνίημι.—III. by Hebr. to see, i. e. to experience, attain to, John iii. 36, οὐκ ὄψεται ζῶν.—IV. absol. to see to it, take care, only in imperat. phrases, Heb. viii. 5, ὄρα γάρ, φησὶ, ποιήσης πάντα, strictly for ὄρα ὅπως. Elsewhere only as followed by μὴ, or an equivalent phrase, ὄρα μὴ, ὁράτε μὴ, take heed lest, beware; with subjunct. Matt. viii. 4, ὄρα μηδενὶ εἰπῆς. 1 Thess. v. 15. Rev. xix. 10, ὄρα μὴ, sc. ποιῆς: with imperat. Matt. ix. 30. xxiv. 6; fut. σὺ ὄψει, ὑμεῖς ὤψεσθε, 'look ye to it,' a milder form for the imperat. Matt. xxvii. 4, 24.—V. pass. a. 1. ὤφθην, f. 1. ὀφθῆσομαι, pres. part. ὀπτανόμενος, with dat. to be seen by any one, to appear to any one. 1) prop. and used of things, foll. by ἐν of place, Rev. xi. 19, ὤφθη ἡ κιβωτός—ἐν τῷ ναῷ αὐτοῦ. xii. 1; with dat. of pers. Acts ii. 3, ὤφθησαν αὐτοῖς γλῶσσαι ὡσεὶ πυρός. xvi. 9. Spoken of persons, with dat. of pers.; of God, ὁ Θεὸς ὤφθη τῷ πατρὶ ἡμ. Acts vii.

2; of Jesus after his resurrection, Lu. xxiv. 34. ὅπτανόμενος, Acts i. 3, oft.; or at his second coming, ὀφθήσεται, Heb. ix. 28; of angels, Lu. i. 11. Acts vii. 30; of persons dead, Matt. xvii. 3: with ἐν of manner, Lu. ix. 31, οὐ, ὀφθέντες ἐν δόξῃ. 2) as mid. to show one's self, to present one's self to or before any one, Acts vii. 26, ὥφθη αὐτοῖς μαχομένοις. 3) f. 1. pass. ὀφθήσομαι, Acts xxvi. 16, μάρτυρα ὦν τε εἶδες, ὦν (τούτων ᾧ) τε ὀφθήσομαί σοι, 'a witness of what thou hast seen and dost see, of those things [as to] which I shall hereafter or further reveal myself unto thee.' See my note there, and comp. Is. lx. 3. Sept.

Ὁργή, ἥς, ἡ, (ὀργάω, ὀρέγω,) prop. 'the native character, disposition, temper of mind,' impulse; lit. bent, fr. ὀρέγω, to stretch forward towards any thing, be prone to it, &c. Hence gener. and in N. T. passion, i. e. any violent commotion of mind, indignation, wrath, espec. including the desire of vengeance or punishment, and therein differing from θυμός. 1) prop. and gener. Mk. iii. 5, περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, i. e. indignantly; see my note. Rom. xii. 19. Eph. iv. 31. Also for irascibleness, fretfulness, 1 Tim. ii. 8, χωρὶς ὀργῆς καὶ διαλογισμοῦ. Ja. i. 19, 20. Said of God, as implying utter abhorrence of sin, and aversion to those who live in it, Rom. ix. 22. Heb. iii. 11; meton. wrath, as including the idea of punishment; as the penalty of law, Rom. iv. 15, ὁ νόμος ὀργὴν κατεργάζεται. xiii. 4, 5: also of the punitive wrath of God, the divine judgments to be inflicted upon the wicked, ἀπὸ τῆς μελλούσης ὀργῆς, Matt. iii. 7. Rom. i. 18. ii. 5. 1 Th. i. 10. So Lu. xxi. 23. John iii. 36. Rom. ii. 8. ix. 22, σκευὴ ὀργῆς. Eph. ii. 3, τέκνα φύσει ὀργῆς. v. 6. Rev. xvi. 19, τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

Ὁργίζω, f. ἴσω, (ὀργή,) to make angry, provoke. In N. T. only pass. or mid. ὀργίζομαι, a. 1. ὠργίσθην, to be or become angry, provoked, &c. absol. Matt. xviii. 34. xxii. 7, et al. Eph. iv. 26, ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε, 'if angry, suppress your anger so as not to sin; comp. Ps. iv. 5: foll. by dat. πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ, Matt. v. 22; with ἐπί τινι, Rev. xii. 17. Sept. & Class.

Ὁργίλος, η, ov, adj. (ὀργή,) irascible, Tit. i. 7. Sept. and Class.

Ὁργυιά, ᾤς, ἡ, (ὀρέγω,) a fathom, prop. the space equal to both arms extended at full length. Acts xxvii. 28, bis.

Ὁρέγω, f. ξω, to reach or stretch forth, as the hand or foot. In N. T. only mid. ὀρέγομαι, to stretch oneself out, to reach after any thing, and hence fig. to long after, to desire; with gen. Heb. xi. 16,

πατρίδος κρείττονος ὀρέγονται. 1 Tim. iii. 1. And so in Class. as Apoll. Rhod. ii. 878, τοιοῦ δὲ θυμὸς ὀρέξατο γηθοσύνησιν. By impl. to be given over to, 1 Tim. vi. 10.

Ὁρεινός, ἡ, ὄν, adj. (ὄρος,) found on or pertaining to mountains, wild, mountainous, as ἡ ὀρεινὴ, sc. χώρα, mountainous country, Lu. i. 39, 65. Sept. & Class.

Ὁρεξίς, εως, ἡ, (ὀρέγομαι,) prop. a reaching after; fig. longing; and in a bad sense, lust, Rom. i. 27. Ecclus. xxiii. 6. Hdian. iii. 13, 14. Wisd. xiv. 2, ὄρ. πορισμῶν.

Ὁρθοποδέω, f. ἴσω, (ὀρθός & ποῦς,) prop. to walk straight; fig. to walk (live) uprightly, occ. only in Gal. ii. 14.

Ὁρθός, ἡ, ὄν, adj. (ὠρθαί, fr. ὄρω, to raise,) erect; hence straight, right. In N. T. 1) prop. upright, erect, Acts xiv. 10, ἀνάστηθι ὀρθός. 1 Esdr. ix. 46. 2) horizontally, straight and level, not crooked or uneven, fig. Heb. xii. 13, τροχιάς ὀρθὰς ποιήσατε.

Ὁρθοτομέω, f. ἴσω, (ὀρθοτόμος, from ὀρθός & τέμνω,) to cut straight, to divide right, equiv. to ὀρθῶς τέμνειν in Athen. vii. p. 303, E. Hence ὀρθοτομεῖν ὁδόν, Lat. 'viam recte secare,' prop. to cut a straight way, i. e. to make oneself a right way, i. e. to go straight or right. In N. T. fig. to go the right way, proceed aright, 2 Tim. ii. 15, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, 'rightly proceeding as to the word of truth;' by impl. 'rightly (with all wisdom, truth, faithfulness, and diligence,) teaching the word of truth, the Gospel.' Such, at least, is the sense assigned to the words by many eminent recent Commentators. Yet in the ellipsis as to thus supposed, there is a certain degree of harshness; and perhaps the idea of ὁδὸς thus introduced has no place here. The metaphor is rather, I apprehend, from stone-cutting, in which operation to act aright, it is necessary for the workman to cut straight; whence, I suspect, the term in question was popularly transferred to any ἔργον, and those who handled it aright were said ὀρθοτομεῖν τὸ ἔργον. Sometimes, too, the art, &c. that called forth the labour was subjoined in its place. Thus those who handled (i. e. taught) the law of Moses were denominated οἱ τέμνοντες τὸν νόμον. And here, instead of the fig. designation of the Gospel by its chief property, we might have had simply its appellative τὸ εὐαγγέλιον.

Ὁρθρίζω, f. ἴσω, (ὄρθρος,) prop. to rise early: hence to do any thing early in the morning, e. g. prægñ. Lu. xxi. 38, πᾶς ὁ λαὸς ὠρθρίζετο πρὸς αὐτὸν ἐν τῷ ἑσπῳ, 'came early in the morning to him, to hear him.' Sept. and Apoc. but not Class.

Ὁρθρινός, ἡ, ὄν, adj. (ὄρθρος,) *early in the morning*, Rev. xxii. 16. Sept. and later writers.

Ὁρθριος, α, ον, adj. (ὄρθρος,) *matutinus, early in the morning*, as adv. Lu. xxiv. 22, *γενόμεναι ὀρθριαί ἐπὶ τὸ μνημεῖον*. Sept. and Class.

Ὁρθρος, ον, ὁ, (kindr. with ὄρνυμι, ὥρθαι, *the dawn, day-break*, prop. the time before and about day-break,) 1) prop. Lu. xxiv. 1, ὄρθρου βαθέος, comp. John xx. 1. 2) equiv. to ἔως or ἡώς, *morning, twilight, dawn*, John viii. 2, ὄρθρου δὲ πάλιν *παρεγένετο εἰς τὸ ἱερόν*. Acts v. 21.

Ὁρθῶς, adv. (ὀρθός,) prop. *straightly*, i. e. *erectly*, Xen. Eq. vii. 5. In N. T. of manner, *rightly, correctly*, prop. Mk. vii. 35, ἐλάλει ὀρθῶς. Fig. in a moral sense, Lu. vii. 43, ὀρθῶς ἔκρινας. x. 28. xx. 21. Sept. and Class.

Ὁρίζω, f. ἴσω, (ὄρος,) *to bound, set a boundary*, Sept. and Class. In N. T. and usually, *to mark out definitely, terminare, determinare*, i. e. *to determine, to appoint, to constitute*, foll. by acc. of thing, Heb. iv. 7, *πάλιν τινὰ ὀρίξει ἡμέραν*. Acts xvii. 26. Part. perf. pass. ὠρισμένος, *determined, decreed*, Lu. xxii. 22. Acts ii. 23. By acc. of pers. as appointed to an office or station, Acts xvii. 31, ἐν ἀνδρὶ ᾧ (ὄν) ὠρισε. Pass. with a noun of office, &c. in apposit. Acts x. 42. So Rom. i. 4, τοῦ ὀρισθέντος Υἱοῦ Θεοῦ κ.τ.λ. comp. Phil. ii. 8, sq. Eph. i. 20, sq. Others here render *declared, publicly set forth*, against the usus loquendi. With inf. Acts xi. 29, ὠρισαν (resolved) ἕκαστος—πέμψαι κ.τ.λ.

Ὁριον, ον, τὸ, (dim. of ὄρος, in form only,) *a bound, border*. In N. T. only plur. τὰ ὅρια, *the borders*. 1) prop. *the borders of a land, the frontiers*, Matt. iv. 13. xix. 1, εἰς τὰ ὅρια τῆς Ἰουδαίας. Sept. and Class. 2) meton. and by Hebr. for a *space* within certain boundaries, *region, district*. Matt. ii. 16, ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς. viii. 34. xv. 22. 39. Sept.

Ὁρκίζω, f. ἴσω, (ὄρκος,) *to put to an oath, to make swear*, with acc. Sept. and Class. In N. T. to *adjure*, with dupl. acc. of person *whom*, and *by whom*, Mk. v. 7, ὀρκίζω σε τὸν Θεόν. Acts xix. 13. 1 Th. v. 27. Sept.

Ὁρκος, ον, ὁ, *an oath*, Matt. xiv. 7, and oft. and Sept.; meton. what is promised with an oath, Matt. v. 33, ἀποδώσεις τῷ Κυρίῳ τοὺς ὀρκους σου.

Ὁρκωμοσία, ας, ἡ, (ὀρκωμοτέω, fr. ὄρκος, ὀνυμι,) prop. *the swearing of an oath*, by impl. *an oath*, Heb. vii. 20. Sept. and Class.

Ὁρμάω, f. ἴσω, (ὄρμη,) prop. *to MAKE*

to rush on, to impel, incite, trans.; but gener. and in N. T. intrans. *to rush on, move forwards impetuously*, foll. by ἐπί τινα, Acts vii. 57, ὤρμησαν ἐπ' αὐτόν: with εἰς τι, xix. 29, εἰς τὸ θέατρον, and so oft. in Class.

Ὁρμή, ἡς, ἡ, (ὄρνυμι,) prop. *a movement, a rushing on, onset*, Acts xiv. 5. Sept. and Class. Fig. of the mind, *impulse, purpose, will*, Ja. iii. 4. Thuc. iv. 4.

Ὁρμημα, ατος, τὸ, (ὀρμάω,) prop. *an impetuous movement, a rushing on*; hence, by impl. *impetus, violence*, as dat. of manner, Rev. xviii. 21, ὀρμήματι βληθήσεται, 'with violence.'

Ὁρνεον, ου, τὸ, (ὄρνις,) *a bird, fowl*; carnivorous, Rev. xviii. 2. xix. 17.

Ὁρνις, ιθος, ὁ, ἡ, *a bird, fowl*, gener. in N. T. only of poultry, *the hen, gallina*, Matt. xxiii. 37.

Ὁροθεσία, ας, ἡ, (ὀροθετέω, fr. ὄρος, τίθημι,) prop. *a setting bounds*, meton. *a bound, limit*, Acts xvii. 26.

Ὁρος, εος ους, τὸ, pl. τὰ ὄρη, gen. τῶν ὀρέων, *a mountain, hill*, Matt. v. 1, ἀνέβη εἰς τὸ ὄρ., oft.; so τὸ ὄρος τὸ καλούμενον ἐλαιῶν. Proverb. *to remove mountains* is = 'to accomplish great and difficult things,' 1 Cor. xiii. 2. Sept. and Class.

Ὁρύσσω, f. ξω, (ὄρω, to raise,) *to dig out, dig*, with acc. Matt. xxi. 33, ὥρξεν ἐν αὐτῷ ληνόν: absol. xxv. 18. Sept. & Class.

Ὁρφανός, ἡ, ὄν, adj. cogn. with ὄρφος, orbis, *bereaved* of any thing or person; prop. of children bereaved of parents, either with gen. or absol.; whence it becomes a subst., Ja. i. 27, ὀρφανούς καὶ χήρας: fig. of disciples without a master, John xiv. 18.

Ὁρχέω, fut. ἴσω, (kindr. with ὀρνυμι,) *to lift up, raise aloft*; earlier and more usual mid. ὀρχέομαι, f. ἴσομαι, *to lift up oneself upon one's feet, to dance*, intrans. Matt. xi. 17, ἠὺλίσαμεν ὑμῖν, καὶ οὐκ ὀρχήσασθε. xiv. 6. Sept. and Class.

Ὁς, ἡ, ὁ, gen. οὔ, ἡς, οὔ, originally a demonstrative pron. *this, that*; but in Attic and later usage mostly the postpositive art., or relative pron. *who, which, what, that*. I. as a DEMONSTRATIVE PRONOUN, *this, that*, only in distinctions and distribution, with μὲν—δέ; ὅς μὲν—ὅς δέ, *that one—this one, the one—the other*, &c. less frequent in Attic than ὁ μὲν—ὁ δέ, but equally common with it in later writers and N. T., 2 Cor. ii. 16, οἷς μὲν—οἷς δέ, *to the one—to the other*; Matt. xxi. 35, ὃν μὲν ἔδειραν, ὃν δέ ἀπέκτειναν, *one—another*; xiii. 8, ὁ μὲν—ὁ δέ. xxv. 15, oft. —II. as the POSTPOSITIVE ARTICLE, or relative pronoun, *who, which, what, that*.

The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number: but the form and power of the relative are much varied, both in construction and in signification, as well as by its connexion with other particles.—I. in CONSTRUCTION: 1) as to *gender*, the relative agrees regularly with its antecedent, Matt. ii. 9, *ὁ ἀστήρ ὃν εἶδον*. Lu. v. 3. John vi. 51: so where it relates to a remoter antecedent, 1 Cor. i. 8, *ὃς βεβαίωσει ὑμᾶς*, i. e. *ὁ Θεός*, ver. 4, comp. ver. 9. But from this rule there are two departures in form: Where the relat. with the verb *to be*, &c. conforms in gender to the foll. noun, Gal. iii. 16, *τῷ σπέρματί σου, ὃς ἐστὶ Χριστός*. Eph. i. 14, vi. 17, *τὴν μαχαίραν τοῦ Πνεύματος ὃς ἐστὶ ῥῆμα Θ*. Where, by the construction *ad sensum*, the relat. takes the gender implied in the antecedent, and not that of its external form, Rom. ix. 23, sq. *σκεύη ἐλέους, ἃ προητοίμασεν—οὓς καὶ ἐκάλεσεν*. Gal. iv. 19. Phil. ii. 15. 2 Pet. iii. 16, *ἐν πάσαις ταῖς ἐπιστολαῖς (=γράμμασι), ἐν οἷς κ.τ.λ.* 2) as to *number*, the relat. agrees regularly with its antecedent; and the departures from this rule are rare, e. gr. relat. pl. after an anteced. sing. collect. Phil. ii. 15, *ἐν μέσῳ γενεᾶς σκολιᾶς, ἐν οἷς φαίνεται*, here the construction is *ad sensum* both in number and gender: so where the anteced. includes in any way the idea of plurality, Acts xv. 36, *κατὰ πᾶσαν πόλιν, ἐν αἷς κ.τ.λ.* 3) as to *case*; here the general rule is, that the relat. stands in that case which the verb of its own clause demands; as subject, John i. 9, *τὸ φῶς τὸ ἀλ. ὃ φωτίζει πάντα ἄνθρ.* ver. 30, *ἄνθρ ὃς ἐμπροσθέν μου γέγονεν*. Matt. x. 26; as object, acc. ii. 9, *ὁ ἀστήρ ὃν εἶδον*: dat. Acts viii. 10, *ἄνθρ ᾧ προσεῖχον πάντες*. But the departures from this rule are frequent, viz. (1) by *attraction*, i. e. where the relative in respect to its own verb would stand in the accus., but the antecedent stands in the *gen.* or *dat.*, and then the relat. is *attracted* by the antecedent into the same case with itself; *genit.* John iv. 14, *τοῦ ὕδατος οὗ ἐγὼ δώσω*. vii. 31, oft.; *dat.* Lu. ii. 20, *ἐπὶ πᾶσιν οἷς ἤκουσαν*. (2) by *inverted attraction*, i. e. where the antecedent is *attracted* by the relat. into the same case with itself, viz. Where the antecedent remains connected with its own clause, and before the relative, Matt. xxi. 42, *λίθον ὃν ἀπεδοκίμασαν—οὗτος κ.τ.λ.* Lu. i. 73, *ὅρκον [for ὅρκου] ὃν ὤμοσε*. 1 Cor. x. 16, *τὸν ἄρτον ὃν κλῶμεν, οὐχὶ*

κοινωνία—; Where the antecedent itself is attracted over into the clause of the relat., and stands after it in the proper case of the relative, Mk. vi. 16, *ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν* for *οὗτός ἐστιν Ἰωάννης ὃν ἐγὼ ἀπεκεφ.* Lu. i. 4. Acts xxi. 16. (3) often the case of the relat. depends on a prep. with which the verb is construed; *gener.* Matt. iii. 17, *ὁ υἱός μου, ἐν ᾧ εὐδόκησα*. x. 11. xi. 10. Rom. x. 14. 1 Cor. viii. 6, *εἰς Θεός, ὁ Πατήρ, ἐξ οὗ τὰ πάντα*. (4) sometimes the relat. is not dependent on the verb, but on some noun connected with the verb, and then the relat. is put in the *genit.* Matt. iii. 11, *οὗ οὐκ εἰμὶ ἱκανός τὰ ὑποδήματα βαστάσαι*. ver. 12, *οὗ τὸ πτύον*. 4) as to *position*; here the relat. with its clause regularly follows the antecedent, as in most of the preceding examples: but, for sake of emphasis, the relat. clause may be put first, especially where a demonstr., as *αὐτός, οὗτος*, &c. follows, Matt. xxvi. 48, *ὃν ἂν φιλήσω, αὐτός ἐστὶ*. John iii. 26, *ὃς ἦν μετὰ σοῦ, οὗτος βαπτίζει*. Heb. xiii. 11.—II. in SIGNIF. The relative, in strictness, serves simply to introduce a dependent clause, and mark its close relation to the leading proposition, as Matt. ii. 9, *ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς*: but in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction: for the sense *what, that which, he who*, see I. 4. 1) as a general connective, John iv. 46. xi. 2, *ἦν Μαρία ἡ ἀλείψασα τὸν Κύριον μύρω, ἧς ὁ ἀδελφός Λ. ἡσθένει*. Where it is equiv. to a demonstrative, *and this, these; and he, they*, &c. Lu. xii. 24, *οἷς οὐκ ἔστι ταμεῖον*, 'and they have no storehouse.' Acts vi. 6, *οὓς ἔστησαν, and these*, &c. vii. 45. xi. 30. *ἐφ' ᾧ*, Phil. iii. 12. *ἐν οἷς = ἐν τούτοις* δέ, Lu. xii. 1. *εἰς ὃ = εἰς τοῦτο* δέ, Col. i. 29: this is rare in early Greek writers, but more frequent in later ones. Also in the formula *ὃν τρόπον*. 2) as implying *purpose*, *= ἵνα*, Matt. xi. 10, *ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου, ὃς κατασκευάσει τὴν ὁδόν σου*. 3) as marking *result, event*, &c. = *ὥστε*, Lu. v. 21, *τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας*; vii. 49, *ὃς καὶ ἀμαρτίας ἀφίησιν*. 4) as implying *cause, ground, a reason*, &c. = *ὅτι, because*, Lu. viii. 13, *οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν*, Lat. *ut qui*, = *because, since*, &c. iv. 18.—III. connected with other particles. 1) *ὃς ἂν, ὃς ἔαν, whosever*, Matt. v. 21, 19. 2) *ὃς γέ, see Γέ*. 3) *ὃς δήποτε*, see *Δήποτε*. 4) *ὥπερ, who indeed, who namely*, = *ὃς*, but stronger and more definite, Mk. xv. 6, *ἕνα δέσμιον*

ὑνπερ ἡτοῦντο, i. e. 'the very one whom they demanded.'

Ὅσάκις, adv. (ὅσος,) prop. *how many times, how often*; in N. T. only with *ἄν* and *ἐάν*, which see.

Ὅσιος, α, ον, adj. *holy, pure, sanctus*, prop. *right*, as conformed to God and the Divine will; thus distinguished from *δίκαιος*, which refers more to *human* laws and duties, Pol. xxiii. 10, 8, τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. Thuc. i. 71, 5; in N. T. 1) of PERSONS, *holy*; spoken of God, as the personification of holiness and purity, Rev. xv. 4, ὅτι μόνος ὁσιος. xvi. 5; of men, *pious, godly*, careful of all duties towards God, Tit. i. 8, δεῖ τὸν ἐπίσκοπον εἶναι σώφρονα, δίκαιον, ὄσιον: elsewhere of Christ, Heb. vii. 26. Acts ii. 27, and xiii. 35, οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. Sept. and Class., as Xen. Ag. iii. 5. Arr. Epict. ii. 4, 6. 2) of THINGS, *holy*, 1 Tim. ii. 8, ἐπαίροντας ὁσίους χεῖρας, i. e. by impl. *pure, spotless*, Prov. xxii. 11, ὅσια καρδιά. Acts xiii. 34, δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά, lit. 'the holy [promises] of David, the sure promises,' i. e. the things inviolably promised by God to David. Comp. Is. liii. 5.

Ὅσιότης, ητος, ή, (ὅσιος,) *holiness*, i. e. *godliness, piety*, careful observance of all duties towards God; distinguished from *δικαιοσύνη*, as ὅσιος from δίκαιος (see Ὅσιος), Lu. i. 75, ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. iv. 24. Sept. and Class.

Ὅσίως, adv. (ὅσιος,) *holily, piously, godly*, 1 Th. ii. 10. Jos. and Class.

Ὅσμη, ης, ή, (ὄζω,) *a smell, odour*, whether bad or good; in N. T. only of fragrant odour, John xii. 3, ἡ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. By Hebr. ὁσμή εὐωδίας, 'odour of fragrance,' i. e. sweet odour, as accompanying an acceptable sacrifice, Eph. v. 2. Phil. iv. 18. Sept. Lev. i. 9, and oft. Fig. 2 Cor. ii. 14, τὴν ὁ. τῆς γνώσεως. ver. 16, ὁσμή θανάτου. In like manner the Rabbinical writers use the expressions *aroma vitæ* and *aroma mortis*, designating the Law as an *aroma vitæ* to Israel, but to the heathen an *aroma mortis*.

Ὅσος, η, ον, relat. pron. correl. to *τόσος*, in N. T. to *τοσούτος* or the like, either expr. or impl. (= Lat. *quantus*,) *how great, how much, how many, as great as, as much as, &c.* I. of MAGNITUDE, *how great, as great as*, Rev. xxi. 16, τὸ μήκος αὐτῆς τοσούτον ἐστὶν ὅσον καὶ τὸ πλάτος.—II. of TIME, *how long, as long as, ὅσον χρόνον*, Mk. ii. 19. ἐφ' ὅσον χρόνον, Rom. vii. 1. ἐφ' ὅσον, Matt. ix. 15. Repeated intens. Heb. x. 37, ἔτι

μικρὸν ὅσον ὅσον, 'yet a very very little while.'—III. of QUANTITY, number, multitude, *how much, how many, &c.* 1) sing. *as much as*, John vi. 11, ἐκ τῶν ὑψαρίων [τοσούτων] ὅσον ἤθελον. 2) pl. ὅσοι, ὅσαι, *as many as, all who*, neut. ὅσα, *as many as, all that or which, all what, &c.* Matt. xiv. 36, ὅσοι ἤψαντο διεσώθησαν. Mk. iii. 10. Acts iv. 6, 34; neut. Lu. xi. 3, ὅσα ἐν τῇ σκοτίᾳ εἵπατε. John xv. 14. Acts ix. 39; preced. by πάντες, Matt. xiii. 46. xxii. 10; with οὗτος or αὐτός corresponding, Rom. viii. 14, ὅσοι—οὗτοί εἰσιν. John i. 12. Gal. vi. 12, 16; with *ἄν*, as ὅσος *ἄν*, ὅσος *ἐάν*, *whosoever, whatsoever*, Matt. xviii. 18, ὅσα *ἐάν* δήσητε ἐπὶ τῆς γῆς. Mk. vi. 11. John xi. 22. Rev. iii. 19. 3) neut. ὅσα by impl. expresses also admiration, *how many and great things*, Acts ix. 13, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου. ver. 16. xv. 12, ὅσα ἐποίησεν ὁ Θεὸς σημεῖα: so gener. of great or unusual deeds, Mk. vi. 30. Lu. iv. 23. John xxi. 25; of benefits conferred, Mk. iii. 8. v. 19. Acts xiv. 27.—IV. of MEASURE, degree, extent. 1) before a comparat., καθ' ὅσον—κατὰ τοσούτον, *by how much—by so much*, Heb. vii. 20, 22. ὅσω—τοσούτω id. i. 4. 2) absol. neut. ὅσον, adv. *how much, by how much*, Mk. vii. 36, ὅσον αὐτὸς αὐτοῖς διεστέλλετο μάλλον περισσότερον ἐκήρυσσον: pl. ὅσα for τοσούτων, Rev. xviii. 7. ἐφ' ὅσον, *inasmuch as*, Matt. xxv. 40.

Ὅσπερ, ἥπερ, ὅπερ, see Ὅς.

Ὅστέον, contr. ὁστοῦν, οὔ, τὸ, pl. uncontr. ὁστέα, gen. ὁστέων, *a bone*, pl. *bones*, John xix. 36, ὁστοῦν οὐ συντριβήσεται. Lu. xxiv. 39, σάρκα καὶ ὁστέα. Matt. xxiii. 27, γέμουσιν ὁστέων.

Ὅστις, ἥτις, ὅτι, compound relative pron., i. e. *ὅς* strengthened by *τις*; gen. οὐτινος, &c. does not occur in the N. T. but only gen. ὅτου in the phrase *ἕως ὅτου*; prop. *any one who, some one who, whoever, whatever*; differing from *ὅς* in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general. I. in the *proper relative* sense. 1) prop. and gener. *who, i. e. one who, some one who, whoever, &c.* Matt. ii. 6, ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, i. e. *one who*. vii. 24. Lu. ii. 10; pl. Matt. xvi. 28. xxv. 1. 1 Cor. vi. 20. 2) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first. Gener. with indic. Matt. v. 39, ὅστις σε ραπίσει—στρέψον αὐτῷ κ.τ.λ. ver. 41. xiii. 12. With *ἄν*, which strengthens the indefiniteness, *whosoever, whatsoever*, in N. T. only with the sing. with subjunct. Matt. x. 33, ὅστις *ἄν* ἀρνήσῃται με. Lu. x. 35. John

ii. 5. Col. iii. 23. 3) sometimes ὅστις refers to a definite subject, and is then apparently equiv. to ὅς, Lu. ii. 4, εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλ. Acts xi. 28. xvi. 12.—II. like ὅς, so also ὅστις is employed in a wider extent, both as connective, and as implying *result, cause*, or the like, where a conjunction might also stand. 1) as a general *connective*, Lu. i. 20, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται. xxiii. 19. Rom. ix. 4. Gal. iv. 24. 2) as marking *result, event*, &c. = ὥστε; after τοιοῦτος, 1 Cor. v. 1. 3) implying *cause, ground*, or *reason*, &c. = ὅτι, *because*, Matt. vii. 15, προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς. Lat. ut qui. xxv. 3. Acts x. 41; so ἥτις, Col. iii. 5, 14.

Ὁσπράκινος, η, ον, adj. (ὄσπρακον,) *earthen*, 2 Tim. ii. 20; fig. as an emblem of frailty, 2 Cor. iv. 7. Sept. and Class.

Ὁσφρησις, εως, ἡ, (ὀσφραίνομαι,) *the smell*, the sense of smell, 1 Cor. xii. 17. Class.

Ὁσφύς, ὅς, ἡ, and pl. αἱ ὀσφύες, *the loins*, the lower region of the back, lumbar region, the hips; in N. T. 1) *external*, = *the hips*, where the girdle is worn, Matt. iii. 4, ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ: the Orientals, in order to run or work with more ease, are accustomed to gird their long flowing garments close about them; hence *to have the loins girded* is = *to be in readiness, prepared* for any thing, Lu. xii. 35. Eph. vi. 14; fig. 1 Pet. i. 13. 2) *internal*, as the seat of procreative power in men, Heb. vii. 5, (see Ἐξέρχομαι, I. 2,) ver. 10. Acts ii. 30, καρπὸς τῆς ὀσφύος, i. e. children, offspring.

Ὁταν, adv. (ὅτε, αὖ,) *when*, with the accessory idea of uncertainty, possibility, *whenever, if ever, in case that, so often as*, &c.; construed regularly with the subj., referring to an often-repeated or possible action in the present or future time; in Gr. writers sometimes with the opt., and in a few very late instances with the indic. I. prop. with the subj. 1) in *general propositions*, with subj. pres. Matt. xv. 2, ὅταν ἄρτον ἐσθίωσιν, Lu. xi. 21. John xvi. 21. In a general comparison, with pres. Lu. xi. 36, ὡς ὅταν—φωτίζῃ σε. 2) in reference to a *future action or time*; with subj. pres. Matt. xxvi. 29, ἕως τῆς ἡμ. ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν. Mk. xiii. 4. John vii. 27.—II. with the indic. imperf. in narrating an actual event, once, Mk. iii. 11, τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεάρε, i. e. *whenever, as often as*; here Class. writers would employ the opt.—III. by impl. ὅταν is put like Engl. *since, while*, in

assigning a cause, reason, = *because, in that*, foll. by subj. John ix. 5, ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμί κ.τ.λ. Rom. ii. 14. 1 Cor. xv. 27.

Ὁτε, adv. of time, *when*, correl. with ποτέ, τότε; construed regularly with the indic., as relating to an *actual event*, something actually taking place; rarely with the subjunct. 1) with indic. pres. in general propositions, John ix. 4, νῦν, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. ix. 17. 2) usually of time *past*; with indic. pres. in an historical sense, Mk. xi. 1, comp. Matt. xxi. 1; imperf. Mk. xiv. 12, ὅτε τὸ πάσχα ἔθουν. xv. 41, ὅτε ἦν ἐν τῇ Γαλ. John xvii. 12; with ποτέ corresp. Col. iii. 7. 1 Pet. iii. 20; aor. Matt. vii. 28. xii. 3. Mk. i. 32; with τότε corresp. Matt. xxi. 1; perf. 1 Cor. xiii. 11, ὅτε γέγονα ἀνὴρ. 3) of *future time*, foll. by indic. fut. Lu. xvii. 22, ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε κ.τ.λ. John iv. 21. Rom. ii. 16.

Ὁτι, a conjunct. demonstr. and causal, like Engl. *that*, originally the same as neut. of ὅστις: as *demonstrative* it stands properly for τοῦτο ὅτι, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, &c.; as *causal* it is properly the same as διὰ τοῦτο ὅτι, and assigns the cause, reason, motive, ground of any thing, *that, because*, &c. It is construed in N. T. with the indic. I. as a conjunction *demonstrative*. I. prop. after a demonstr. pron., as τοῦτο or the like, expr. or impl. John iii. 19, αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν. Rom. ii. 3. Rev. ii. 6; implied, Matt. xvi. 7.—II. after a pron. interrog., as τίς, τί, John xv. 22, τί γέγονεν, ὅτι ἡμῖν μέλλεις κ.τ.λ.; so τί ὅτι for τί ἐστὶν ὅτι, prop. 'what cause is there that,' &c. Mk. ii. 16. Acts v. 4, 9; with a pron. or subst. Mk. iv. 41, τίς ἄρα οὗτός ἐστιν, ὅτι κ.τ.λ. Heb. ii. 6.—III. most freq. ὅτι with indic. is put in construction after certain classes of verbs, to express the *object* or *reference* of the verb; and is then equiv. to an accus. with infin., or to the corresponding participial construction, and often alternates with these in one and the same verb. 1) after verbs signifying *to say, speak*, and all verbs including this idea; e. gr. after λέγω, Matt. iii. 9. xii. 6. εἶπον, Matt. xxviii. 7, 13; ἀναγγέλλω, Acts xiv. 27. γράφω, Mk. xii. 19. διδάσκω, 1 Cor. xi. 14. διηγέομαι, Acts ix. 27. μαρτυρέω, Matt. xxiii. 31. ὁμνῶμι, Rev. x. 6. ὁμολογέω, Heb. xi. 13. σφραγίζω, John iii. 33. Sometimes λέγω or the like is implied in the preceding verb or words, e. gr. Acts xiv. 22. John vii. 35. 2) after verbs signif. *to show, make known*, &c. with particip. or

infin.; after *δεικνύω*, Matt. xvi. 21. 2 Th. ii. 4. *δηλώω*, 1 Cor. i. 11. *ἀποκαλύπτω*, 1 Pet. i. 12. *ἐμφανίζω*, Heb. xi. 14. *φανερόω*, 2 Cor. iii. 3. 3) after verbs signif. *to hear, see, and fig. to perceive, know, &c.* 4) after verbs signif. *to remember, care for, &c.*; after *μνησκω*, Matt. v. 23. Jude 5. *μνημονεύω*, John xvi. 4. 5) after verbs signif. *to hope, believe, think, consider, &c.* *ἐλπίζω*, *πιστεύω*, *πέποιθα*, &c.—IV. *ὅτι* serves also to *introduce* words quoted without change, chiefly after verbs implying *to say, &c.* and is then merely a *mark of quotation*, not to be translated in Engl.; Matt. ii. 23, *τὸ ῥηθὲν—ὅτι Ναζωραῖος κληθήσεται*. v. 31. vii. 23.—II. as a conjunct. *causal*. 1) after a demonstr. pron. as *τοῦτο*, *that, because*; *διὰ τοῦτο ὅτι*, John viii. 47. x. 17. *ἐν τούτῳ ὅτι*, Lu. x. 20; also *οὕτως ὅτι*, Rev. iii. 16. 2) after a pron. interrog., as *τίς*, *τί*, e. gr. *διατί, ὅτι*, Rom. ix. 32. 2 Cor. xi. 11; so *χάριν τίνος, ὅτι*, 1 John iii. 12. 3) absol. put after certain classes of verbs, and also gener. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, = seeing that, because, for, &c.* 4) after verbs signif. *an emotion* of the mind, as wonder, joy, pity, sorrow; *θαυμάζω*, *χαίρω*, Lu. x. 20. 5) after verbs expressing *praise, thanks, &c.* *ἐπαινέω*, 1 Cor. xi. 17. *εὐχαριστέω*, Lu. xviii. 11, &c. 6) gener. Matt. ii. 18, *οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί*. Mk. i. 27. v. 9.

"Οτου, see "Οστις, init.

Οὐ, adv. *where*, see "Ος, II. 7.

Οὐ, also *οὐκ* or *οὐχ* before a vowel, according as it is smooth or aspirated; usually without accent, but written *οὐ* when standing alone or at the end of a sentence; a negative particle, *not, no*, expressing direct and full negation independently and absolutely, and hence *objective*; thus differing from *μὴ*, which implies a conditional and hypothetical negation, and is therefore *subjective*; I. before the *subject* of a verb, where it renders the verb and proposition negative in respect to the subject. 1) gener. Matt. i. 25, *οὐκ ἐγίνωσκεν αὐτήν*. Mk. iii. 25. Lu. vi. 43. John i. 10, 11. Acts ii. 15. 2) with the 2d pers. *future* in prohibitions, where the neg. fut. then stands for a neg. imperat. precisely as Engl. 'thou shalt not do it,' &c. which is stronger than the direct imperat. *do it not*; Matt. vi. 5, *οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί*. Lu. iv. 12. Acts xxiii. 5. 1 Cor. ix. 9; so from the decalogue, Matt. v. 21, *οὐ φονεύσεις*, ver. 27, 33. Rom. vii. 7, al. 3) where the subject is *πᾶς* or *εἷς*, and *οὐ* is joined not with *πᾶς* but with the verb; here by Hebr. *πᾶς—οὐ* or *οὐ—πᾶς* is = *οὐδεὶς*,

not one, none, Matt. xxiv. 22, *οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ*, prop. *all flesh would not be saved*, i. e. no flesh, Rom. iii. 20. Eph. v. 5, *πᾶς πόρνος οὐκ ἔχει*. Lu. i. 37. 2 Pet. i. 20. 1 John ii. 21. Rev. xxii. 3. *εἷς—οὐ*, *not one, none*, Matt. x. 29, *ἐν ἑξ αὐτῶν οὐ πσεῖται*. Lu. xii. 6. 4) where *οὐ* with its verb is followed by *ἀλλὰ*, i. e. *οὐ—ἀλλὰ*, prop. Matt. ix. 12, *οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες*. xv. 11. John vii. 16; also *οὐχ ὅτι—ἀλλ' ὅτι*, vi. 26. xii. 6. 5) sometimes *οὐ* stands in a conditional sentence after *εἰ*, where the usual negative is *μὴ*, as strengthened by other negative particles; also by compounds of *οὐ*, as *οὐκ οὐδὲ*, *not even*; *οὐκ ἤθελεν οὐδὲ τοὺς ὀφθ.* *ἐπάρα*, Lu. xviii. 13. iv. 23. xxiii. 53. Acts viii. 39. Rom. iii. 10.—II. before the *object* of a verb, where it renders the proposition negative in respect to the object; gener. Matt. ix. 13, *ἐλεον θέλω, καὶ οὐ θυσίαν*. 1 Cor. iv. 15; more freq. as followed by *ἀλλὰ*, Mk. ix. 37, *οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κ.τ.λ.* Acts v. 4. Eph. vi. 12; so *οὐχ ὅτι—ἀλλ' ὅτι*, 2 Cor. vii. 9.—III. before the *adjunct* of a verb, adverbial or the like, where it renders the proposition negative in respect to the adjunct; e. gr. before a *noun* implying manner, 2 Cor. iii. 3, *οὐ μέλανι, ἀλλὰ πνεύματι*. v. 7. John iii. 34. Gal. ii. 16; before an *adject.* as *adv.* *οὐχ ἐκούσα*, Rom. viii. 20; before an *adv.* 1 Cor. v. 10, *ἔγραψα ὑμῖν οὐ πάντως*, 'not generally,' John vii. 10, *οὐ φανερώς, ἀλλά*.—IV. before *participles*, where a direct and absolute negative is to be expressed, 2 Cor. iv. 8, *θλιβόμενοι, ἀλλ' οὐ στενοχ.* κ.τ.λ. Gal. iv. 27. Eph. v. 4.—V. as affecting single words, *οὐ* not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Engl. *non, un*. 1) with *verbs*, *οὐκ ἀγαπάω*, *to not love*, = *to be careless of*, Rev. xii. 11; *οὐκ ἄγνοέω* = *to know well*, 2 Cor. ii. 11; *οὐκ ἐάω* = *to restrain*, Acts xvi. 7; *οὐκ ἀμελέω* = *to be careful*, 2 Pet. i. 12; *οὐ θέλω*, *nolo*, *to be unwilling*, Matt. xxiii. 37; *οὐκ εἰμι ἄξιος* or *ἱκανός*, *to be unworthy, &c.* Matt. iii. 11. Acts xiii. 25. 2) with *nouns*; *οὐ λαός*, *οὐκ ἔθνος*, q. d. *a non-people*, 1 Pet. ii. 10, *οἱ ποτὲ οὐ λαός*, *νῦν δὲ λαός Θεοῦ*. Rom. x. 19. 3) with *adjectives*; *πᾶς*, where in the form *οὐ πᾶς*, *οὐ πάντες*, it merely takes away the positive force, = *not every one, not all*, Matt. vii. 21, *οὐ πᾶς ὁ λέγων*. xix. 11; but *πᾶς—οὐ* means *no one*. With other adjectives it expresses the contrary; *οὐκ ἄσημος*, *not mean*, = *renowned*, Acts xxi. 39. xvii. 4. 4) with *adverbs*, *οὐ μετρίως*, Acts xx. 12. *οὐκ εὐθέως*, Luke xxi. 9.—VI. in negative answers, *no, nay, not*, = *not at all*,

Matt. xiii. 29, ὁ δὲ ἔφη, Οὐ. 2 Cor. i. 17, οὐ οὐ, intens. Matt. v. 37; with the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. i. 17.—VII. in negative questions, *nonne; is not? are not?* where an affirm. answer is always presupposed, so that the neg. question stands instead of a direct affirmation; simply, Matt. vi. 26, οὐχ ὑμεῖς μάλλον διαφέρετε αὐτῶν; xii. 3, 5. Mk. iv. 13, 21; so xiv. 60, οὐκ ἀποκρίνη οὐδέν; with other particles, οὐκ ἄρα, Acts xxi. 38. ἀλλ' οὐ, Heb. iii. 16, 'who now were they that did provoke God?' ἀλλ' οὐ, *yea, were they not all those?* &c. compare Ἀλλὰ.

Οὐά, interj. *ah! aha!* Lat. *vah!* uttered in derision, Mk. xv. 29.

Οὐαί, interj. *wo! alas!* Lat. *væ!* uttered in grief, indignation, &c. 1) prop. and in later usage, with dat. Matt. xi. 21, οὐαί σοι, Χοραζίν. xxiii. 13, sq.; with dat. impl. Rev. viii. 13. xviii. 10. 2) as subst. indec. 1 Cor. ix. 16, οὐαί μοι ἐστὶ, Engl. *woe is me!* Hence with art. fem. ἡ οὐαί ἡ μία, *the first woe*, Rev. ix. 12.

Οὐδαμῶς, adv. (οὐδαμὸς,) *by no means*, Matt. ii. 6.

Οὐδὲ, conjunct. (οὐ δὲ,) denying absolutely and objectively, and differing from μηδὲ as οὐ from μή: properly continuative, in the sense *and not, also not*, and hence I. = *nor, neither, not even*; 1) *in continued negation*, at the beginning of a subsequent clause. 2) *and not, nor, neither*, gener. preceded by οὐ, Matt. v. 15. vi. 20, ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. ver. 26, 28. Acts viii. 21. οὐ—οὐδὲ οὕτε, 1 Th. ii. 3. οὐπω—οὐδὲ interrog. Mk. viii. 17; preceded by οὐδεῖς, Matt. ix. 17. Rev. v. 3; so in apposit. with οὐδεῖς, e. gr. οὐδὲ—οὐδὲ, *neither—nor*, Mk. xiii. 32; by ἵνα μή—οὐδὲ, Rev. ix. 4. 3) *also not, neither*, in a stronger transition or antithesis; preceded by οὐ, Matt. xxi. 27, οὐκ οἶδαμεν—οὐδὲ ἐγὼ λέγω ὑμῖν. Mk. xii. 21. Lu. xvi. 31. John xv. 4. Rom. iv. 15; by οὐδεῖς—οὐδὲ, John viii. 11. οὐδεῖς—οὐδὲ οὐκέτι, Matt. xxii. 46. ἐὰν μή—οὐδὲ, vi. 15. With γάρ and ἀλλά, after a preceding neg. expr. or impl. in the context; as οὐδὲ γάρ, *for not also, for neither*, where οὐ denies, δὲ connects, and γάρ assigns a reason, John vii. 5, οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. Rom. viii. 7; strengthened by οὐδεῖς, John v. 22, οὐδὲ γάρ ὁ Πατὴρ κρίνει οὐδένα. Gal. i. 12, οὐδὲ γάρ—οὕτε. Also ἀλλ' οὐδὲ, *yea, neither*, where ἀλλά merely strengthens the negation, Lu. xxiii. 15, οὐδὲν εὑρον—ἀλλ' οὐδὲ Ἡρώδης. 1 Cor. iii. 2. Gal. ii. 3.—II. = *not even, not so much as*. 1) *in the middle of a clause*, Matt. vi. 29, λέγω ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν

πάσῃ τῇ δόξῃ. Mk. vi. 31. Lu. vii. 9. John xxi. 25; also ἀλλ' οὐδὲ, *yea, not even*, Acts xix. 2. 1 Cor. iv. 3. 2) *in interrog.* Mk. xii. 10, οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Lu. vi. 3. xxiii. 40.

Οὐδεῖς, οὐδεμία, οὐδέν, (οὐδὲ, εἷς,) decl. like εἷς, a neg. adj. denying absolutely and objectively, and differing from μηδεῖς as οὐ from μή: gener. *no one, nothing*, i. e. none at all; prop. *emphat. not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἷς, οὐδὲ ἓν, &c. I. as *adj.* with subst. *no one, no*, Lu. iv. 24, οὐδεῖς προφήτης. John xvi. 29, παροιμίαν οὐδεμίαν: neut. Lu. xxiii. 4, οὐδὲν αἴτιον. Acts xvii. 21. Partitively, with gen. of a whole, Lu. iv. 26, πρὸς οὐδεμίαν αὐτῶν. ver. 27. John vii. 19. Acts xviii. 17.—II. absol. as *subst.* οὐδεῖς, *no one, no person*, Matt. vi. 24, οὐδεῖς δύναται ὀνσι κυρίοις δουλεῖν. John v. 22. Acts ix. 8. With other negatives for strength, Matt. xxii. 16, οὐ μέλει σοι περὶ οὐδενός. Lu. xxiii. 53, οὐδέπω οὐδεῖς. Mk. xii. 34, οὐδεῖς οὐκέτι.—III. neut. οὐδέν, absol. *nothing*, gener. Matt. x. 26. Acts xv. 9. Gal. ii. 6. With other negatives for intensity, Mk. xiv. 60, οὐκ ἀποκρίνη οὐδέν; Lu. iv. 2. 1 Cor. viii. 2. οὐδέν—οὐ μή, Lu. x. 19. Accus. οὐδέν, adv. i. e. *in no way, in no respect*, Acts xxv. 10, Ἰουδαίους οὐδέν ἠδίκησα. Gal. iv. 12; with οὐ, John vi. 63, σὰρξ οὐκ ὠφελεῖ οὐδέν. Metaph. *nothing*, i. e. of no account, weight, value, authority, &c. Matt. xxiii. 16, δε ἂν ὁμόση ἐν τῷ ναῶ, οὐδέν ἐστιν. 1 Cor. xiii. 2; so εἰς οὐδέν γενέσθαι, *to come to nought*, Acts v. 36. εἰς οὐδέν λογισθῆναι, *to be set at nought*, be contemned, xix. 27.

Οὐδέποτε, adv. (οὐδὲ, ποτέ,) *not ever, never*, comp. οὐ, init.; foll. by pres. 1 Cor. xiii. 8, ἡ ἀγάπη οὐδ' ἐκπίπτει. Heb. x. 1; pret. Matt. vii. 23, οὐδ' ἔγνω ὑμᾶς. ix. 33. Lu. xv. 29. Acts xiv. 8; by fut. Matt. xxvi. 33. In interrog. xxi. 16, οὐδ' ἀνέγνωτε;

Οὐδέπω, adv. (οὐδὲ, πω,) prop. *not ever yet, not yet, never*; foll. by pret. John vii. 39, οὐδ' ἐδοξάσθη. xx. 9. Strengthened by οὐδεῖς, Lu. xxiii. 53, οὐδ' οὐδεῖς. 1 Cor. viii. 2, οὐδ' οὐδέν.

Οὐθεῖς, lat. Gr. for οὐδεῖς, 1 Cor. xiii. 2, in early Edd.

Οὐκέτι, or οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ, which see, init.; gener. Matt. xix. 6, ὥστε οὐκέτι εἰσὶ δύο. Lu. xv. 19. Rom. vii. 17. With other negatives for strength, Matt. xxii. 46. Mk. vii. 12. Acts viii. 39, al.

Οὐκοῦν, adv. (οὐκ οὖν,) prop. *interrog. nonne ergo? not so then?* implying an affirm. answer, and hence used by the Attics as an *affirmative illative particle*,

THEREFORE, THEN; in N. T. once, John xviii. 37, οὐκ οὖν βασιλεὺς εἶ σύ; i. e. *thou art a king then, art thou not?*

Οὖν, conj. *thereupon*, i. e. *now, then, therefore*; put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows *upon* the other; or also the internal relation of cause and effect, that the one follows *from* the other.—I. as marking mere *external* connexion, and thus denoting *transition* or continuation from what precedes to what follows, *thereupon, now then, &c.* 1) gener. Lu. vi. 9, εἶπεν οὖν ὁ Ἰ. πρὸς αὐτούς. John xii. 1, 9. xix. 29, σκευὸς οὖν ἔκειτο ὄξους μεστών. Rom. xi. 1, 11: so where, after introductory matter, the transition is made to the thing itself, Matt. xiii. 18. Lu. xx. 29, ἐπὶ τὰ οὖν ἀδελφοί ἦσαν. John iv. 5. xix. 40. Also μὲν οὖν, comp. μὲν: with δὲ following, Mk. xvi. 19. Acts i. 6, sq. viii. 4, sq.; without δὲ, xxiii. 22. xxvi. 4. 2) joined with a *particle of time*, or words implying time; ὅταν οὖν, Matt. xxi. 40. Lu. xi. 34. ὅτε οὖν, John ii. 22. ὡς οὖν, iv. 1, 40. ἐξαυτῆς οὖν, Acts x. 33. νῦν οὖν, *ibid.* πάλιν οὖν, John viii. 12. οὖν πάλιν, ver. 21. τότε οὖν, xi. 14. So with a participle, which may be resolved by a particle of time, as ὅταν, ὅτε, ὥς, with a finite verb, John vi. 14, οἱ οὖν ἄνθρωποι ἰδόντες, *then those men when they had seen*, ver. 15. Acts xv. 2.—II. as expressing the *internal connexion of two sentences*, that the one follows *from* the other as effect from cause, *therefore, consequently*; I. GENER. where any thing is said to be done, &c. *in consequence of* what is previously narrated. 1) gener. Lu. xv. 28, ὥργισθη δὲ, καὶ οὐκ ἠθέλει εἰσελθεῖν ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. Acts xvii. 20. Rom. ix. 19. Eph. iv. 1: so freq. in the phrases εἶπον οὖν, λέγει οὖν, &c. John viii. 13. xxi. 5. 2) in *exhortations* founded on what precedes, Matt. v. 48, ἔσεσθε οὖν ὑμεῖς τέλειοι. Mk. xiii. 35. Acts iii. 19. Rom. xi. 22. 3) where the consequence is connected with a conditional or causal clause; εἰ οὖν, *if therefore*, Matt. v. 23. Rom. ii. 26. εἰ οὖν, Matt. vi. 23. Lu. xvi. 11. εἴτε οὖν, 1 Cor. x. 31: so ἐπεὶ οὖν, Heb. ii. 14. iv. 6.—II. ILLATIVE, expressing an *inference* or conclusion from what precedes; 1) gener. Matt. iii. 10, ἡ ἀξίνη—κεῖται, πᾶν οὖν δένδρον. Mk. x. 9. Rom. vi. 4. Heb. ix. 23. 2) after an enumeration of particulars, expressing the general result or conclusion, Matt. i. 17, πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ. John vii. 43. xx. 30. 3) where the conclusion is connected with a conditional or causal clause; εἰ οὖν in the sense of ἐπεὶ οὖν, Matt. vii. 11, εἰ οὖν ὑμεῖς οἰδατε κ.τ.λ.

John xiii. 14. Acts xi. 17.—III. where a sentence has been interrupted by a parenthesis, or by intervening clauses, and is again resumed, = 'I say, as before said,' &c. Matt. vii. 24, πᾶς οὖν ὅστις, comp. ver. 21. x. 32, comp. ver. 22. 1 Cor. viii. 4, comp. ver. 1. Gal. iii. 5, comp. ver. 2. Heb. iv. 11, comp. ver. 6.—IV. in interrog. sentences, *referring back to a previous assertion*, supposition, circumstances, &c.; gener. Matt. xiii. 28, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; After interrog. particles, Matt. xvii. 10, τί οὖν οἱ γραμματεῖς λέγουσιν; Rom. iii. 1. iv. 1. πόθεν οὖν; Matt. xiii. 27. πῶς οὖν; xii. 26.

Οὕπω, adv. (οὖ, πω,) *not even yet, not yet*; foll. by pres. Matt. xxiv. 6, ἀλλ' οὕπω ἐστὶ τὸ τέλος. John ii. 4; by pret. iii. 24. Heb. xii. 4. οὕπω οὐδεὶς, Acts viii. 16. In interrogat. Matt. xv. 17, οὕπω νοεῖτε—;

Οὐρά, *ās, ἡ, the tail* of an animal, Rev. ix. 10, 19. xii. 4. Sept. and Class.

Οὐράνιος, α, ον, (οὐρανός,) and ιος, *ίον*, adj. *heavenly*, i. e. dwelling in heaven, ὁ Πατήρ ὁ οὐράνιος. Matt. vi. 14, 26, 32. xv. 13. So Aristoph. Nub. 1530, Θεοὶ οὐράνιοι. στρατιὰ οὐράνιος, *heavenly host*, angels, Lu. ii. 13: also as coming from heaven, οὐράνιος ὀπτασία, Acts xxvi. 19.

Οὐρανόθεν, adv. (οὐρανός,) *from heaven*, Acts xiv. 17. xxvi. 13. Class.

Οὐρανός, οὐ, ὁ, pl. οὐρανοί, ὧν, οἱ, *heaven, the heavens*; spoken prop. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, *the firmament*; but, in common usage, including also the regions above the sky, where God is said to dwell; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, &c.: in N. T. I. prop. and gener. as including the *visible heavens* and all their phenomena; so where heaven and earth are spoken of together, opp. 1 Cor. viii. 5, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. 2 Pet. iii. 5: also ὁ οὐρ. καὶ ἡ γῆ, *heaven and earth*, = the universe, Matt. v. 18. Lu. x. 21. Rev. xiv. 7, τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. i. 16. So ἄκρον οὐρανοῦ, ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. xxiv. 31. Mk. xiii. 27. ὑπὸ τὸν οὐρ. *under heaven*, i. e. on earth, Acts iv. 12. οἱ ὑπὸ τὸν οὐρ. ii. 5; ἡ ὑπ' οὐρανόν, scil. χώρα, = the earth, or region of the earth, Lu. xvii. 24, ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. 'from one part of the earth to another.' Further, οἱ νῦν οὐρ. 2 Pet. iii. 7, and ὁ πρῶτος οὐρ. Rev. xxi. 1, *the present heavens*, which are to

be destroyed at the final consummation of all things, after which *new heavens* are to appear, *καινοὶ οὐρανοί*, 2 Pet. iii. 13. Fig. ὑψωθῆναι ἕως τοῦ οὐρ. Lat. *ad caelum efferri*, 'to be exalted to heaven,' 'to be highly distinguished,' Matt. xi. 23. More specifically spoken,—II. of the *firmament itself*, the *starry heaven*, in which the sun, moon, and stars are fixed, Mk. xiii. 25, οἱ ἀστέρες τοῦ οὐρ. Heb. xi. 12. Hence ἡ στρατιά τοῦ οὐρ. Acts vii. 42, and αἱ δυνάμεις τῶν οὐρ. or ἐν τοῖς οὐρ. Matt. xxiv. 29. Mk. xiii. 25. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρ. *to fall from heaven*, as emblematical of great commotions and revolutions, Matt. xxiv. 29: the firmament itself, which is spread out over the earth as a curtain, is likewise said to be rolled together as a scroll, Rev. vi. 14. Fig. Lu. x. 18, ἐθεώρου τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρ. *Πεσόντα*, where the form of expression is in allusion to Isa. xiv. 12, the lightning being emblematic of swiftness,—for the sense, q. d. *the power of Satan is broken*, comp. John xii. 31.—III. of the *lower heaven*, or region below the firmament, = the air, *atmosphere*, where clouds and tempests are gathered, and lightning breaks forth, where the birds fly, &c.; of clouds, Matt. xvi. 2, πυρράζει ὁ οὐρ. xxiv. 30. Mk. xiv. 62. Lu. xii. 56, et al. sæpe. Fig. κλείσαι τὸν οὐρ. *to shut up heaven*, i. e. 'to withhold rain,' Rev. xi. 6.—IV. of the *upper or superior heaven*, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and gener. of every thing which is said to be with God. 1) gener. of GOD, Matt. v. 34, μήτε ἐν τῷ οὐρ. ὅτι θρόνος ἐστὶ τοῦ Θεοῦ, xxiii. 22. Heb. viii. 1; hence God is called ὁ Θεός τοῦ οὐρ. Rev. xi. 13; κύριος τοῦ οὐρ. Matt. xi. 25; ὁ Κ. ἐν τοῖς οὐρ. Eph. vi. 9; ὁ Πατήρ ὁ ἐν τοῖς οὐρανοῖς, Matt. v. 16, sæp.; ὁ Πατήρ ὁ ἐξ οὐρανοῦ, Lu. xi. 13: of the MESSIAH, the Son of God, as coming from heaven, John iii. 13, 31; or as returning thither after his resurrection, Mk. xvi. 19. Acts i. 10, whence he will again come to judge the world, 1 Th. i. 10. iv. 16; of the HOLY SPIRIT, Matt. iii. 16. 1 Pet. i. 12; of angels, Matt. xviii. 10, al.; hence called τὰ στρατεύματα τὰ ἐν τῷ οὐρ. Rev. xix. 14; of the righteous after death, Matt. v. 12, ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρ. vi. 20. Lu. x. 20. 1 Pet. i. 4, al.: in heaven also is the spiritual temple with its sacred utensils, Heb. ix. 23, 24. Rev. xi. 19; and there also the new Jerusalem is prepared and adorned, iii. 12. Hence *to be or to be done, ἐν τῷ οὐρ.* = *among or by those who dwell in heaven*, Lu. xv. 7, χαρὰ ἐστὶ ἐν τῷ οὐρ. Matt. vi. 10. xvi. 19. τὰ ἐν τοῖς οὐρ. = the higher

spiritual world, Eph. i. 10, and so iii. 15, πᾶσα πατριὰ ἐν οὐρανοῖς: so poetically, where the heavens are said to rejoice, Rev. xii. 12. In various phrases, &c. *to look up to heaven*, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. xiv. 19. ἀπενίξιν, Acts i. 10. ἐμβλέπειν, ver. 11. ἐπάραι τοὺς ὀφθ. Lu. xviii. 13. *To ascend or be taken up into heaven*, Lu. ii. 15. Acts ii. 34. x. 16. 1 Pet. iii. 22. *To come or be sent from heaven*, John iii. 31. vi. 33. 1 Thess. iv. 16. Heb. xii. 25. 1 Pet. i. 12. Also heaven is said *to be opened*, so as to let pass in or out, to lay open the interior, &c. Matt. iii. 16. Mk. i. 10. John i. 52. Acts vii. 56. 2) ἕως τρίτου οὐρ. *unto the third heaven*, 2 Cor. xii. 2, probably in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior, hence i. q. *the highest heaven*, the abode of God, angels, and glorified spirits, the spiritual paradise, ver. 4; comp. Eph. iv. 10. Heb. iv. 14. vii. 26. 3) meton. and from the later Hebr. οὐρανός, οὐρανοί, like Engl. *heaven*, as being the abode of God, is often put for *God himself*, εἶναι ἐξ οὐρανοῦ, = ἐκ τοῦ Θεοῦ, Matt. xxi. 25. δεδομένου ἐκ τοῦ οὐρ. John iii. 27. ἡμαρτον εἰς τὸν οὐρ. Lu. xv. 18; also in the formula so freq. in Matt. ἡ βασιλεία τῶν οὐρ. iii. 2, al.; elsewhere ἡ βασ. τοῦ Θεοῦ.

Οὖς, ὥτὸς, τὸ, *an ear*, pl. τὰ ὠτα, *the ears*, Mk. vii. 33. viii. 18. Lu. xxii. 50. In phrases: ὁ ἔχων ὠτα or εἴ τις ἔχει ὠτα ἀκούει, ἀκούετω, or ὁ ἔχων οὖς ἀκουσάτω, i. e. 'whoever can hear and understand, let him hear and attend,' Matt. xi. 15. Mk. iv. 23. Rev. ii. 7. Ἰέσθαι εἰς τὰ ὠτα, *to let sink into the ears*, to fix deep in the mind, Lu. ix. 44: also *to come εἰς τὰ ὠτά τινος, unto the ears of any one*, Acts xi. 22. λαλεῖν πρὸς or ἀκούειν εἰς τὸ οὖς, *to speak or hear in the ear*, i. e. privately, Matt. x. 27. Lu. xii. 3 (Ps. xviii. 6. Is. v. 9): *so to do any thing ἐν τοῖς ὠσίν τινος*, i. e. in his hearing, presence, Lu. iv. 21. ὠτα εἰς δέησιν = ὠτα Θεοῦ ἐστὶν εἰς δ. i. e. God listens to prayer, 1 Pet. iii. 12. Poetically, οὖς, as the organ of hearing, is put for the person who hears, Matt. xiii. 16, μακάριοι —τὰ ὠτα ὑμῶν, ὅτι ἀκούει. 1 Cor. ii. 9.

Οὐσία, *as, ἡ*, (οὐσα, fem. part. of εἶμι), *prop. entity, essence, nature, being, life*; in N. T., and usually, *what is to any one, what he has*, i. e. *substance, property*, Lu. xv. 12, 13. Jos. and Class.

Οὕτε, conj. (οὖ, τε,) a continuative, referring usually to a part of a proposition or clause, and *not, also not*, i. e. *neither, nor, not even*. 1) as introducing a neg. clause, with or without a preceding neg.

neither, nor; οὔτε γὰρ, Lu. xx. 36. John iv. 11, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ. More freq. repeated, οὔτε—οὔτε, *neither—nor*, before different parts of a clause, Matt. vi. 20. Acts xv. 10. Gal. v. 6, al. After another negative, οὐ—οὔτε, John i. 25. οὐδὲ—οὔτε, Gal. i. 12. 2) in the sense of *not even*, Mk. v. 3, οὔτε ἀλύσειν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. Lu. xii. 26. 1 Cor. iii. 2.

Οὔτος, αὕτη, τοῦτο, genit. τοῦτου, ταύτης, τούτου, pron. demonstr. *this that, prop. for ὁ αὐτός, ἡ αὕτη, τὸ αὐτό, this same*. I. prop. as *referring to* a person or thing before mentioned, i. e. to something preceding. 1) prop. to that next preceding, Lu. i. 32, Ἰησοῦν οὔτος ἔσται μέγας, ii. 25. John i. 2, Θεὸς ἦν ὁ λόγος· οὔτος ἦν. iii. 2. vi. 71. Rom. xiv. 18, ἐν τούτοις. 2 Pet. ii. 20, oft. Neut. pl. ταῦτα sometimes refers only to one thing, 3 John 4. Lu. xii. 4, and oft. in Class. 2) sometimes οὔτος refers not to the nearest, but to another person or thing, as being the *chief* topic of discourse, Matt. iii. 3, οὗτός ἐστιν, scil. Ἰωάννης, ver. 1. Lu. xiii. 2. John i. 42. xi. 37, καὶ οὔτος, *even this man*, Lazarus; Acts iv. 11, οὗτός ἐστιν ὁ λίθος, scil. Χριστός. vii. 19. Gal. iv. 26. 3) as referring generally to the preceding discourse, Matt. vii. 28. Mk. iv. 13. Lu. i. 29. xxiv. 21. John ii. 11. Rom. xi. 27.—II. as *referring to* or introducing what follows, with *emphasis*, as in Engl. *THIS*, i. q. 'the following'; as followed by the express words, Gal. iii. 17, τοῦτο λέγω, διαθήκην, 1 John iv. 2; or with subst. Matt. x. 2, τὰ ὀνόματά ἐστι ταῦτα. Lu. ii. 12. Acts viii. 32. 1 Cor. ix. 3; or by a noun simply, as the predicate, 2 Cor. xiii. 9, τοῦτο εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John v. 4, al.—III. used *δεικτικῶς*, i. e. as pointing to a person or thing present either to the eyes or to the mind. 1) gener. Matt. iii. 17, οὗτός ἐστιν ὁ υἱός μου. xvii. 5, 20. Mk. xii. 43. John i. 15. Matt. viii. 9, ἡ σοφία αὕτη. xxvi. 34, ἐν ταύτῃ τῇ νυκτὶ. Lu. xii. 26, καιρὸν τοῦτον. 2) in admiration, Matt. viii. 27, ποταπὸς ἐστιν οὗτος, ὅτι κ.τ.λ. xii. 23. John vi. 14. 3) more usually in contempt or aversion, as in Engl. 'this fellow,' &c. Matt. ix. 3, οὗτος βλασφημεῖ, xii. 24. xiii. 54. Acts vii. 40.—IV. *inserted for emphasis*, 1) after the subject or object of a verb, i. e. between this and the verb; after a noun, Matt. xiii. 38, τὸ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί. xxi. 42. Lu. viii. 21. Rom. vii. 10. 1 Pet. ii. 7; after a relative pron. Matt. v. 19. Mk. iii. 35. Lu. ix. 24. John i. 33; after a partic. Matt. xiii. 20, ὁ σπαρεῖς, οὗτός ἐστιν. Mk. xii. 40. Lu. ix. 48. 2) in

apodosis after εἰ, Rom. viii. 8. 3) after a parenthesis, or intervening sentence, when the writer again returns to the leading subject, Acts vii. 35, τοῦτον τὸν Μαῦσῃν—τοῦτον ὁ Θεὸς κ.τ.λ. comp. ver. 31; so ver. 37, 38.—V. where οὗτος is followed by a relative sentence, οὗτος—ὅς; equiv. to *this who, he who, that which*, Lu. ix. 9, τίς ἐστιν οὗτος, περὶ οὗ—; 1 Pet. v. 12. 1 John v. 9.—VI. as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι, 'these men themselves,' *δεικτικῶς*, for 'they themselves,' Acts xxiv. 15, 20; oftener neut. αὐτὸ τοῦτο, τοῦτο αὐτό, 'this very thing,' &c. as referring to what precedes, 2 Cor. ii. 3, ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. vi. 18. with relat. δ—αὐτό. τοῦτο, Gal. ii. 10.—VII. after καί, as καὶ οὗτος, often gener. in the foregoing senses, e. gr. *and this man, and he*, Lu. xvi. 1; *he also*, xx. 30; *δεικτικῶς*, xxii. 56, 59. But spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὗτος is thus joined to καί, and then always refers back to the former, 1 Cor. ii. 2, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον; oftener neut. Rom. xiii. 11. 1 Cor. vi. 6, 8. Heb. xi. 12.—VIII. *in distribution*, τοῦτο μὲν—τοῦτο δὲ, prop. *as to this—as to that*, equiv. to *partly—partly*, Heb. x. 33.—IX. neut. ταῦτα, acc. as adv. *so, thus*, equiv. to οὕτως; after καθὼς, John viii. 28; ταῦτα εἶναι, *to be thus, such*, 1 Cor. vi. 11.—X. in *gender*, &c. the use of οὗτος exhibits some anomalies of syntax; 1) where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following, Matt. xiii. 38, τὸ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί. Lu. viii. 14, 15. 2) by Hebr. the fem. αὕτη stands for neut. τοῦτο in Matt. xxi. 42, and Mk. xii. 11.

Οὕτως, also Οὕτω before a consonant, (οὔτος,) demonstr. adv. *in this manner, so, thus*, to which corresponds relat. ὥς, &c. I. prop. as *referring to* what PRECEDES, and in complete sentences preceded by a relative adv. or adverbial word: 1) with a preced. relat. adv. *as—so*; καθάπερ—οὕτως, Rom. xii. 5. 1 Cor. xii. 12, καθάπερ τὸ σῶμα ἓν ἐστιν, οὕτω καὶ ὁ Χριστός. 2 Cor. viii. 11. καθὼς—οὕτως, Lu. xi. 30. 1 Th. ii. 4. ὥς—οὕτως, Acts viii. 32. Rom. v. 15. 2 Cor. vii. 14. ὥσπερ—οὕτως, Matt. xii. 40. Rom. vi. 4; further, καθ' ὅσον—οὕτως, Heb. ix. 27, 28. ὅν τρόπον—οὕτως, 2 Tim. iii. 8. 2) *alone*, and as referring gener. to the preceding discourse, Matt. iii. 15, οὕτω πρέπον ἐστὶν ἡμῖν πληρῶσαι πάναν δικ. i. e. 'by being baptized,' v. 12. vi. 30. Lu.

i. 25. John xi. 48. 1 Cor. ii. 11. interr. John xviii. 22. Acts vii. 1. xvii. 11. 3) in *emphatic affirmation* or prohibition, οὕτως *shall*, so *shall it be*, Matt. xii. 45. xiii. 49. xx. 26.—II. as *referring to* and introducing what *FOLLOWS*; in complete sentences followed by a relat. adv. or adverbial word. 1) with a following relat. adv. *so—as*; οὕτω καθώς, Lu. xxiv. 24. Rom. xi. 26. οὕτως—ώς, John vii. 46. 1 Cor. iv. 1. οὕτως—ώστε, with inf. Acts xiv. 1. οὕτως—δυνάτορον, i. 11. καθ' ὅν τρ. xxvii. 25. 2) *alone*; as followed by direct narration or quotation, Matt. i. 18, τοῦ Ἰ. Χρ. ἡ γέννησις οὕτως ἦν μνηστευθεῖσης κ.τ.λ. ii. 5, οὕτω γέγραπται, Καὶ σὺ Βηθλεέμ. Rev. ix. 17.—III. used *δεικτικώς*, Acts xxi. 11, τὸν ἀνδρα—οὕτω δήσουσιν ἐν Ἱερουσ. Rom. ix. 20; with the idea of *aversion*, 1 Cor. v. 3, τὸν οὕτω τοῦτο κατεργασάμενον.—IV. *inserted for emphasis*: 1) after participles, before the foll. verb, like οὕτος. Acts xx. 11, ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. xxvii. 17. 2) in *apodosis*, after ὅτι causal, Rev. iii. 16.—V. *spoken of degree*, extent, *so, so much*, to such a degree, in such a manner; with adjectives and adv. Heb. xii. 21, οὕτω φοβερόν ἦν τὸ φανταζόμενον. Rev. xvi. 18. οὕτω ταχέως, Gal. i. 6; interrog. Mk. vii. 18, οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; iv. 40. Gal. iii. 3. With a verb, 1 John iv. 11, εἰ οὕτως ὁ Θεὸς ἡγάπησεν ἡμᾶς: foll. by ὥστε with indic. John iii. 16; interrog. Matt. xxvi. 40. 1 Cor. vi. 5.

Οὐχί, adv. *not*, a strengthened form of οὐ. I. gener. John xiii. 10, ἀλλ' οὐχί πάντες, 'by no means all,' ver. 11. 1 Cor. vi. 1. οὐχί—ἀλλά, x. 29.—II. in neg. answers, *no, nay, by no means*, only foll. by ἀλλά, Lu. i. 60. Rom. iii. 27.—III. often in neg. questions, *nonne? is not? are not?* &c. implying an affirm. answer, Matt. v. 46, οὐχί καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; xx. 13. Lu. xvii. 6. ver. 8, ἀλλ' οὐχί ἐρεῖ αὐτῷ;

Ὁφειλέτης, ον, ὁ, (ὀφείλω,) *a debtor*. 1) Matt. xviii. 24, εἰς ὅφ. μυρίων ταλάντων: fig. of one indebted for favours, Rom. xv. 27. 2) metaph. *debtor*, one morally bound to the performance of any duty; foll. by infin. Gal. v. 3, ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι: by dat. and inf. Rom. viii. 12; so i. 14, Ἕλλησὶ τε καὶ βαρβάροις ὀφειλέτης εἰμι, scil. εὐαγγελίζεσθαι. Soph. Aj. 590, Θεοῖς ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι. 3) from the Hebrew idiom, equiv. to *a delinquent*, one who fails in the performance of duty, Matt. vi. 12, τοῖς ὅφ. ἡμῶν, i. e. 'those who fail in their duties towards us:' hence gener. *a transgressor, sinner*, equiv. to ἁμαρτωλός, Lu. xiii. 4; comp.

ver. 2. So Liber Henoch. 180, ὀφ. ἁμαρτίας μεγάλης.

Ὁφείλω, ἦς, ἡ, (ὀφείλω,) *a debt*, Matt. xviii. 32, πᾶσαν τὴν ὀφ. ἀφῆκά σοι: metaph. *a due, duty, obligation*, Rom. xiii. 7. 1 Cor. vii. 3, in lat. Edd.

Ὁφείλημα, ατος, τό, (ὀφείλω,) prop. 'something owed,' *a debt*; in N. T. only metaph. 1) *a due, duty, obligation*, Rom. iv. 4, οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλ. So Thuc. ii. 40, οὐκ ἐς χάριν, ἀλλ' ἐς ὀφ. 2) from the Hebrew idiom, *delinquency*, i. e. *a fault, sin*, Matt. vi. 12, ἄφεσις ἡμῖν τὰ ὀφ. ἡμῶν, equiv. to τὰ παραπτώματα, ver. 14, and τὰς ἁμαρτίας, Lu. xi. 4. The Class. only say ἀφίναί τι τὸ χρέα.

Ὁφείλω, f. ἴσω, *to owe, be indebted*. I. PROP. in a pecuniary sense, with acc. and dat. expr. or impl. Matt. xviii. 28, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια. Lu. vii. 41, al. Sept. and Class.; pass. part. neut. τὸ ὀφειλόμενον, prop. 'what is owed,' *a debt, due*, Matt. xviii. 30. Sept. and Class.

—II. METAPH. *to be bound to the performance of any duty*, equiv. to *I ought, I must*, foll. by infin.; so of what is *required* by law or duty in general, with infin. impl. Matt. xxiii. 16, ὃς ἂν ὁμόσῃ—ὀφείλει, i. e. ἀποδοῦναι, ver. 18; elsewh. with infin. Lu. xvii. 10, ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν. John xix. 7, ὀφείλει ἀποθανεῖν, 'he ought to die,' Rom. xv. 1, 27, & oft. and Class.; also of what the circumstances of time, place, person, &c. render *proper*, = *to be fit and proper, I ought*, Acts xvii. 29. 1 Cor. vii. 36, οὕτως ὀφείλει γίνεσθαι. xi. 7, al.; or of what is, from the nature of the case, *necessary*, v. 10, ἐπεὶ ὀφείλετε ἅρα ἐκ τοῦ κόσμου ἐξελθεῖν. ix. 10.—III. by impl. and from the Hebrew idiom, *to fail in duty, to be in fault towards any one*, with dat. Lu. xi. 4; see Ὁφειλέτης 3.

Ὁφελον, epic and later form for Att. ὤφελον, aor. 2. of ὀφείλω, prop. *I ought*, but used only in the implied sense of *wishing*, UTINAM: in earlier Gr. writers it is still a verb, foll. by inf. and is often preceded by ὥς, εἰ, εἴθε: in later writers and N. T. ὄφελον is an indec. participle of *wishing*, or interject. *O that! would that! utinam*, with indic. 1 Cor. iv. 8, καὶ ὄφελόν γε ἐβασιλεύσατε. 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15. Sept. and lat. Class.

Ὁφελος, εος ονς, τό, (ὀφέλλω,) *utility, profit, advantage*, 1 Cor. xv. 32, τί μοι τὸ ὄφελος; Ja. ii. 14, 16. Sept. & Class.

Ὁφθαλμοδοουλία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph. vi. 6. Col. iii. 22: not found elsewhere.

Ὁφθαλμός, οῦ, ὁ, (ὀφθαλμός, aor. part. P

of ὄψομαι,) lit. 'that (organ) by which any thing is seen;' (see Θύρα,) *the eye*, I. PROP. and 1) gener. Matt. v. 29, ὁ ὀφθ. σου ὁ δεξιός. I Cor. xv. 52, ἐν ῥιπῇ ὀφθαλμοῦ, and oft. 2) in phrases, ὀφθ. ἀπλοῦς, πονηρός, i. e. *sound*, or *unsound*, *diseased*, Matt. vi. 22, 23, but ὀφθ. πονηρός, see also below in 3; for acc. τοὺς ὀφθαλμοὺς in phrases after the verbs ἀνοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καμύω, &c. see under these verbs respectively; for 2 Pet. ii. 14, see μοιχαλίσ. 3) poetically, the eye, as the organ of seeing, is put for the *person* who sees, Matt. xiii. 16, μακάριοι οἱ ὀφθ. Lu. ii. 30, εἶδον οἱ ὀφθ. μου. x. 23. Rev. i. 7. Further, as affections of mind are visible through the eyes, hence that is attributed to the eyes which strictly belongs only to the *person*, e. gr. envy, Matt. xx. 15, ὁ ὀφθ. σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; Mk. vii. 22, ὀφθ. πονηρός, *evil eye*, i. e. *envy*. So Ecclus. xiv. 10, ὀφθ. πονηρός φθονερός, and oft. in Apoc.—II. FIG. *the eye of the mind*, the power of perceiving and understanding, οἱ ὀφθ. τῆς διανοίας, Eph. i. 18, text. rec. other Edd. καρδιάς. So Clem. Rom. ad 1 Cor. § 19, ὁμοιασι τῆς ψυχῆς. Lucian i. 373, τυφλὸς εἰ τῆς ψυχῆς τὸν ὀφθ. Elsewh. absol. Lu. xix. 42, νῦν ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts xxvi. 18. So John xii. 40, Rom. xi. 8, al. By Hebr. ἐν ὀφθαλμοῖς τινός, Matt. xxi. 42, (see ἐν 1,) and oft. in Class.

Ὁ φῖς, εως, ὁ, *a serpent*, Matt. vii. 10, μὴ ὄφιν ἐπιδώσει αὐτῷ; Mk. xvi. 18, & oft. comp. Ps. xci. 13; of the brazen serpent, John iii. 14. As the emblem of wisdom or cunning, in a *good* sense, Matt. x. 16; in a *bad* sense, xxiii. 33: hence symbol. for *Satan*, 2 Cor. xi. 3; so Rev. xii. 9, ὁ ὄφῖς ὁ ἀρχαῖος—ὁ Σατανᾶς.

Ὁ φρὺς, ὄος, ἡ, *brow*, prop. *eye-brow*; in N. T. *brow* or a mountain-edge of a precipice, Lu. iv. 29, and Class.

Ὁ χλέω, fut. ἦσω, (ὄχλος,) prop. *to disturb with a crowd, a tumult*, foll. by acc.; in N. T. gener. *to harass, vex*, only in pass. Lu. vi. 18, ὄχλ. ὑπὸ πνευματῶν ἀκαθάρτων, where see my note. Acts v. 16. Tob. vi. 7. Act. Thom. § 12. ὑπὸ δαιμόνων ὀχλούμενοι. Class. ἐνοχλεῖσθαι, said of a disorder, Hddian. iii. 11. 1.

Ὁ χλοποιέω, f. ἦσω, (ὄχλος, ποιέω,) *to occasion a crowd, raise a mob or tumult*, intrans. Acts xvii. 5: not found elsewh.

Ὁ χλος, ον, ὁ, *a crowd, multitude*, Thucyd. vi. 31. I. prop. sing. Matt. ix. 23, ἰδὼν τὸν ὄχλ. θορυβούμενον. ver. 25. xiv. 14. xxi. 8. Mk. viii. 1, and oft. οἱ μυριάδες τοῦ ὄχλ. Lu. xii. 1. Pl. οἱ ὄχλοι, intens. *crowds, multitudes*, Matt. v. 1.

ἰδὼν τοὺς ὄχλ. iv. 25. vii. 28. xii. 23. Sept. and Class.: once pl. οἱ ὄχλοι, of *throngs* or *multitudes* out of different nations, and thus equiv. to *nations, tribes*, Rev. xvii. 15, λαοὶ καὶ ὄχλ. εἰσι, καὶ ἔθνη καὶ γλῶσσαι.—II. spec. with article, for *the common people, the plebs*, Matt. xiv. 5, ἐφοβήθη τὸν ὄχλ. xxi. 26, & oft. and Class. as Thucyd. vii. 8; pl. οἱ ὄχλοι, ver. 46. Acts xvii. 13.—III. gener. *a multitude, a great number*, foll. by genit. of class, Lu. v. 29, ὄχλος τελωνῶν πολὺς. vi. 17; by ἐκ, John xii. 9; ὁ. ἱκανός, Acts xi. 24, 26.—IV. by impl. *tumult, uproar*, Lu. xxii. 6, ἄτερ ὄχλου. Acts xxiv. 18, οὐ μετὰ ὄχλου. D. Hal. Ant. 1071.

Ὁ χύρωμα, ατος, τὸ, (ὀχυρόω, fr. ἔχω,) prop. *a stronghold, fortress*, oft. in Sept. and Class.; in N. T. fig. 2 Cor. x. 4, πρὸς καθαίρειν ὀχυρωμάτων, 'in order to the destruction of all [spiritual] strongholds,' those of sin and Satan, such as superstition, prejudice, perverse reasoning, habitual vice, &c. all opposed to the reception of the Gospel. Fig. in Prov. x. 29, ὄχλ. ὁσίου φόβος Κυρίου. Comp. the *murus aheneus* of Horace.

Ὁ ψάριον, ον, τὸ, (ὀψον,) Lat. *opsodium*, i. e. 'any thing cooked' and eaten with bread, as meat, &c. See Xen. Cyr. iv. 5, 4; in later writers, espec. *fish*, Sept. Num. xi. 22. Plut. Symp. 4. Thuc. i. 138; hence in N. T. ὀψάριον, *a fish*, John vi. 9, δύο ὀψ. (comp. Lu. ix. 13.) ver. 11, and lat. Class.

Ὁ ψέ, adv. (fr. obsol. ὀπισε,) prop. *late*, i. e. after a long time, Hom. Od. vii. 135; *late* in the day or evening, *late evening*; hence in N. T. 1) absol. *late evening*, Mk. xi. 19, ὅτε ὀψέ ἐγένετο; put for the evening-watch, xiii. 35. Gen. xxiv. 11. 2) with genit., in the sense of *at the end of, at the close of, after*, Matt. xxviii. 1, ὀψέ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ.τ.λ. *at the end of the sabbath*, after the sabbath, the sabbath being now ended, towards the dawn, equiv. to διαγενομένου τοῦ σαββ. Mk. xvi. 1. So Philostr. Vit. Ap. iv. 13, ὀψέ μυστηρίων, and de Ludis Pythiis, ὀψέ τούτων, sc. τῶν Τρωϊκῶν, 'the time of the Trojan war.'

Ὁ ψιμος, ον, ὁ, ἡ, adj. (ὀψέ,) *late*, latter, Ja. v. 7, ἕως ἀν λάβῃ νετὸν πρῶτον καὶ ὄψ., where see my note.

Ὁ ψιος, α, ον, adj. (ὀψέ,) *late*. 1) prop. Mk. xi. 11, ὀψίας ἡδὴ οὔσης τῆς ὥρας, i. e. 'it being now late evening,' al. sæpe; comp. ὀψέ. 2) fem. ἡ ὀψία, scil. ὥρα, as subst. *evening*, prop. *late evening*; the Hebrews reckoned two evenings, the first from the ninth hour, i. e. about 3 o'clock until sunset; the other from sunset onward; comp. Matt. xiv. 15, with ver.

23: in N. T. ἡ ὄψια appears to denote the former evening in Matt. viii. 16. xiv. 15. xxvii. 57. Mk. iv. 35. xv. 42; the latter in Matt. xiv. 23, comp. ver. 15. xvi. 2. xx. 8. xxvi. 20. Mk. i. 32. vi. 47. xiv. 17. John vi. 16. xx. 19. This latter the Greeks called ὄψια δειλη. Thuc. iv. 59.

Ὅψις, εως, ἡ, (ὄψομαι,) prop. 'something seen,' a sight, appearance, Hdot. iii. 30. Xen. An. vi. 1, 9; hence in N. T. aspect, looks, &c. 1) prop. as denoting the visage, face, countenance, πρόσωπον, John xi. 44, ἡ ὄψις αὐτοῦ σουδαρίω περιεδέδετο. Rev. i. 16. Sept. and Class. oft. 2) external appearance, mere show, John vii. 24, μὴ κρίνετε κατ' ὄψιν, and Class. See my note.

Ὅψωνιον, ου, τὸ, (ὄψον, ὠνέομαι,) Lat. *opsonium*, prop. 'whatever is bought to be eaten with bread,' see ὀψάριον. Hired soldiers were at first paid partly in meat, grain, fruit, &c.; hence in N. T. ὀψωνιον, a stipend, wages, prop. of soldiers, Lu. iii. 14, ἀρκέισθε τοῖς ὀψ. ὑμῶν. 1 Cor. ix. 7; fig. and gener. wages, recompence, 2 Cor. xi. 8. Rom. vi. 23, τὰ ὀψ. τῆς ἀμαρτίας, opp. to χάρισμα τοῦ Θεοῦ, the former term having allusion to the soldiers' regular pay, the latter to the free donative occasionally bestowed on the troops by the Roman emperor.

Π.

Παγιδεύω, f. εὔσω, (παγίς,) prop. to lay snares for, to snare, Eccus. ix. 12; in N. T. fig. to ensnare, entangle, by difficult questions, &c., with acc. Matt. xxii. 15, ὅπως αὐτὸν παγιδεύσασιν ἐν λόγῳ. So Sept. Prov. vi. 2, Symm. ἐπαγιδεύθης ἐν ῥήμασι τοῦ στόματός σου. See also Sept. 1 Sam. xxviii. 9.

Παγίς, ἰδος, ἡ, (πήγνυμι,) prop. 'whatever makes fast or holds fast,' hence a snare, trap, gin: 1) prop. Lu. xxi. 35, ὡς παγίς ἐπελεύσεται, 'as a snare shall it come upon them,' i. e. suddenly, unexpectedly, as beasts are suddenly caught in a trap, or pitfall. The word is used both in the Sept. and Class. 2) fig. 'what ensnares and entangles' one to destruction, as ἡ παγίς τοῦ Διαβ., 'the snare of the devil,' i. e. wile, stratagem, 1 Tim. iii. 7; absol. vi. 9, εἰς πειρασμὸν καὶ παγίδα. Josh. xxiii. 13; also, by impl., for cause of destruction, Rom. xi. 9, γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα. See my note.

Πάθημα, ατος, τὸ, (πάσχω, παθεῖν,) prop. 'something suffered,' some suffering, whether in body or mind, πάθος, or some passion, i. e. affection of the mind. In N. T. 1) prop. suffering affliction, distress; Heb. ii. 9, διὰ τὸ πάθ. τοῦ θαν.

i. e. 'suffering even unto death,' the genit. being explanatory: sing. in Xen. Hier. i. 36; also pl. τὰ παθήματα, sufferings, calamities, Rom. viii. 18. 2 Cor. i. 5, τὰ παθ. τοῦ Χρ. 'the sufferings which Christ endured,' Phil. iii. 10, et al. sæpe, and Class. 2) meton. passion, i. e. affection of mind, Gal. v. 24, τὴν σάρκα σὺν τοῖς παθ. καὶ ταῖς ἐπιθυμίαις. Rom. vii. 5, τὰ π. τῶν ἀμαρτιῶν. So oft. in Class.

Παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) liable to or susceptible of suffering, (so Plut. ix. 501, παθητὰ σώματα,) or passibilis, that can suffer, Philo, p. 805; in N. T. destined to suffer, Acts xxvi. 23, λέγων—εἰ παθητός ὁ Χριστός, 'that Christ must needs suffer,' i. e. according to the prophets; comp. Lu. xxiv. 26.

Πάθος, εος ους, τὸ, (πάσχω, παθεῖν,) suffering, e. gr. affliction, calamity, as gener. in Class.; in N. T. passion, i. e. affection of mind, espec. lust, concupiscence, Rom. i. 26, πάθη ἀτιμίας, 'infamous lusts.' Xen. Cyr. v. 5, 10.

Παιδαγωγός, οὔ, ὁ, (παῖς, ἄγω, ἀγωγή,) a pedagogue. In Class. a person of mean condition, a freedman, or even a slave, to whose care children were committed, in order to train, instruct, and discipline them at home, as a sort of private tutor, and to conduct them to the public school; so answering to the ἐπίτροπος at Plut. de Educ. § 7. Xen. Laced. ii. 1, 2. iii. 1, who expressly distinguish between these and διδασκάλους, 'the masters' of the public schools.—In N. T. gener. an instructor, 1 Cor. iv. 15; fig. of the Mosaic law, Gal. iii. 24, 25, ὁ νόμος παιδ. ἡμῶν γέγ. εἰς Χρ. & with reference to the first-mentioned proper sense of the word; the leading idea being that of bringing to and preparing for, as the pædagogus did for the didasculus, and the Law for the Gospel.

Παιδάριον, ου, τὸ, (παῖς,) a boy, lad, John vi. 9. Sept. and Class.

Παιδεία, ας, ἡ, (παιδεύω,) prop. the training of a child, and hence gener. education, as it consists either in instruction, or in moral discipline, informing the mind, or forming the morals: 1) gener. Eph. vi. 4, ἐκτρέφετε αὐτὰ ἐν παιδείᾳ Κυρίου, denoting 'such a course of moral discipline and religious instruction as shall prepare them for the Lord.' 2 Tim. iii. 16, παιδ. ἡ ἐν δικαιοσύνῃ. And so Class. 2) by synecd. of part for the whole, correction, chastisement, Heb. xii. 5, sq. Eccus. xviii. 14.

Παιδευτής, οὔ, ὁ, (παιδεύω,) an instructor, preceptor, prop. of boys; in N. T. 1) gener. Rom. ii. 20, παιδευτὴν ἀπόρων. 2) by synecd. a corrector, chastiser, Heb. xii. 9. Sept. Hos. v. 2.

Παιδεύω, f. εὔσω, (παῖς,) prop. to *train up a child*, and hence gener. to *educate, discipline, instruct*, trans. 1) gener. with dat. of thing, Acts vii. 22, ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων: with κατὰ, xxii. 3. Jos. and Class. In the sense of to *teach, admonish*, by word or deed. 2 Tim. ii. 25, ἐν πραότητι παιδεύοντα. Tit. ii. 12: pass. with inf. 1 Tim. i. 20, ἵνα παιδευθῶσι μὴ βλασφημεῖν. Sept. and Class. 2) by synecd. of part for the whole, to *correct, chastise*, as children, Heb. xii. 7, 10, and oft. in Sept.; said of God's chastening by afflictions, calamities, 1 Cor. xi. 32. 2 Cor. vi. 9. Rev. iii. 19, and Sept.; hence of malefactors, to *scourge*, Lu. xxiii. 16, παιδεύσας αὐτὸν ἀπολύσω, and Sept.

Παιδιόθεν, adv. (παιδίον,) from a child, from childhood, Mk. ix. 21.

Παιδίον, ου, τό, (παῖς,) a little child: 1) said of a child recently born, a *babe, infant*, Lu. xviii. 16, 17, τὰ παιδιά, comp. ver. 15, βρέφη: also of those more advanced, Matt. xiv. 21. xv. 38. xviii. 2—5. Sept. and Class. Spec. of a male child, *boy*, recently born, Matt. ii. 8, sq.; also more advanced, Mk. ix. 24, 36. Sept. and Class. Of a female child, *girl*, partly grown, Mk. v. 39. Used as a term of kindness or affability by elderly persons or superiors to those with whom they conversed, corresponding to *carissimi* in Latin, John xxi. 5. 1 John ii. 13, 18. As an endearing appellation for the followers of Christ, Heb. ii. 13, 14.

Παιδίσκη, ης, ἡ, (παῖς,) a girl, young maiden, free-born; in N. T. a *bondmaid, female slave, or servant*, Matt. xxvi. 69. Gal. iv. 22, ἕνα ἐκ τῆς παιδ. καὶ ἕνα ἐκ τῆς ἐλευθέρης, oft. in Sept. and Class.

Παίζω, fut. παίζομαι, (παῖς,) aor. 1. ἔπαισα, prop. to *play or sport as a child*, as oft. in Class. In N. T. used in a general sense (also found in Sept. 1 Chron. xv. 29, and Hdot. ix. 11) to *play*, as by leaping, dancing, singing, and all other kinds of festal sport, 1 Cor. x. 7, ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.

Παῖς, παιδός, ὁ, ἡ, a child, male or female; a *boy*; a *girl*; pl. οἱ παῖδες, children, &c.: spoken of all ages from infancy up to full-grown youth: I. prop. and gener. Matt. ii. 16, ἀνέειλε πάντας τοὺς παῖδας τοὺς ἐν Β. xxi. 15; sing. ὁ παῖς, xvii. 18. John iv. 51, ὁ παῖς σου ζῇ. Acts xx. 12; also ἡ παῖς, Lu. viii. 51, comp. ver. 42. Sept. and Class.—II. (like Engl. *boy*, and Lat. *puer*.) put for *servant*: 1) prop. and gener. for δούλος, a *servant, slave*, Matt. viii. 6, comp. ver. 9. Lu. vii. 7. Sept. and Class. 2) an attendant, minister, as of a king, Matt. xiv.

2, εἶπε τοῖς παισὶν αὐτοῦ. Sept. and sometimes in Class. Diod. Sic. xvii. 36. 3) ὁ παῖς τοῦ Θεοῦ, the *servant of God*, spoken of a minister or ambassador of God; of David, Lu. i. 69; of Israel, ver. 54; also of Jesus the Messiah, Matt. xii. 18, ἰδοὺ ὁ παῖς μου. Sept. oft.

Παίω, f. παίσω, to *strike, smite*, with the fist, a rod, sword, &c. Matt. xxvi. 68. Mk. xiv. 47, ἐπάεισε τὸν δοῦλον, and oft. in Sept. and Class.; of a scorpion, to *strike*, sting, Rev. ix. 5.

Πάλαι, adv. of old, formerly. So Hom. Il. ix. 523, μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὐτι νέον γε. 1) prop. and gener. Matt. xi. 21. Lu. x. 13. Heb. i. 1, πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν. Jude 4, οἱ π. προγεγραμμένοι. Jos. Vit. 65. Hence 2) οἱ πάλαι, as adj. former, 2 Pet. i. 9, τῶν πάλαι αὐτοῦ ἀμαρτημάτων, 'the sins committed before he was converted to Christianity.' So Eurip. Orest. 129, ἔστι δ' ἡ πάλαι γυνή, 'the same woman who was formerly.'

Παλαιός, ἄ, ὄν, adj. (πάλαι,) old: 1) in age or time, old, former, not recent; οἶνος, Lu. v. 39. ζύμη, 1 Cor. v. 7. διαθήκη, 2 Cor. iii. 14. ἐντολή, 1 John ii. 7. ἄνθρωπος, Rom. vi. 6. Sept. and Class. 2) from use, old, worn out; ἱμάτιον, Matt. ix. 16. ἄσκοι, ver. 17; gener. xiii. 52. Sept. and Class.

Παλαιότης, ητος, ἡ, (παλαιός,) prop. oldness, as oft. in Plato, ancientness, (so antiquitas in Cic. pro Planco, c. 18;) also by impl. antiquatedness, Rom. vii. 6, ἐν παλαιότητι γράμματος, equiv. to ἐν γράμματι παλαιῷ.

Παλαιόω, f. ὥσω, (παλαιός,) lit. to let grow old, pass. to become old, prop. in age; Sept. and Class.: in N. T. from use, pass. to be worn out, Lu. xii. 33, βαλάντια μὴ παλαιούμενα, 'which do not decay.' Heb. i. 11. viii. 13, τὸ παλαιούμενον καὶ γηράσκον, 'what has become old and worn out.' Metaph. to make antiquated, render or consider as obsolete, = to abrogate, πεπαλαίωσε τὴν πρώτην, scil. διαθήκην, Heb. viii. 13. The Commentators here compare only the Lat. lawphrase *antiquare legem*; but the present mode of expression is not unprecedented in the Greek Class. Thus in Plato Conv. p. 208, we have, τῷ τὸ ἀπὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν, where ἀπ. καὶ παλ. means 'quod abet et antiquatur,' and is exactly similar to τὸ παλ. καὶ γηράσκον in the passage of St. Paul; there being in each a hendiadys introduced to strengthen the sense: in the one case we may render, 'what is worn out and superannuated;' in the other, 'what is gone off and worn out,' as we say 'dead and gone.'

Πάλη, ης, ἡ, (πάλλω,) a wrestling; in N. T. fig. a struggle, combat, Eph. vi. 12, as applied to the spiritual combat with the world, flesh, and Devil.

Παλιγγενεσία, ας, ἡ, (πάλιν, γένεσις,) prop. regeneration, physical reproduction; but in N. T. used 1) in a moral sense, regeneration, new birth, i. e. 'the change, by spiritual grace, from a carnal nature to a Christian life,' Tit. iii. 5. 2) in the sense of renovation, restoration, restitution, i. e. to a former state, equiv. to ἀποκατάστασις; in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendour; see Matt. xix. 28, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts iii. 21. Jos. Ant. xi. 3, 9. Cicero ad Att. vi. 6. This interpretation, however, though probably the true one, is far from being firmly established as such. Παλ. may here denote (what the ancient and most modern Expositors suppose it to mean) the resurrection to judgment; in which sense the term is used by Philo more than once. And certainly the following context, together with the similar passage, Matt. xxv. 31, seems to require this interpretation.

Πάλιν, adv. back, back again, again, as implying return back to a former place, state, act, &c. like Lat. and Engl. re: 1. prop. of PLACE, espec. after verbs of motion, Mk. ii. 1, πάλιν εἰσῆλθεν εἰς Καπ. v. 21. John vi. 15. xiv. 3. 2 Cor. xiii. 2. Phil. i. 26, διὰ τῆς ἐμῆς παραουσίας πάλιν πρὸς ὑμᾶς: so λαμβάνειν πάλιν, 'to take back again,' John x. 17. Acts x. 16. xi. 10. οἰκοδομεῖν πάλιν, rebuild, Gal. ii. 18.—II. of TIME, again, another time, once more: 1) gener. Matt. iv. 8, πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος. xx. 5. xxvi. 42. Acts xxvii. 28. Rom. viii. 15. In the sense at another time, gener. John i. 35. Acts xvii. 32; including also perhaps the idea of place, equiv. to 'again in another place,' Matt. iv. 7. Rom. xv. 10, sq. 2) hence as a continuative particle connecting circumstances which refer to the same subject, again, once more, further, Matt. v. 33, πάλιν ἰκούσατε. xiii. 44, sq. Heb. i. 5, oft. and Class. So where there is an implied antithesis, again, on the other hand, contra, Matt. iv. 7. 2 Cor. x. 7. Gal. v. 3. 1 John ii. 8, and Class.

Παμπληθεῖ, adv. (παμπληθής, fr. πᾶς, πλήθος,) the whole multitude together, all at once, Lu. xxiii. 18.

Πάμπολυς, πόλλη, πολυ, adj. (πᾶς, πολύς,) very much, very great, vast, Mk.

viii. 1, παμπόλλου ὄχλου ὄντος, and Class.

Πανδοχεῖον, ου, τό, (πανδοχεῖς,) prop. 'a place where all are received,' i. e. an inn, in the East a khan, caravan-serai, Lu. x. 34, and lat. Class.

Πανδοχεὺς, ἑως, ὁ, (πανδόχος, fr. πᾶς, δέχομαι,) prop. 'one who receives all,' i. e. the keeper of an inn or caravan-serai, a host, Lu. x. 35, and Class.

Πανήγυρις, εως, ἡ, (πᾶς, ἄγυρις,) prop. 'an assembly of the whole people,' held to celebrate any public festival or solemnity, as games, public sacrifices, &c.; so oft. in Class.; hence gener. a festive convocation or assembly; in N. T. occ. only Heb. xii. 23, μυριάσιν, ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων κ.τ.λ. 'to countless throngs, [even] the joyful assembly of angels,' i. e. as hymning the praises of God around his throne. Comp. Rev. v. 11.

Πανοικί, adv. (πᾶς, οἶκος,) with all one's household, Acts xvi. 34. Sept.

Πανοπλία, ας, ἡ, (πάνοπλος, fr. πᾶς, ὄπλον,) prop. complete armour, offensive and defensive, Lu. xi. 22; fig. of spiritual armour, Eph. vi. 11, 13, where see my note.

Πανουργία, ας, ἡ, (πανουργος,) craftiness, Lu. xx. 23, al. and Class.

Πανούργος, ου, ὁ, ἡ, adj. (πᾶς, ἔργον,) prop. one who can turn his hand to any thing, capable of doing any thing; hence, dexterous, clever, as oft. in Sept. But, like our words cunning and knowing, the term came to have a bad sense, as applied to one who scruples at nothing, 'audax omnia perpeti, qui ruit per vetitum nefas.' Æsch. Choëph. 378, βροτῶν τλήμονι καὶ πανούργῳ χειρί. Also said of one who is knowing, but whose knowledge is craft, 2 Cor. xii. 16. Sept. Job v. 12. Prov. xii. 16. Jos. Bell. i. 11, 13. Xen. An. ii. 5, 12, 6, 13. Aristot. Eth. vi. 12.

Πανταχόθεν, adv. (πᾶς,) from all sides, from every quarter, Mk. i. 45.

Πανταχοῦ, adv. (πᾶς,) in all places, every where, Mk. xvi. 20.

Παντελὴς, ἑος οὗς, ὁ, ἡ, adj. (πᾶς, τέλος,) 'to be wholly ended,' complete, i. e. gener. perfect, entire; in N. T. only in the adverbial phrase, εἰς τὸ παντελὲς, wholly, entirely, i. e. as referring to time, always, Heb. vii. 25; μὴ εἰς τὸ π. = not at all, Lu. xiii. 11. Jos. Ant. vi. 2, 3. ÆL. V. H. xii. 20.

Πάντη, adv. (πᾶς,) every where; in N. T. of manner, in every way, in all things, Acts xxiv. 3, and Class.

Πάντοθεν, adv. (πᾶς,) from every

side or quarter, and hence, on every side, round about, Lu. xix. 43. Heb. ix. 4.

Παντοκράτωρ, *oros, ó, (pās, κρατέω,)* in Class. *omnipotent*, as applied to a ruler; but in N. T. with article, the *Omnipotent, the Almighty*, said of God, 2 Cor. vi. 18. Rev. i. 8, al. and oft. in Sept.

Πάντοτε, adv. (*pās,)* *always, at all times, ever, Matt. xxvi. 11. Mk. xiv. 7.*

Πάντως, adv. (*pās,)* *wholly, altogether, entirely:* 1) prop. 1 Cor. v. 10, καὶ οὐ πάντως. ix. 10, and Class. 2) gener. *by all means, assuredly, Lu. iv. 23, πάντως ἐρεῖτέ μοι. Acts xxi. 22. 1 Cor. ix. 22, ἵνα πάντως τιὰς σώσω. Tob. xiv. 8. Æl. V. H. i. 32.* So in a neg. reply it is emphatic, Rom. iii. 9, οὐ πάντως, *not at all, not in the least. Xen. Cyr. viii. 4, 10.*

Παρά, prep. governing the genit. dat. and accus., with the primary signif. *near, near by;* expressing thus the relation of immediate *vicinity or proximity*, which is differently modified according to the force of the different cases. I. with the GENIT.; where, as combined with the force of the genit. itself, it expresses the sense *from near, from with;* it is found, in prose writers and in N. T., only with a gen. of *person*, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from:* 1. prop. after verbs of motion, as of coming, sending, &c. Mk. xiv. 43, παραγίνεται Ἰούδας, καὶ ὄχλος πολὺς παρὰ τῶν ἀρχιερέων. Lu. viii. 49. John xv. 26. xvii. 8; so after εἶναι, *to be from, = to come from, vi. 46. vii. 29.* Of things, Lu. vi. 19, δύναμις παρ' αὐτοῦ ἐξηλθεν, 'a virtue went out from him.'—II. fig. after verbs of asking, receiving, or those which imply these notions, Matt. ii. 4. ver. 7. xx. 20. Mk. viii. 11. Acts iii. 2; of hearing, learning, &c. *from* any one, John i. 41, ἀκουσάντων παρὰ Ἰ. Acts xxiv. 8. Gal. i. 12. 2 Tim. iii. 14. 2 John 4; of receiving, obtaining, buying, being promised, and the like, *from* any one, Matt. xviii. 19, γενήσεται αὐτοῖς παρὰ τοῦ Πατρὸς. Mk. xii. 2, ἵνα παρὰ τῶν γεωργῶν λάβῃ. Lu. vi. 34. Acts vii. 16. ix. 14. Rom. xi. 27. Eph. vi. 8. After εἶναι, expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John xvii. 7, πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστίν. Acts xxvi. 22. 2 John 3; so of hospitality or gifts, Lu. x. 7. Phil. iv. 18, τὰ παρ' ὑμῶν; or gener. *to come, be derived or possessed, from* any one, Mk. v. 26, τὰ παρ' αὐτῆς πάντα, i. e. 'all she had from herself,' all her own property; so of persons, οἱ παρὰ τινος, prop. *those from near any one, i. e.*

his kindred, Mk. iii. 21.—III. FIG. with gen. of pers. as the source, author, *from* whom any thing proceeds, is derived, &c. 1) gener. Matt. xxi. 42, παρὰ Κυρίου ἐγένετο αὕτη. Lu. i. 45. ii. 1. John i. 6. 2) hence after pass. verbs instead of ὑπὸ, Acts xxii. 30, τὸ, τί κατηγορεῖται παρὰ τῶν Ἰουδαίων.—II. with the DAT. both of pers. and thing, expressing rest or position *near, hard by, with,* and with dat. pl. *among:* 1. prop. of *place*, after verbs implying rest or remaining in a place: 1) gener. and with dat. of thing, John xix. 25, εἰστήκεισαν παρὰ τῷ σταυρῷ τοῦ Ἰ. Foll. by dat. of pers. as indicating place, Matt. vi. 1, μισθὸν οὐκ ἔχ. παρὰ τῷ Πατρὶ ὑμῶν. xxii. 25. John i. 40. viii. 38. xvii. 5. Acts x. 6. 1 Cor. xvi. 2, παρ' ἑαυτῷ τιθέτω, *with himself, i. e. at home. Col. iv. 16, παρ' ὑμῖν, among you, in your presence, 2 Tim. iv. 13. Rev. ii. 13, al. 2) rarely after verbs of motion, and only when subsequent rest is also implied; so in Engl. by, with; Lu. ix. 47, Ἰ. ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ. xix. 7.—II. foll. by dat. of person, the reference being to the person himself, without regard to place: 1) prop. and gener. *with, among, Matt. xxi. 25, οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς. Lu. i. 30. ii. 52. 2 Cor. i. 17. 1 Pet. ii. 20.* 2) metaph. *with or before* any one, i. e. 'in his sight, presence, or judgment,' Acts xxvi. 8. Rom. ii. 13, δίκαιοι παρὰ τῷ Θεῷ. xi. 25. 1 Cor. iii. 19. Ja. i. 27. 2 Pet. iii. 8; so ii. 11, παρὰ Κυρίῳ, *before the Lord, as Judge;* also of what is in the power of any one, Matt. xix. 26, παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνάτα: so of moral qualities which are *with* any one, i. e. belonging to his character, Rom. ii. 11, οὐκ ἐστὶ προσωποληψία παρὰ τῷ Θεῷ. ix. 14. Ja. i. 17. 3) fig. 1 Cor. vii. 24, ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ Θεῷ, *with God, i. e. in union by faith with him, = ἐν Κυρίῳ, ver. 22.—III. with the ACCUSAT., prop. expressing motion near by, near to a place, &c. 1. prop. implying motion along or by the side of* any thing, i. e. *near, by, along, after verbs of motion, with acc. of thing, Matt. iv. 18, περιπατῶν ὁ Ἰ. παρὰ τὴν θάλασσαν. xiii. 4. Mk. iv. 15.—II. as expressing motion to a place, i. e. place whither, near to, to, at, after verbs of motion, and so = εἰς or πρὸς with acc. Matt. xv. 29, μεταβὰς ἐκεῖθεν, ἦλθε παρὰ τὴν θάλασσαν, 'he came near to the sea.' ver. 30. Acts iv. 35. vii. 58.—III. sometimes also expressing the idea of rest, (after previous motion,) near a place, &c. near, by, at, = παρὰ with dat. 1) prop. after verbs of rest or remaining, Matt. xiii. 1, ἐκάθητο παρὰ τὴν θάλ. Mk. v. 21. Lú. v. 1. vii. 38,**

παρὰ τοὺς πόδας αὐτοῦ. x. 39. 2) metaph. of the ground or reason *by or along with* which a conclusion follows, *by reason of, because of*, παρὰ τοῦτο = *thereby, therefore*, on this account, 1 Cor. xii. 15, 16, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.—IV. as denoting motion *by or past* a place, i. e. a passing *by, going beyond*; in N. T. only fig. as implying a failure, in the general sense of *other than*, viz. 1) equiv. to Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*, Acts xviii. 13, παρὰ τὸν νόμον, *aside from the law*, i. e. *contrary to our law*, Rom. i. 26, παρὰ φύσιν. xi. 24. iv. 18, παρ' ἐλπίδα. xvi. 17. Gal. i. 8, and oft. in Class. Yet, perhaps, in none of these passages is the sense, strictly speaking, *contrary to*, but only *præter, besides*. This is plainly the case in Rom. xi. 24, and xvi. 17, as compared with Gal. i. 8, 9. In Acts xviii. 13, the difference was only the *manner* of worshipping God; not as if the person in question had been an Atheist. As to Rom. i. 26, and all other passages where παρὰ φύσιν occurs, we must bear in mind the admitted distinction between things *præter naturam* and *contra naturam*; of which the passage in question affords a good illustration. In the freq. phrase παρ' ἐλπίδα the prep. cannot, from the nature of the term ἐλπίς, denote more than *præter*. And it were vain to allege the passage of Rom. iv. 18, because the *Oxymoron* there and the *antithesis* so modify the sense, as to make the passage of no use on any question as to the *proper* force of the phrase. 2) equiv. to *beside*, in the sense of *except*, prop. failing, falling short, 2 Cor. xi. 24, τεσσαράκοντα παρὰ μίαν, *forty stripes save one*, i. e. falling short by one. 3) equiv. to Engl. *past*, in the sense of *beyond, more than*, so gener. Heb. xi. 11, παρὰ καιρὸν ἡλικίας, *past the proper age*. More commonly = *more than, above, beyond*, so gener. Lu. xiii. 2, ἀμαρτωλοὶ παρὰ πάντας. Rom. i. 25. xii. 3, παρ' ὃ δεῖ φρονεῖν. xiv. 5, see Heb. i. 9; so after comparatives, Lu. iii. 13, μηδὲν πλεον παρὰ τὸ διατεταγμένον. Heb. i. 4. ii. 7, 9; after ἄλλος, 1 Cor. iii. 11.—NOTE. In comp. παρὰ implies 1) proximity, *near, by*, as παρακαθίζω, *pari situm*, παραθαλάσσιος, &c. 2) motion or direction *near to, to, by*, as παραβάλλω, παραδίδωμι, παρέχω, παραπεύω, &c. 3) motion *by or past* any place, a going *beyond*, as παράγω, παρέρχομαι, παραπλέω: 4) fig. of whatever swerves from the true point, comes short of it, or goes beyond it, like Engl. *mis-* (i. e. wrongly, falsely,) as παρακούω, παραθεωρέω: or like Lat. *præter, trans*, implying violation, as παραβαίνω, παρανομέω: also *by stealth*, as παρεισάγω, &c.

Παραβαίνω, f. βήσομαι, aor. 2. παρέβην, prop. *to go by one's side, to accompany*; as one of the warriors in a chariot; *to pass by or over* in silence; usually and in N. T. only fig. *to go aside from, transgress*, with accus. Matt. xv. 2, 3, ὑμεῖς παραβ. τὴν ἐντολὴν τοῦ Θ. absol. 2 John 9; pragn. Acts i. 25, ἐξ ἧς παρέβην Ἰουδας, 'from which Judas by transgression fell away,' i. e. which he deserted by transgression. Jos. Ant. xiv. 9, 2, οὐδὲν πρὸς ὕ. εὐνοίας καὶ πόλεως παρέβην.

Παραβάλλω, fut. βαλῶ, prop. *to throw near, cast before*, to lay down by any one, hold out to view; in N. T. 1) trans. *to place side by side, fig. to compare*, τὶ ἐν τινι, Mk. iv. 30. Hdot. iv. 198. Xen. Mem. ii. 4, 3. 2) intrans. or with ἐαυτὸν impl. prop. *to throw one's self near*, i. e. *to betake one's self* any where, *to go to a place*, espec. by ship, foll. by εἰς, Acts xx. 15, παρεβάλομεν εἰς Σάμον. Hdot. iv. 179, et al. in Class.

Παράβασις, εως, ἡ, (παραβαίνω,) prop. *a passing over*, Plut. vi. 466; but gener. in a moral sense, *transgression*; τοῦ νόμου, Rom. ii. 23; absol. iv. 15. v. 14, oft. Sept. and Class.

Παραβάτης, ου, ὁ, (παραβαίνω,) *a transgressor, νόμου*, Rom. ii. 25, 27. Ja. ii. 11; absol. Gal. ii. 18. Ja. ii. 9. Sept. and Class., as Æsch. Eum. 540. Macrobi. v. 19.

Παραβιάζομαι, fut. άσομαι, depon. mid. *to force, do violence to* any thing, contrary to nature or right. So Plut. x. 118, μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν. In N. T. *to compel, constrain* by overmuch entreaty, foll. by acc. Lu. xxiv. 29. Acts xvi. 15, where see my note. Sept. and Class.

Παραβολεύομαι, f. εύσομαι, depon. mid. (παράβολος, fr. παραβάλλομαι,) *to expose one's self to danger*, Phil. ii. 30, in late edd. for text. rec. παραβουλ. (see my note,) παραβολεσάμενος τῇ ψυχῇ, 'exposing himself in respect to his life,' i. e. regardless of his life.

Παραβολή, ἧς, ἡ, (παραβάλλω,) prop. *a placing things side by side*; in N. T. fig. *comparison, similitude*: 1) gener. Mk. iv. 30, ἐν ποία παρ. παραβάλωμεν αὐτήν; Heb. xi. 19, ἐν παραβολῇ, i. e. figuratively, or 'with similitude,' see my note. In the sense of *image, figure, symbol*, = τύπος, Heb. ix. 9, ἥτις [ἦν] παραβολή, 'a symbol or type of spiritual things in Christ,' comp. ver. 11. 2) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real, (see more in my note on Matt. xiii. 3,) so

Matt. xiii. 24, 31, 33, often; once of a series of comparisons, including also a parable, Lu. xiv. 7, comp. also ver. 7—11, 12—14, 16—24. 3) in a wider sense, a *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. xiii. 35, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου: hence also = *a proverb, adage*, Lu. iv. 23.

Παραβουλεύομαι, f. εὔσομαι, *to misconsume*, Phil. ii. 30, in text. rec., where lat. edd. read παραβουλεύομαι: see my note.

Παραγγελία, as, ἡ, (παραγγέλλω,) prop. *an announcement, declaration*, by authority; in N. T. *command, charge*; in Class. used of an order from a military officer; from magistrates, Acts v. 28, οὐ παραγγελία παρηγγείλαμεν ὑμῖν; xvi. 24; from teachers of religion, 1 Thess. iv. 2, παραγγελίας ἐδόκαμεν ὑμῖν διὰ τοῦ Κυρ. I. 1 Tim. i. 5. See my note.

Παραγγέλλω, f. ἐλῶ, (παρὰ, ἀγγέλλω,) prop. *to bring or send word to any one*; hence in Class. and N. T. *to direct, command, charge*, and παραγγέλλειν μὴ, *to forbid*, with dat. of pers. expr. or impl. the thing commanded being put in the acc. or infin. or with ἵνα, &c. 1) with dat. and acc. 2 Th. iii. 4, 10; with dat. impl. 1 Cor. xi. 17. 1 Tim. v. 7. 2) with dat. and infin. aor. Mk. viii. 6. Lu. v. 14. viii. 29; with present, ix. 21, παρηγγείλε μὴδενὶ λέγειν τοῦτο. Acts i. 4. iv. 18; with acc. and inf. pres. 1 Tim. vi. 13; with dat. impl. Acts xv. 5. 3) further, with dat. and ἵνα, Mk. vi. 8. 2 Th. iii. 12: foll. by dat. with καθὼς, 1 Th. iv. 11.

Παραγίνομαι, fut. γενήσομαι, prop. in pres. *to become near or present*, i. e. *to come near, approach, arrive*, Matt. iii. 1, (see my note) 13. Mk. xiv. 43. John iii. 23: aor. 2. παρεγενόμην, *to be near, be present*, i. e. *to have come or arrived*: 1) gener. and absol. John iii. 23, παρεγίνοντο καὶ ἐβαπτίζοντο. Acts xi. 23. xxv. 7. With an adjunct of place *whither*; foll. by εἰς of place, Matt. ii. 1; by ἐπὶ with acc. of place, iii. 13; with acc. of pers. *to come upon or against* any one, Lu. xxii. 52; by πρὸς with acc. of person, vii. 4. With an adjunct of place *whence*; as ἀπὸ, Matt. iii. 13. ἐξ ὁδοῦ, Lu. xi. 6. παρὰ τινος, Mk. xiv. 43. 2) = *to come or appear publicly*; of John the Baptist, Matt. iii. 1; of Jesus, Lu. xii. 51. 3) = *to come back, return*, Lu. xiv. 21.

Παράγω, f. ἄζω, (παρὰ, ἄγω,) *to lead along, near, by, or past*; hence, 1) in N. T. mid. παράγομαι, *to pass along, pass away*, absol. 1 John ii. 8, ἡ σκοτία παράγεται: fig. = *to disappear, perish*, 1 John

ii. 17, ὁ κόσμος παράγεται, see my note. 2) intrans. παράγω, *to pass along, pass by*, Matt. xx. 30, ἀκούσαντες ὅτι Ἰησοῦς παράγει. Mk. ii. 14. xv. 21. John ix. 1. In the sense of *to pass on further, to pass away*, Matt. ix. 9, παράγων ὁ Ἰησ. ἐκείθεν. ver. 27. John viii. 59: fig. *to disappear, perish*, 1 Cor. vii. 31, τὸ σχῆμα τοῦ κόσμου τ. παράγει. See my note.

Παραδειγματίζω, f. ἴσω, (παράδειγμα, fr. παραδείκνυμι,) *to make an example of, expose to public shame*, with acc. Matt. i. 19, μὴ θέλων αὐτὴν παραδειγματίσαι. Heb. vi. 6.

Παράδεισος, ου, ὁ, *paradise*, a word which seems to have had its origin in the languages of E. Asia, comp. Sanscrit *paradēsha* & Persic *paradisha*, 'a land elevated and cultivated'; Armen. *pardes*, 'a garden round a house:' in the Hebr. form עֵדֶן and Gr. παράδεισος, it is applied to the *pleasure-gardens*, and *parks* with wild animals, surrounding the country residences of Persian monarchs and princes, Neh. ii. 8, comp. Eccl. ii. 5. Xen. Cyr. i. 3, 14; the Sept. employ it of the garden of Eden; and hence in later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz. 1) the *inferior paradise*, or the region of the blessed in hades, Lu. xxiii. 43. Jos. Ant. xviii. 1, 3. Bell. ii. 8, 11. iii. 8, 4. And this, Chrysost. says, was the idea entertained of paradise by all the orthodox believers of his time. 2) the *celestial paradise*, where the spirits of the just made perfect dwell with God, 2 Cor. xii. 4, = ὁ τρίτος οὐρανός, ver. 3. Rev. ii. 7, ὁ παράδ. τοῦ Θεοῦ.

Παραδέχομαι, f. ξομαι, depon. mid. (δέχομαι,) *to take near or to one's self*, i. e. *to receive to one's self*, prop. from the hands of any one; in N. T. fig. *to receive, admit, approve*, with acc.; of things, Mk. iv. 20, τὸν λόγον. Acts xvi. 21, ἔθῃ. xxii. 18. 1 Tim. v. 19. Sept. and Class.: of persons, by Hebr. *to delight in*, Heb. xii. 6, νιδὸν δὲν παραδέχεται.

Παραδιατριβή, ἡς, ἡ, (παρὰ, διατριβή,) *mis-employment*, = *idle occupation*, 1 Tim. vi. 5, text. rec. lat. Edd. διαπαρ. See my note.

Παραδίδωμι, f. -δῶσω, lit. *to give near*, i. e. *to give to any one, to give over, deliver over or up*, into his possession or power, trans.; said 1) of *persons* delivered over, with evil intent, into the power or authority of others; to magistrates for trial, condemnation, with acc. & dat. Matt. v. 25. Mk. xv. 1, παρέδ. αὐτὸν τῷ Πιλ. Lu. xx. 20; with dat. impl. Acts iii. 13; to lictors, or soldiers, for punishment or imprisonment, Matt. v. 25.

xviii. 34. xx. 19, τοῖς ἔθνεσιν, i. e. the Roman soldiers, Acts xii. 4; foll. by acc. with *eis* final, Lu. xxiv. 20, παρ. αὐτὸν εἰς κρίμα θανάτου, i. e. 'to be punished with death;' with *iva*, Matt. xxvii. 26, and Class. So gener. to the power and pleasure of one's enemies, with acc. and dat. Matt. xxvi. 15. Mk. x. 33. Lu. xxiii. 25: acc. simply, Matt. x. 4. Lu. xxii. 21; pass. Matt. iv. 12. Apocr. and Class.: instead of dat. foll. by *eis συνέδρια*, into, i. e. before councils, x. 17. Lu. xxi. 12: foll. by *εἰς χεῖρας τινος*, into the hands, or power, of any one, Matt. xvii. 22. Acts xxi. 11: with *eis* final, Matt. xxiv. 9. xxvi. 2. Mk. xiii. 12. Acts viii. 3. Rom. iv. 25. viii. 32. 1 Cor. v. 5. Gal. ii. 20. 2) of persons or things delivered over to do or suffer any thing, in the sense to give or yield up, over, with acc. Acts xv. 26, ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν, 'jeopardied their lives;' with acc. & *iva*, 1 Cor. xiii. 3, and Class. So of persons given over to follow their passions, &c. with acc. and dat. of thing, ἐαυτοὺς παρέδ. τῇ ἀσελγείᾳ, Eph. iv. 19; acc. and infin. Acts vii. 42; acc. and *εἰς τι*, into any thing, i. e. into the power or practice of it, Rom. i. 24, 26, 28. 3) of persons and things delivered over to the charge or care of any one, in the sense to give unto, commit, entrust, gener. with acc. and dat. Matt. xi. 27, πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου. xxv. 14. Lu. iv. 6. Acts xxvii. 1, παρεδίδουν τὸν Παῦλον ἑκατοντάρχη. 1 Pet. ii. 23, and Class. So παραδ. τινα τῇ χάριτι τοῦ Θεοῦ, 'to commit or commend to the favour of God,' Acts xiv. 26. xv. 40; παραδ. τὸ πνεῦμα, scil. τῷ Θεῷ, to give up the ghost, John xix. 30. Also, to give back, deliver up, render up, 1 Cor. xv. 24, ὅταν παραδῶ τὴν βασ. τῷ Θ. Xen. Hist. ii. 3, 7. 4) of things delivered orally or by writing, to declare, impart, teach, trans. Mk. vii. 13. Lu. i. 2. Acts vi. 14, τὰ ἔθνη ἃ παρέδωκεν ἡμῖν M. xvi. 4, al.; pass. Rom. vi. 17, εἰς ὃν παρεδόθητε τύπον διδαχῆς, and Class. 5) intrans. or with ἐαυτὸν, by impl. to deliver up one's self, to yield one's self, Josh. xi. 19, Alex. e. g. as the harvest presents itself for the sickle, Mk. iv. 29, ὅταν παραδῶ ὁ καρπὸς, where see my note.

Παράδοξος, ον, ὁ, ἡ, adj. (fr. the phrase παρὰ δόξαν, *præter expectationem*, beyond all expectation,) in N. T. by impl. strange, wonderful, Lu. v. 26, and Class.

Παράδοσις, εως, ἡ, (παραδίδωμι,) prop. delivery, i. e. 'the act of delivering over' any thing from one to another, Thuc. i. 9; in N. T. 'any thing orally delivered,' precept, ordinance, instruction: 1) of oral precepts delivered down from age to age, tradition, traditional law, Matt. xv. 2,

παραβαίνουνσι τὴν παράδ. τῶν πρεσβ. ver. 3, 6, oft. Jos. Ant. xiii. 10, 6. Pol. xii. 6, 1. 2) gener. precept, doctrine, 1 Cor. xi. 2, καθὼς παρέδωκα ὑμῖν, τὰς παραδ. κατέχετε. 2 Th. ii. 15. iii. 6. lat. Class. and Jos.

Παραζηλώω, f. ὥσω, (ζηλώω,) prop. to make jealous, provoke to jealousy or emulation; fig. spoken of Israel, whom God would make jealous of their own high privileges, i. e. cause them to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. x. 19, παραζ. ὑμᾶς ἐπ' οὐκ ἔθνει. xi. 11, 14: also to provoke God to jealousy or anger, i. e. by rendering to idols the homage due to him alone, 1 Cor. x. 22. Sept. 1 Kings xiv. 22. Ps. xxxvii. 1. Eccles. xxx. 3.

Παραθαλάσσιος, α, ον, adj. (παρά, θάλασσα,) situated near the sea, maritime, Matt. iv. 13, εἰς Καπ. τὴν παραθαλασσίαν, scil. πόλιν. So Hdot. vii. 109, πόλεις τὰς παρ. viii. 23, κόμας παρ. Thuc. vi. 62, πόλισμα παραθαλασσίδιον.

Παραθεωρέω, f. ἴσω, to look at and examine a thing, while placing it by the side of another, i. e. to compare, Xen. Mem. iv. 3, 7; in N. T. to look by or aside from any thing, = to overlook, neglect, slight, pass. Acts vi. 1, ὅτι παρεθ. αἱ χῆραι αὐτῶν. Diod. Sic. x. 135: the earlier and purer writers use παροράω.

Παραθήκη, ης, ἡ, (παρατίθημι,) a deposit, trust, 'something committed to one's charge,' 1 Tim. vi. 20. 2 Tim. i. 12. Sept. and lat. Class.

Παραινέω, f. ἔσω, (παρά, αἰνέω,) prop. to speak to, as in Æsch. Ag. 98, 1461; or to speak at, i. e. to any one; hence to urge any thing on any one, to exhort, admonish, foll. by infin. with acc. of pers. Acts xxvii. 22, παραινῶ ὑμᾶς εὐθυμεῖν: absol. ver. 9.

Παραιτέομαι, f. ἴσομαι, depon. mid. (παρά, αἰτέω,) in Class. to ask from any one, i. e. at his hands, also to obtain by asking, as in Pind. and Hdot.; in N. T. to ask aside or away, to deprecate; lit. to beg off from: 1) prop. and gener. to entreat that something may not take place, foll. by inf. Acts xxv. 11, οὐ παραιτ. τὸ ἀποθανεῖν, I do not deprecate death, 'do not refuse to die:' so Jos. Vit. § 29, θανεῖν οὐ παραιτούμαι: so, foll. by μὴ with inf. Heb. xii. 19. 2) to excuse one's self from an invitation, absol. Lu. xiv. 18, ἤρξαντο παραιτεῖσθαι. Plut. J. Cæs. 68, παραιτούμενος, 'excusing himself:' perf. part. as pass. Lu. xiv. 18, ἔχε με παρητημένον. 3) by impl. not to receive, i. e. to refuse, reject, with acc. Heb. xii. 25, μὴ παρ. τὸν λαλοῦντα. 1 Tim. iv. 7. v. 11,

and oft. in lat. Class. and Jos. Also to avoid, *shun*, 2 Tim. ii. 23. Tit. iii. 10.

Παρακαθίζω, f. ἴσω, to sit down near, to seat one's self near, foll. by παρά with acc. Lu. x. 39. Sept. and Class.

Παρακαλέω, f. ἔσω, to call, or to call for, trans. 1) to invite to come, Acts xxviii. 20, διὰ τ. τὴν αἰτίαν παρεκ. ὑμᾶς, and Class. 2) to call for or upon any one, as for aid, to invoke, and oft. in lat. Class.; hence in later usage and N. T. gener. to beseech, entreat, with acc. Matt. xviii. 32. Acts xvi. 39. With the acc., expr. or impl., are also put other adjuncts, as part. λέγων or the like, Matt. viii. 5, 31. Acts xxv. 2. Also with inf. aor. Mk. v. 17. Acts viii. 31. ix. 38, al. Mk. v. 18. ὅπως, Matt. viii. 34. 3) to call upon any one to do any thing, i. e. to exhort, admonish, with acc. of pers. Acts xv. 32. 2 Cor. x. 1. Heb. iii. 13. Also with acc. and further adjuncts, e. gr. the express words, Acts xi. 23. 1 Cor. iv. 16. 1 Pet. ii. 11. v. 1. Absol. with acc. of pers. impl. Luke iii. 18. Rom. xii. 8, ὁ παρακαλῶν. Heb. x. 25: so ταῦτα λάλει καὶ παρακάλει, Tit. ii. 15. 1 Tim. vi. 2. 4) by impl. to exhort, in the way of consolation, encouragement, &c. = to console, comfort, with acc. of pers. Matt. ii. 18. v. 4. 2 Cor. i. 4, ὁ παρ. ἡμᾶς ἐπὶ πόσῃ τῇ ἑλπίσει. ver. 6. Eph. vi. 22. Col. ii. 2. In the sense of to make glad, pass. to be glad, rejoice, Lu. xvi. 25. Acts xx. 12.

Παρακαλύπτω, f. ψω, to cover over, hide, prop. by putting any thing beside or before an object; in N. T. fig. Lu. ix. 45, τὸ ῥῆμα ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, and Class.

Παρακαταθήκη, ης, ἡ, (παρακατατίθεμι,) a deposit, trust, something committed to one's charge, 1 Tim. vi. 20, and 2 Tim. i. 14, where recent edd. have the later form παραθήκη.

Παράκειμαι, f. σομαι, to lie near, be adjacent to; in N. T. fig. to be at hand, be present, prompt, Rom. vii. 18, τὸ θέλειν παράκειται μοι, ver. 21, 'is prompt and ready.' Comp. 2 Cor. viii. 12, ἡ προθυμία πρόκειται.

Παράκλησις, εως, ἡ, (παρακαλέω,) prop. a calling near to one, invitation, Thuc. iv. 61, espec. for aid; in N. T. 1) entreaty, petition, 2 Cor. viii. 4, μετὰ πολλῆς παρακλ. δεόμενοι ἡμῶν. ver. 17. 2) exhortation, admonition, Rom. xii. 8, εἴτε ὁ παρακαλῶν, ἐν τῇ παρ. 1 Cor. xiv. 3; in the sense of instruction, teaching, meaning hortatory, Acts xiii. 15. xv. 31. 3) consolation, comfort, Rom. xv. 4, ἵνα διὰ τῆς παρ. τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, 'the consolation afforded by the Scriptures.' 2 Cor. i. 4—7. ὁ Θεός

τῆς παρ. Rom. xv. 5, 'spiritual aid,' aid and consolation.' And so Acts iv. 36, υἱὸς παρακλήσεως, where see my note. Acts ix. 31, ἡ π. τοῦ ἁγίου Πν.: meton. for 'the Author of spiritual aid and consolation,' the Messiah, Lu. ii. 25. So λυτρωσις for λυτρωτής, Lu. ii. 38. See more in my note. By impl. in the sense of joy, gladness, Lu. vi. 24.

Παράκλητος, ου, ὁ, ἡ, prop. verbal adj. (παρακαλέω,) called upon, i. e. for help; hence as subst. 1) Lat. *advocatus*, an advocate, intercessor, who pleads the cause of any one before a judge, &c. Said of CHRIST, who standing at the right hand of God, intercedes for man with God, as the eternal High-Priest, Heb. vii. 25. ix. 34. 1 John ii. 1, εἰάν τις ἁμάρτη, παρακλητον ἔχομεν πρὸς τὸν Πατέρα. And so in Philo we have this term and παρακαλεῖν used of the Jewish High-Priest. Josephus, too, Antiq. iv. 8, 3, applies it to Moses: ἦττον τοῦ Θεοῦ προνοησομένου, διὰ τὸ Μωϋσῆν εἶναι τὸν παρακαλοῦντα, where the full sense is, 'as if God would [then] take less care of them, inasmuch as Moses had been their advocate, or intercessor, [with God].' In Class. Gr. also the word is often used in the sense *advocate*. The allusion, however, in the above passage of the N. T. is not to such *hired advocates*, or barristers, but to *friends*, called παράκλητοι, whose office it was to intercede for the accused with the judge. See Bp. Pearson on the Creed, Art. viii. note 5. 2) as said of the Holy Spirit, John xiv. 16, ἄλλον παρ. δώσει ὑμῖν. xv. 26, ὅταν δὲ ἐλθῇ ὁ Π. xvi. 7, ὁ Π. οὐκ ἐλεύσεται. In the first of which passages however the term is, strictly speaking, applied to both Christ and the Holy Spirit; and, consequently, used with an especial reference to some quality common to both. That, I apprehend, is *intercession*, which pertains to Christ as well as the Holy Spirit; though the office somewhat differs in each: how far, and in what respect, I have shown in my note on Rom. viii. 26. In the other three passages it may best be rendered the *Paraclete*; for no single term will express the full extent of signif. in a term so pregnant with meaning; inasmuch as it includes the senses *Intercessor* and *Helper*, *Comforter* and *Monitor*, guide or instructor.

Παρακοή, ης, ἡ, (παρακούω,) prop. 'a hearing amiss,' or want of attention to what is heard; in N. T. neglect to hear, i. e. obey, equiv. to disobedience, Rom. v. 19, διὰ τῆς παρ. τοῦ ἐνὸς ἀνθρώπου. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθέω, f. ἦσω, (παρά, ἀκολουθέω,) prop. to accompany any one side by side, follow closely, as oft. in Class.

n N. T. said fig. 1) of things, *to accompany*, i. e. 'be done by' any one, with dat. Mk. xvi. 17, *σημεῖα τοῖς πιστεύουσι ταῦτα παρακολογήσει*, a peculiar expression, best explained by Kypke as put for 'miracula hæc patrabunt credentes.' So Lucian de Conscrib. Hist. § 6, there is mention made of the faults, *ὅποσαι τοῖς φαύλοις συγγράφουσι παρακολουθοῦσιν*. Pol. xvii. fin. *οὐκ ὀκνήσομεν διασαφεῖν τὰ παρακολουθοῦντα ταῖς ἐξουσίαις αὐτῶν ἀπρεπῇ*. Dioscor. Præf. to l. vi. *τὰ παρακολουθοῦντα σημεῖα ἕκαστω τῶν φαρμάκων*. It would seem, however, that the intent of the words in the above passage is not so much to represent *them* as working the miracles, but rather the power of working the miracles as being inherent in them; just as in Hermog. p. 34, the attributes of a person are represented as *παρακολουθοῦντα τῷ προσώπῳ*. 2) *to follow up closely* in mind, *to trace out*, *examine*, with dat. Lu. i. 3, *παρακ. πᾶσιν ἀκριβῶς*, and oft. in Class. 3) *to conform unto*, *embrace*, with dat. τῇ διδασκαλίᾳ, 1 Tim. iv. 6. 2 Tim. iii. 10. 2 Macc. ix. 27, *παρ. τῇ ἐμῇ προαιρέσει*.

Παρακούω, f. *σω*, (*παρὰ*, *ἀκούω*), *to hear amiss*, imperfectly, or inattentively. In N. T. *to neglect to hear*, i. e. fig. *not to obey*, with gen. Matt. xviii. 17, *ἐὰν παρακούσῃ αὐτῶν*. Sept. and later Class.; chiefly of things, but sometimes of persons; as Epict. Enchir. 39, *τίνων παρακούσης*; 'whom will you disobey?'

Παρακύπτω, f. *ψω*, *to stoop down near* by any thing, *to bend forward near*, i. e. in order to look at any thing more closely. Sept. and Class. 1) prop. and absol. Lu. xxiv. 12, *παρακύψας βλέπει τὰ ὀθόνια*: with *εἰς*, John xx. 11, *παρέκνυσεν εἰς τὸ μνημεῖον*. And so Theocrit. Id. iii. 7, *κατ' ἄντρον παρ.* 2) metaph. *to look into*, in order to find out or know, with *εἰς*, Ja. i. 25. 1 Pet. i. 12, *εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι*, lit. 'to get a glimpse of it.' So Lucian, Pisc. 33, *ἐπειδὴ παρέκνυσα τὰ ὑμέτερα*, 'when I had taken a peep into your maxims.'

Παραλαμβάνω, f. *λήνομαι*, *to take near*, *with*, to one's self; and also semi-pass. *to receive with* or to one's self: I. *to take to one's self*, e. gr. a city or kingdom, i. e. to take in possession, seize; in N. T. only of persons, *to take unto* or *with one's self*, i. e. as an associate, companion, with acc. Matt. i. 20, *μὴ φοβηθῇς παραλαβεῖν Μ. τὴν γυναῖκά σου*. ver. 24. xvii. 1, *παραλαμβάνει ὁ Ἰ. τὸν Πέτρον*. xx. 17, and oft. Also with *εἰς* of place, Matt. iv. 5, 8, al.; *μετὰ* and gen. of pers. xii. 45. xviii. 16; *πρὸς* and acc. of pers. John xiv. 3. Sept. and Class. Part. *παραλαβῶν* is sometimes used, by partial pleo-

nasm, before other verbs, to express the idea more fully and graphically, Acts xvi. 33, *παραλαβὼν αὐτοὺς ἔλουνεν ἀπὸ τῶν πληγῶν*. xxi. 24, al.: so also the verb itself with *καὶ* before another verb, Matt. ii. 13, *παραλαβε τὸ παιδίον, καὶ φεῦγε*. John xix. 6, al. Sept. 1 Sam. xvii. 31, 57. Fig. of those whom Christ will take with him, or receive into favour, at his coming, pass. Matt. xxiv. 40, *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται*. Lu. xvii. 34, sqq.: also of a teacher, = *to receive*, *acknowledge*, to embrace and follow his instructions, John i. 11.—II. *to receive with* or *to one's self*, i. e. what is given or delivered over, = to take from another into one's own hands; in N. T. 1) prop. *to receive in charge*, as an office, dignity, *διακονίαν*, Col. iv. 17. *βασιλείαν*, Heb. xii. 28. Sept. and Class. 2) metaph. *to receive into the mind*, = *to be taught*, *to learn*, with acc. of thing, Mk. vii. 4, *ἂν παρέλαβον κρατεῖν*. 1 Cor. xv. 1. Gal. i. 9. Phil. iv. 9, *ἂν καὶ ἐμάθετε καὶ παρελάβετε*. (Simil. scriptor ap. Routh. Fragm. Patr. i. 464, *τὴν πίστιν, ἣν ἐξ ἀρχῆς παρέλάβομεν*.) Col. ii. 6: foll. by acc. with *ἀπὸ τίνος*, 1 Cor. xi. 23; with *παρὰ τίνος*, Gal. i. 12. 1 Th. ii. 13.

Παραλέγω, f. *ξω*, *to lay near*, and mid. *to lie near* or *with* any one; in N. T. only mid. *παραλέγομαι*, as a nautical term, *to lay one's course near*, i. e. *to sail near*, *by*, *along* a place or coast, equiv. to *παραπλέω*, with acc. depending on *παρὰ* in composition. Acts xxvii. 13, *παραλέγουτο τὴν Κρήτην*. So Diod. Sic. xiii. 3, *παρ. τὴν Ἰταλίαν*. In Acts xxvii. 8, *παραλεγόμενοι αὐτήν*, (namely, the promontory of Salmone,) it means *doubling*. The term *παραλέγεσθαι* was used in preference to *παραπλέειν*, with allusion to the custom of the ancients in doubling promontories, or coasting close in shore, or in dangerous navigation, of having the ship towed by ropes from boats. So Thuc. iv. 25, *παραπλεύοντων ἀπὸ κάλων*, where see my note.

Παράλιος, ου, ὁ, ἡ, adj. (*παρὰ*, ἅλς,) *near* or *by the sea*, *maritime*, Lu. vi. 17, *τῆς παραλίου (χώρας) Τύρου*, i. e. the sea-coast of Tyre. Sept. and Class.

Παραλλαγή, ἡς, ἡ, (*παραλλάσσω*), *change*, *alteration*, *vicissitude*, Ja. i. 17, *παρ' ᾧ οὐκ ἔστι παραλλαγή*. So Plotin. Enn. vi. 6, 3, *ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ*. Plut. viii. 214, *μερίζοντας παραλλαγὰς αἱ ἡλικίαι περὶ ἕκαστον ἡμῶν ποιοῦσιν, ἢ κοινῇ περὶ τὰς πόλεις*.

Παραλογίζομαι, f. *ίσομαι*, *to mis-reckon*; in N. T. prop. *to deceive by false reasoning*, and hence gener. *to deceive*,

circumvent, with acc. of pers. Col. ii. 4. Ja. i. 22. Sept. and Class.

Παραλυτικός, ἡ, ὄν, adj. (παρά-λυω,) *paralytic, palsied*, Matt. iv. 24. viii. 6.

Παραλύω, f. ὑσω, *to loosen at or from the side*, i. e. things joined side by side, *to disjoin*; in N. T. *to dissolve*, i. e. *to relax, enfeeble*, only perf. part. pass. παραλελυμένος, *relaxed, enfeebled, feeble*. 1) prop. Heb. xii. 12, παραλελυμένα γόνατα, see my note there. Sept. and lat. Class. 2) in the sense of *paralytic*, equiv. to παραλυτικός, Lu. v. 18. Acts viii. 7, πολλοὶ παραλελυμένοι καὶ χωλοί. ix. 33. 1 Macc. ix. 55, and lat. Class.

Παραμένω, f. ενῶ, *to remain near, by, with* any one, foll. by πρὸς τινα, 1 Cor. xvi. 6, πρὸς ὑμᾶς τυχὸν παραμένω: absol. Heb. vii. 23, κωλύεσθαι παραμένειν, i. e. thereby, therein, scil. in the priest's office; and in Class. fig. *to continue in any thing, to persevere therein*. So Diod. Sic. ii. 29, παρ. ἐν τῷ μαθήματι. Absol. Ja. i. 25.

Παραμυθεομαι, f. ἥσομαι, depon. mid. *to speak near or with* any one, i. e. kindly, soothingly, *to soothe, pacify*. See Hemsterh. on Xen. Eph. p. 153; hence in N. T. 1) *to exhort, encourage*, with acc. of pers. expr. or impl. 1 Th. ii. 11, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. v. 14. Xen. Hist. iv. 8, 28. 2) *to console, comfort*, with acc. of pers. John xi. 19, ἵνα παρ. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ver. 31. Jos. and Class.

Παραμυθία, as, ἡ, (παραμυθεομαι,) in Class. gener. *exhortation, encouragement*; in N. T. *consolation, comfort*, 1 Cor. xiv. 3. Wisd. xix. 12. Jos. & lat. Class.

Παραμύθιον, ου, τὸ, (παραμυθεομαι,) *consolation, comfort, solace*, Phil. ii. 1.

Παρανομέω, f. ἥσω, (παράνομος,) prop. *to act aside from law*, i. e. *to violate law, transgress*, absol. Acts xxiii. 3.

Παρανομία, as, ἡ, (παράνομέω,) *violation of law, transgression*, 2 Pet. ii. 16.

Παραπικραίνω, f. ανῶ, a. 1. παρ-επικράνω, absol. only in Sept. and N. T. strictly *to make bitter, or be bitter, towards* any one, *treat with bitterness*; more usually *to embitter, provoke*, hence absol. *to provoke*, i. e. God, Heb. iii. 16. 1 Esdr. v. 15.

Παραπικρασμός, ου, ὁ, (παρ-επικράνω,) *an embittering, provocation*, of God by disobedience, Heb. iii. 8, 15. Sept. Ps. xcvi. 8: not in Class.

Παραπίπτω, a. 2. παρέπεσον, *to fall near by* any one, and hence *to fall in with, meet, also to fall aside from, to swerve or deviate from* any thing; hence

in N. T. fig. *to fall away from* the path of duty, from the faith, *to apostatise*, absol. Heb. vi. 6. Wisd. vi. 9, and Class. as Pol. xii. 7, 2, τῆς ἀληθείας.

Παραπλήξω, f. εὔσομαι, *to sail near, by, past* a place, Acts xx. 16, and Class.

Παραπλήσιον, adv. (παραπλήσιος,) *near by, nigh to*, i. e. *like, similarly*, foll. by dat. Phil. ii. 27, ἡσθένησε παραπλήσιον θανάτῳ.

Παραπλήσιως, adv. (παραπλήσιος,) prop. *near to, nigh by*; hence *like, in the like manner*, Heb. ii. 14, and Class.

Παραπορεύομαι, f. εὔσομαι, *to go near or by the side of* any one, = *to accompany*; in N. T. *to pass by, pass along by*, intrans. Mk. xi. 20, παραπορευόμενοι εἶδον τὴν συκὴν: part. οἱ παραπορευόμενοι, *the passers-by*, xv. 29: foll. by διὰ with gen. of place *through which*, ii. 23, διὰ τῶν σπορίμων. ix. 30. Sept. and lat. Class.

Παράπτωμα, ατος, τὸ, (παραπίπτω,) prop. *a fall*, occasioned by stumbling against or upon any thing, Hdot. viii. 87, also *a fall gener.*, in N. T. fig. *a falling aside or away*, scil. from right, truth, duty, *a lapse, error, fault*, viz. 1) prop. as committed unintentionally, from ignorance or inadvertence, Matt. vi. 14, ἐὰν ἀφήτε τοῖς ἀνθρ. τὰ παρ. αὐτῶν: so Rom. xi. 11. Gal. vi. 1. Sept. Ps. xix. 13. Pol. ix. 106. 2) by Hebr. gener. for *transgression, sin*, Rom. iv. 25, ὅς παρεδόθη διὰ τὰ παρ. ἡμῶν. v. 15, oft.: of Adam's first transgression or fall, v. 15, 17, 18, & Sept.

Παράρρῳ, f. ρεύσομαι, (παρά, ῥέω,) a. 2. pass. παρέρρῳ, in act. signif. prop. *to flow near or by*, prop. of a river; and fig. *to glide away, escape*, from the mind; also of a person, *to glide along by stealth*, as a thief; in N. T. once of persons, fig. *to glide aside from, to swerve or deviate from* any thing, as the truth, law, precepts, &c. absol. Heb. ii. 1, δεῖ ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραρρῳῶμεν, 'lest we glide aside from them,' i. e. lest we transgress them; parallel with παράβασις and παρακοή, ver. 2. See my note.

Παράσημος, ου, ὁ, ἡ, adj. (σημα,) lit. *bye-marked*, i. e. having a particular mark or sign to distinguish it from others. Hence as neut. τὸ παράσημον, as subst. *sign, mark*, pl. *insignia*, scil. *by which* any thing is distinguished from others; espec. spoken of the sign of a ship, a painting or image in bas-relief on the prow, and distinguished from the *tutela*, or figure of the tutelary god of the ship upon the stern, though sometimes the *parasemon* and *tutela* were the same; as in Acts xxviii. 11, ἐν πλοίῳ παρασήμῳ Διοσκούροισι, 'in a ship with the ensign Dioscuri.'

Παρασκευάζω, f. ἄσω, lit. *to make*

ready, and *place near* or *for any one*, *to prepare*, and *cause to be at hand*, as food, absol. Acts x. 10, ἐγένετο πρόσπεινος, παρασκευαζόντων ἐκείνων, and Class. mid. or pass. *to prepare one's self*, *be ready*, 2 Cor. ix. 2, παρεσκευάσται ἀπὸ πένησι, 'was prepared or ready.' 1 Cor. xiv. 8, τίς παρασκευάσεται ε. π.; 'who will prepare himself, get ready?' Sept. Jer. l. 42. Jos. Ant. v. 7, 5, & Class.

Παρασκευή, ἥς, ἡ, (σκευή,) *a making ready*, *preparation*; in N. T. with article ἡ, in the Jewish sense, *the preparation*, i. e. the day or hours before the sabbath, or other festival, when preparation was made for the celebration, *the eve* of the sabbath, &c. John xix. 14, 31, 42, al.: it is also called προσάββατον, Mk. xv. 42. Judith viii. 6, and προεόρτιον, Philo, p. 626.

Παρατείνω, f. ενῶ, *to stretch out near*, *by*, or *to*, *to extend near*; in N. T. fig. *to extend*, *prolong*, *continue*, in time, trans. Acts xx. 7, παρέτεινε τὸν λόγον μέχρι μεσονυκτίου, and Class.

Παρατηρέω, f. ἤσω, lit. 'to keep one's eye near,' *to observe narrowly*, *watch closely*: 1) prop. as the actions of any one with sinister intent, trans. Mk. iii. 2, παραετίηρουν αὐτόν, εἰ τοῖς σάββασι θεραπείσσει αὐτόν. Lu. xiv. 1. xx. 20: so τὰς πύλας, Acts ix. 24. 2) fig. of times, *to observe carefully*, *keep superstitiously*, Gal. iv. 10: so Jos. Ant. iii. 5, 5, παρ. τὰς ἐβδομάδας.

Παρατήρησις, εως, ἡ, (παρατηρέω,) *close watching*, *accurate observation*, Lu. xvii. 20, οὐκ ἐρχεται ἡ βασι. τοῦ θ. μετὰ παρατηρήσεως, *not with observation*, i. e. not so that its progress may be watched with the eyes, or with what attracts observation, scil. so as to catch observation by its external appearance.

Παρατίθημι, f. θήσω, *to put* or *place near* any one, trans. 1) prop. of food, *to set* or *lay before* any one, with acc. of thing and dat. of pers. expr. or impl. Mk. vi. 41, ἵνα παραθῶσιν αὐτοῖς. viii. 7. Lu. xi. 6. Acts xvi. 34, τράπεζαν. 1 Cor. x. 27. Sept. and Class. 2) fig. as a teacher, *to set* or *lay before*, = *to propound*, *deliver*, with acc. and dat. Matt. xiii. 24, ἄλλην παραβ. παρέθηκεν αὐτοῖς: mid. with ὅτι, Acts xvii. 3. Sept. and Class. 3) mid. παρατίθεμαι, (a. 2. παρεθέμην, a. 2. imper. παράθου,) prop. *to place* with any one on one's own account, = *to give in charge*, *commit*, *entrust*, with acc. and dat. Lu. xii. 48, ὃ παρέθεντο πολὺ. 1 Tim. i. 18. 2 Tim. ii. 2. 1 Pet. iv. 19; also Lu. xxiii. 46, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Sept. and Class. In the sense of *to commend*, with acc. and dat. Acts xiv. 23, παρέθεντο αὐτοὺς τῷ

Κυρίῳ. xx. 32. So Jos. Ant. iv. 8, 2, π. ὑμᾶς νόμῳ σωφροσύνης.

Παρατυγχάνω, aor. 2. παρέτυχον, *to fall in with* any one, *to happen to be near*, part. οἱ παρατυγχάνοντες, Acts xvii. 17, τοὺς π. 'those that happened to be there.' And so oft. in Class.

Παραντίκα, adv. (παρά, ἀντίκα,) prop. *at this very instant*, *instantly*, for παρ' αὐτὰ τὰ πράγματα. In N. T. once, with art. τὸ παραντίκα, as adj. *instant*, i. e. momentary, transient, 2 Cor. iv. 17, τὸ π. ἐλαφρόν, *momentary*, *light*. Freq. in Class.

Παραφέρω, aor. 2. παρήνεγκον. This verb, like other comp. of παρά, has very different meanings, according to the sense assigned to the παρά. Hence sometimes it signif. *to bring to* or *towards* any one; at others, *to turn away*, as the eyes from an object, or *aside*, as a weapon levelled at any one; also, *to hurry away*, as a stream does those who attempt to cross it, or as a tempestuous wind hurries a ship out of its course. From the two last senses have sprung those two in which the word occurs in N. T., namely, 1) act. and fig. *to cause to pass by*, as said of evil, Mk. xiv. 36, παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. Lu. xxii. 42, where there seems to be an allusion to a host's causing a cup of wine to be carried *past* one of the guests. 2) pass. prop. *to be borne along*, *carried away by*, Jude 12, in later edd. νεφέλαι ἄνδρῶν ὑπὸ ἀνέμων παραφερόμεναι. But the text. rec. περιφέρ. yields by far the better sense; the context requiring that of *circum-agantur*, or *circumferuntur*. On the contrary, in Heb. xiii. 9, διδασκαίς ποικίλαις μὴ παραφέρεσθε, as in later edd. for text. rec. περιφ., which yields, indeed, a good sense, (and so Eph. iv. 14, it is said, μηκέτι κλυδωνιζόμενοι παντὶ ἄνεμῳ τῆς διδ.) but not so good a one as παρ. *abripio*. Similarly Plut. Timol. 6, we have αἱ κρίσεις σείονται καὶ παραφέρονται ῥαδίως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων, a metaphor taken from a ship hurried out of its course by violent winds. Plut. Arat. 12. The full sense, then, in the above passage is, 'to be carried away [from the truth].' So in Plato, p. 265, it is said, ἀλήθους τινὸς ἐφαπτόμενοι, τάχα δ' ἂν καὶ ἄλλοσε παραφερόμενοι, and 893, παραφερόμενος. 275, παρενέχθημεν, et al. also in Plut. vi. 53, καταδέοντες τὴν κρίσιν (judgment) ὅπως μὴ καταφέρηται τῷ τέροντι πρὸς τὸ βλάπτειν.

Παραφρονέω, f. ἤσω, *to be aside from a right mind*, *be aside oneself*, *to be foolish*, *act foolishly*, absol. 2 Cor. xi. 23, παραφρονῶν λαλῶ. Sept. and Class.

Παραφρονία, ας, ἡ, (παραφρονέω,)

prop. a being beside oneself, *madness*, *folly*, 2 Pet. ii. 16.

Παραχειμάζω, f. άσω, *to winter near or at a place, or with a person*, intrans. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6, and Class.

Παραχειμασία, ας, ή, (παραχειμάζω,) *a wintering near or at a place*, Acts xxvii. 12, and Class.

Παραχρήμα, adv., prop. for παρά τό χρόμα, lit. 'with the thing itself,' at the very moment, on the spot, = *forthwith, immediately*, Matt. xxi. 19, ἐξηράνθη παραχρήμα ἡ συκῇ, i. e. immediately after being cursed, ver. 20. Lu. i. 64. iv. 39, & oft. Sept. and Class.

Πάρδαλις, εως, ή, (πάρδος,) *a panther, leopard*, Rev. xiii. 2. Sept. & Class.

Παρεδρεύω, see Προσεδρεύω.

Πάρεμι, f. έσομαι, (παρά, εἰμι,) *to be near by, be present*, absol. John vii. 6, ὁ καιρὸς ὁ έμὸς οὕτω πάρεστι. xi. 28, ὁ διδάσκαλος πάρεστι. Acts x. 21. xvii. 6; so 2 Pet. i. 12, ἐν τῇ παρουσίᾳ ἀληθείᾳ, i. e. 'the truth which ye have received.' Part. τὸ παρόν, *the present time*, Heb. xii. 11, πρὸς τὸ παρόν. Said of things, foll. by dative of person, *to be present with* or *to a person*, q. d. 'the person has the thing,' 2 Pet. i. 9, ὃ μὴ πάρεστι ταῦτα, i. e. 'he who has not these things.' So Wisd. xiii. 1, οἷς παρὴν Θεοῦ άγνωσία. xi. 21, & Class. Hence τὰ παρόντα, *the things which one has*, i. e. property, fortune, condition, Heb. xiii. 5, ἀρκούμενοι τοῖς παροῦσιν. Class. e. gr. Xen. Conv. iv. 42, οἷς τὰ παρόντα ἀρκεῖ, ἡκιστα τῶν ἀλλοτρίων ὀρέγονται. Phocyl. 4.

Παρεισάγω, f. ξω, (παρά, εἰσάγω,) *to lead in or bring by the side of* others, *to introduce along with* others; in N. T. *to lead or bring in by stealth*, trans. αἰρέσεις, 2 Pet. ii. 1. Pol. i. 18, 3, et al. Plut. Pyrrh. 29. Diod. Sic. xii. 41.

Παρεῖσακτος, ου, ὁ, ή, adj. (παρεἰσάγω,) *brought in by stealth*, Gal. ii. 4, διὰ τοὺς π. ψευδαδέλφους for ἀλλοτρίους.

Παρεῖσδύω, f. ύω, (παρά, εἰσδύω,) *to go or come in by stealth, to creep in unawares*, Jude 4. Jos. and Class.

Παρεῖσέρχομαι, aor. 2. παρεισηλθον, (παρά, εἰσέρχομαι,) intrans. 1) *to go or come in near to* any thing, *to enter into or with* any thing, Rom. v. 20, νόμος δὲ παρεισηλθεν sc. εἰς τὸν κόσμον, 'but the law entered in thereunto,' viz. unto or upon the παράπτωμα, ver. 18, (comp. ver. 12, ἡ άμαρτία εἰσηλθε,) i. e. 'the law supervened upon the state of transgression from Adam to Moses.' So Test. xii. Patr. p. 608, γίνεται μέθη, καὶ παρ-εἰσέρχεται ἀναισχυντία. But παρὰ

may mean *by-the-bye, indirectly, silently*. See my note. 2) *to go or come in by stealth, to enter unawares*, intrans. Gal. ii. 4, οἷ-τινες παρεισηλθον κατασκοπήσαι, and Class.

Παρεισφέρω, aor. 2. παρεισήνεγκον, (παρά, εἰσφέρω,) *to bear or bring in therewith or thereunto, to bring forward*; in N. T. fig. *to bring forward along with, to exhibit therewith*, παρ. σπουδῇ πάσαν, 2 Pet. i. 5, where see my note.

Παρεκτός, adv. (παρά, έκτός,) prop. *near by without, on the outside*; fig. *besides*, used with art. τὰ παρεκτός, *the things besides, over and above*, 2 Cor. xi. 28, χωρὶς τῶν παρεκτός: with gen. in the sense of *except*, Matt. v. 32, παρεκτός λόγου πορνείας. Acts xxvi. 29, and lat. Gr. writers.

Παρεμβολή, ης, ή, (παρεμβάλλω,) *a putting something between others*, also, as a military word, *a junta-array*, a certain method of drawing up troops, Pol. xi. 32, 6; hence in N. T. 1) meton. *array, for army, host*, i. e. as drawn up in battle-array, Heb. xi. 34, παρεμβολὰς ἐκλιναν ἀλλοτρίων. Rev. xx. 9. Sept. and Pol. iii. 73, 8. AEl. V. H. xiv. 46. 2) *encampment*, i. e. prop. *juxta-arrangement in a camp*, hence gener. *a camp*, Pol. vi. 28, 1. Jos. Ant. vii. 4, 1. Plut. Cæs. 45, al.; said of a standing camp, *castra stativa*, or *barracks*, of the Roman soldiers at Jerusalem in the fortress of Antonia, Acts xxi. 34; also of the encampments of the Israelites in the desert, Heb. xiii. 11; and in the same connexion, fig. ver. 13.

Παρενοχλέω, f. ήσω, (παρά, ένοχλέω,) *to trouble besides*, foll. by dative of pers. Acts xv. 19, κρίνω μὴ παρενοχλεῖν τοῖς κ.τ.λ. 'to give no further molestation.' Sept. and lat. Class., as Pol., Diod. Sic. and Arrian.

Παρεπίδημος, ου, ὁ, ή, adj. (παρά, ἐπίδημος,) *a by-resident, a sojourner*, i. e. among a people not one's own, Heb. xi. 13. 1 Pet. i. 1. ii. 11. Sept. Gen. xxiii. 4, al. Pol. and other late writers.

Παρέρχομαι, (παρά, έρχομαι,) f. παρελεύσομαι, aor. 2. παρήλθον, intrans. I. *to come near to* any person or thing, *to draw near*, Lu. xii. 37, παρελθὼν διακονήσει αὐτοῖς. xvii. 7. Ecclus. xxix. 9; gener. Mk. vi. 48, ἤθελε παρελθεῖν αὐ-τούς. AEl. V. H. ii. 35, ἐπεὶ δέ τις αὐτὸν παρήλθε: in a hostile manner, Acts xxiv. 7. Jos. Bell. iii. 8, 2. Xen. Conv. i. 7.—II. *to go or pass near, to pass along by*: 1) prop. and absol. Lu. xviii. 37, ὅτι ὁ Ἰησ. παρέρχεται: foll. by acc. Acts xvi. 8, παρελθόντες τὴν Μ.; by διὰ τῆς ὁδοῦ, Matt. viii. 28. Sept. and Class.; said of time, *to pass by, be past*, absol. xiv. 15,

ἡ ὥρα ἤδη παρήλθεν. Acts xxvii. 9. 1 Pet. iv. 3, ὁ παρεληλυθὼς χρόνος. 2) fig. to pass away, perish, absol. and gener. Matt. v. 18, ἕως ἂν παρέλθῃ ὁ οὐρ. καὶ ἡ γῆ, oft. Sept. Ps. xxxvii. 36, and Class., as Theocr. Id. xxvii. 8, σε παρέρχεται, ὡς ὄναρ, ἥβη. Of words, declarations, &c. to pass away without fulfilment, *be in vain*, Matt. v. 18. xxiv. 35, οἱ λόγοι μου οὐ μὴ παρέλθωσι. 3) fig. of evils, to pass away from any one, to be removed, averted, foll. by ἀπὸ of person, Matt. xxvi. 39, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τ. Mk. xiv. 35. Sept. Cant. iii. 4. Æl. V. H. xiii. 38. 4) fig. to pass by or over, equiv. to neglect, transgress, with acc. Lu. xi. 42, τὴν κρίσιν. xv. 29, ἐντολήν. Sept. and Class.

Πάρεσις, εως, ἡ, (παρήμι,) *prætermisio*, i. e. a letting pass or remission, in the sense of overlooking, not punishing, Rom. iii. 25: it differs from ἄφεσις, which implies pardon, forgiveness. Dion. Hal. Ant. vii. 37.

Παρέχω, f. ἔχω, (παρά, ἔχω,) prop. to hold near to any one; in N. T. to hold out near or towards any one, = to present, offer, &c. 1) prop. with acc. Lu. vi. 29, παρέχε καὶ τὴν ἄλλην sc. σιαγόνα, and so oft. in Class. 2) fig. 'to be the cause, source, occasion of any thing to a person,' i. e. to make or do, to give or bestow, to show, to occasion, sc. in one's behalf, with acc. and dat., expr. or impl.; κόπον or κόπους παρέχειν τινί, to give one trouble, = to trouble, vex, (see Κόπος,) Lu. xi. 7. xviii. 5; ἐργασίαν παρέχειν τινί, to make or bring gain to any one, Acts xvi. 16. xvii. 31, πίστιν παρασχὼν πᾶσιν, 'causing belief in all.' i. e. 'proving, confirming it to all.' Jos. & Class. Acts xxii. 2, παρέσχον ἡσυχίαν, they gave silence. xxviii. 2, π. φιλανθρωπίαν. 1 Tim. i. 4. vi. 17. Class. Mid. παρέχομαι, to do or show for one's self, for one's own part, Lu. vi. 4, ἀξίως ἐστὶν ὃ παρέξει τοῦτο, 'for whom thou shouldst on thy part do this.' Acts xix. 24. Col. iv. 1, τὸ δίκαιον τοῖς δούλοις παρέχεσθε: with double accus. Tit. ii. 7, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, and so in Class.

Παρηγορία, as, ἡ, (παρηγορέω, fr. παρά, ἀγορεύω,) *consolation, comfort, solace*, Col. iv. 11. Plut. de Exil. 1.

Παρθενία, as, ἡ, (παρθένος,) *virginity, virgin age*, Lu. ii. 36, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτα ἀπὸ τῆς παρθ. αὐτῆς, i. e. 'with the husband whom she had married as a virgin.' Sept. and Class.

Παρθένος, ου, ὁ, ἡ, adj. *virgin*, as oft. in Class.; in N. T. I. FEM. ἡ παρθένος, as subst. a virgin, maiden: 1) one who has not known man, Lu. i. 27, πρὸς παρθένον μεμνηστευμένην — Μαρίας.

comp. ver. 34. Sept. and Class. Matt. i. 23, ἡ παρθένος ἐν γαστρὶ ἔξει: also youthful spouse: fig. 2 Cor. xi. 2. 2) gener. of a marriageable maiden, Matt. xxv. 1. Acts xxi. 9. 1 Cor. vii. 34, μεμέρισται ἡ γυνὴ καὶ ἡ παρθ. equiv. to ἄγαμος. ver. 37, τὴν ἑαυτοῦ παρθ. equiv. to his virgin-daughter, marriageable but unmarried. Sept. and Class.—II. MASC. Rev. xiv. 4, οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γὰρ εἰσιν, i. e. chaste, pure, who have not known women.

Παρήμι, f. παρήσω, (παρά, ἵμι,) perf. pass. παρῆμαι, to let pass by or along, Hdot. iii. 72, to let go loose, relax, as ropes; hence in N. T. fig. pass. παρῆμαι, to be relaxed, enfeebled, lit. unstrung, only in perf. part. χεῖρες παρειμέναι, hands enfeebled, hanging down from weariness and despondency, Heb. xii. 12. Sept. Zeph. iii. 17. Ecclus. ii. 13. xxv. 23. Jos. Ant. xiii. 12, 5, αὐτοῖς αἱ χεῖρες παρείθησαν. Eur. Alc. 203, παρειμένη δὲ χεῖρὸς ἄθλιον βάρος.

Παρίστημι and Παριστάνω (παρά, ἵστημι,) f. παραστήσω, a. 2. παρέστην, trans. to cause to stand near, intrans. to stand near, see Ἰστημι. I. TRANS. in the pres. imperf. fut. and a. 1. of the act. to cause to stand near, to place near by; hence in N. T. to place or set before any one, to present, exhibit: 1) gener. with acc. and dat. expr. or impl. Acts xxiii. 33, παρέστησαν καὶ τὸν Παῦλον αὐτῶ. Lu. ii. 22, τῷ Κυρίῳ. 2 Cor. iv. 14, παραστήσει (ἡμᾶς) σὺν ὑμῖν, scil. τῷ βήματι τοῦ Χρ. &c.: so with double acc. of object and predicate, τινά τι, Acts i. 3. ix. 41. Rom. vi. 13, 16, ὃ παριστάνετε ἑαυτοῖς δούλους. xii. 1. oft. Sept. and lat. Class. 2) = to place at hand, furnish, Matt. xxvi. 53, παραστήσει μοι πλείους. Acts xxiii. 24, κτήνη. Pol. xxx. 9, 3. Lucian D. Mort. vi. 2. 3) in the sense of to commend, 1 Cor. viii. 8, βρῶμα ἡμᾶς οὐκ παρίστησι τῷ Θεῷ. Jos. Ant. xv. 7, 3. Arr. Epict. i. 16, αὐτὰ ἐπαινέσαι ἢ παραστήσαι. 4) metaph. to set forth by arguments, i. e. to show, prove, Acts xxiv. 13, οὔτε παραστήσαι δύνανται περὶ ὧν κ.τ.λ. & oft. in Class.—II. INTRANS. in the perf. plup. and aor. 2. of the act. and in the mid. to stand near or by: 1) gener. to be present, &c. with dat. expr. or impl. Acts i. 10. ix. 39, παρέστησαν αὐτῶ πᾶσαι αἱ χῆραι. xxvii. 23. Mk. xv. 39, ὁ παρεστῆκὸς ἐξ ἐναντίας, 'who stood by over against him:' so part. οἱ παρεστηκότες, contr. οἱ παρεστῶτες, the by-standers, Mk. xiv. 47. Acts xxiii. 2; with ἐνώπιόν τινος, iv. 10. Sept. Jos. and Class. Fig. in a friendly sense, to stand by, to aid, with dat. Rom. xvi. 2, ἵνα παραστήτῃ αὐτῇ.

2 Tim. iv. 17, and Class.; in a hostile sense, by impl. absol. Acts iv. 26, *παρέστησαν οἱ βασιλεῖς τῆς γῆς*. Eccus. li. 3. Said of time, a season, &c. to be present, to have come, Mk. iv. 29, *παρέστηκεν ὁ Φερισμός*. Dem. 255, 25. 2) to stand before any one, in his presence, (Hdian i. 4, 1.) e. gr. in a forensic sense, before a judge, Acts xxvii. 24, *Καίσαρί σε δεῖ παραστῆναι*. Rom. xiv. 10. Said of attendants who wait in the presence of a superior, Lu. i. 19, *ἐγὼ εἰμι Γαβρ. ὁ παρεστηκώς ἐνώπιον τοῦ Θ.* dat. xix. 24. Sept. and Class. as Lucian, D. Deor. xxiv. 1, *δεῖ—παραστάναι τῷ Δι.*

Πάροδος, ου, ἡ, lit. *a way by, passage-way*, of place, Thuc. iii. 21; in N. T. of action, *a passing by*, 1 Cor. xvi. 7, *ἐν παρόδῳ*, *by the way*, in passing. Class. as Thuc. i. 126.

Παροικέω, f. ἥσω, (παρά, οἰκέω,) to dwell near, be neighbour; in N. T. to be a by-dweller, to sojourn, dwell as a stranger, with ἐν, Lu. xxiv. 18, *σὺ μόνος παροικεῖς ἐν Ἱερ.*; foll. by εἰς, Heb. xi. 9, *παρώκησεν εἰς τὴν γῆν*, 'he came and sojourned.' Sept. and Class.

Παροικία, as, ἡ, (παροικέω,) *a dwelling near*; in N. T. *a sojourning*, residence in a foreign land without the rights of citizenship, Acts xiii. 17, *ἐν τῇ παρ. ἐν γῇ Αἰγ.* Sept. and Wisd. xix. 10. Metaph. of human life, 1 Pet. i. 17. Sept. Ps. cxix. 54.

Πάροικος, ου, ὁ, ἡ, adj. (παρά, οἰκος,) *dwelling near, neighbouring*; in N. T. ὁ πάροικος, subst. *a by-dweller, a sojourner*, scil. without the rights of citizenship, *a foreigner*, Acts vii. 6, 29, *πάροικος ἐν γῇ Μ.* Fig. of human life, 1 Pet. ii. 11; also in respect to the Church and kingdom of God, Eph. ii. 19.

Παροιμία, as, ἡ, (πάροιμος, fr. παρά, οἶμος,) prop. 'something uttered by the way;' hence *a by-word, by-speech*: I. prop. *a proverb, adage*, 2 Pet. ii. 22, *τὸ τῆς ἀληθοῦς παροιμίας*, & oft. in Class.—II. In St. John's Gospel same as *παραβολή*: 1) gener. *figurative discourse, dark saying*, i. e. obscure and full of hidden meaning, John xvi. 25, *ἐν παροιμίαις λαλεῖν*, ver. 29, (comp. *παραβολή* 3.) Prov. i. 1. xxv. 1. Eccus. vi. 35. 2) *a parable*, in the usual sense, John x. 6, comp. *παραβολή* 2.

Πάροιμος, ου, ὁ, ἡ, adj. (παρά, οἶνος,) lit. *by or at wine*, i. e. spoken of what takes place by or over wine, revelry, as *τὰ πάροιμα*, scil. *μέλη*, drinking songs, Boeckh. Pind. Fr. p. 555; in N. T. of persons, equiv. to *given to wine*, prop. 'sitting long by wine,' (comp. Prov. xxiii. 30.) 1 Tim. iii. 3. Tit. i. 7, and oft. in Class.

Παροίχομαι, (παρά, οἶχομαι,) f.

ἵσομαι, perf. *παρώχημαι*, to go along by, to pass along, Hom. Il. iv. 272; in N. T. only of time, to pass away, intrans. Acts xiv. 16, *ἐν ταῖς παρωχημέναις γενεαῖς*. Xen. An. xi. 4, 1.

Παρομοιάζω, f. ὁσώ, (παρά, ὁμοιάζω,) prop. to be nearly like, i. e. gener. to be like, to resemble, with dat. Matt. xxiii. 27. So *παρομοιοῦσθαι*, Xen. Eph.

Παρόμοιος, ου, ὁ, ἡ, adj. (παρά, ὁμοιος,) prop. *nearly like*, i. e. gener. *like*, similar, Mk. vii. 8, 13, and Class.

Παροξύνω, f. πυνώ, (παρά, ὀξύνω, fr. ὀξύς,) to sharpen by or on any thing, (i. e. by rubbing,) to whet as a knife, metaph. to sharpen the mind, temper, courage of any one, to incite, impel, Xen. Mem. iii. 3, 13; hence in N. T. metaph. to provoke, rouse, i. e. to anger, indignation, only pass. or mid. Acts xvii. 16, *παρωξύνετο τὸ πνεῦμα αὐτοῦ*. 1 Cor. xiii. 5. Sept. & Class.

Παροξυσμός, ου, ὁ, (παροξύνω,) prop. *a sharpening*, also fig. 1) *incitement*, i. e. to action or feeling, Heb. x. 24. 2) *sharp contention*, Acts xv. 39. Sept. and Class.

Παροργίζω, f. ἴσω & ἰώ, to make angry by some act or thing, to provoke thereby, &c. with acc. Eph. vi. 4, *μὴ παροργ. τὰ τέκνα ὑμ.* Rom. x. 19. Sept. Eccus. iii. 16. iv. 2.

Παροργισμός, ου, ὁ, (παροργίζω,) *provocation*; in N. T. *anger provoked, indignation, wrath*, Eph. iv. 26.

Παροτρύνω, f. πυνώ, (παρά, ὀτρύνω,) to urge on by something, to stir up, incite thereby, with acc. Acts xiii. 50. lat. Class. and Jos.

Παρουσία, as, ἡ, (πάρεμι,) prop. *the being or becoming present*: in N. T. 1) *presence*, 2 Cor. x. 10, *ἡ παρ. τοῦ σώματος ἀσθενῆς*. Phil. ii. 12, & Class. 2) *a coming, advent*, gener. 1 Cor. xvi. 17. Phil. i. 26, *παρουσία πάλιν πρὸς ὑμᾶς*, *a coming again, return*. Said of the final advent of Christ to judgment, Matt. xxiv. 3. 1 Cor. xv. 23. *ἡ παρ. τοῦ Υἱοῦ τοῦ ἀνθ.* Matt. xxiv. 27. *τοῦ Κυρίου*, 1 Th. iii. 13: in a like sense, 2 Pet. iii. 12, *ἡ παρ. τῆς τοῦ Θ. ἡμέρας*. Also of the coming, i. e. manifestation of the man of sin, 2 Th. ii. 9.

Παροψίς, ἰδος, ἡ, (ὀψων,) prop. and lit. *a by-dish*, i. e. *a side-dish*, consisting of dainties set on the table as a condiment, Xen. Cyr. i. 3, 4; in later usage and N. T. *a side-plate*, i. e. *a plate, platter, dish*, prop. in which some dainties are served up, Matt. xxiii. 25, *τὸ ἐξώθεν τοῦ ποτηρίου καὶ τῆς παροψίδος*, ver. 26. Arr. Epict. ii. 20. Plut. vi. 197.

Παρόρησία, as, ἡ, (πᾶς, ῥῆσις,) prop. 'the speaking all one thinks,' equiv. to *free-spokenness*, hence meton. and gener.

frankness, boldness, as of speech, demeanour, action, &c. 1) *prop. and gener.* Acts iv. 13, *θεωροῦντες τὴν τοῦ Πέτρου παρρησίαν*. 2 Cor. iii. 12. So in adverbial phrases, *παρρησία*, *freely, boldly*, John vii. 13; or *openly, plainly*, without concealment or ambiguity, x. 24. xi. 14; also of actions, *openly*, ver. 54. xviii. 20; *ἐν παρρησία*, *in or with boldness*, equiv. to *freely, boldly*, Eph. vi. 19; also *openly, publicly*, opp. to *ἐν κρυπτῷ*, John vii. 4. Col. ii. 15. *μετὰ παρρησίας*, *with boldness*, i. e. *freely, boldly*, Acts ii. 29. iv. 29. 2) by impl. *licence, authority*, 1 Tim. iii. 13, *πολλὰν παρρ. ἐν πίστει*. Phil. 8. Jos. Ant. iv. 8, 12. xv. 6, 7. Zos. iii. 7. 3) as implying *frank reliance, confiding hope, confidence, assurance*, Heb. iii. 6. iv. 16. x. 19, 35, al.

Παρρησιάζομαι, f. *άσσομαι*, depon. mid. (*παρρησία*), *to be free-spoken, to speak freely, openly, boldly*, i. q. *to be free, frank, bold*, in speech or action, &c.; joined with verbs of speaking, Acts xiii. 46, *παρρησιασάμενοι εἶπον*, xix. 8; *gener. and foll.* by *ἐν* of place, *ἐν τῇ συναγωγῇ*, xviii. 26; of thing, object, i. q. *'in behalf of,' ἐν αὐτῷ*, Eph. vi. 20; of person, *ἐν Θεῷ*, i. e. *'in faith and trust in God,'* 1 Th. ii. 2. also *ἐν τῷ ὀνόματι τινος*, *'in one's name,'* by one's authority, Acts ix. 27, 28; *foll.* by *ἐπὶ τῷ Κυρίῳ*, xiv. 3.

Πᾶς, πᾶσα, πᾶν, gener. *παντός, πάσης*, παντός, adj. *all*, Lat. *omnis*, viz. I. as including the idea of *oneness*, a totality, *all, THE WHOLE*, Lat. *totus*, i. q. *ὅλος*: in this sense the *sing.* is put with a noun having the art.; and the *plural* also stands *with* the art. where a definite number is implied, or *without* the art. where the number is indefinite.—A) IN SING. 1) *before a subst.* with the art. Matt. vi. 29, *ἐν πάσῃ τῇ δόξῃ αὐτοῦ*. viii. 32, *πᾶσα ἡ ἀγγέλη*. Lu. i. 10, *πάν τὸ πλῆθος*. iv. 25. John viii. 2, *πᾶς ὁ λαός*: so with the names of cities, countries, &c. meton. for the inhabitants, Matt. iii. 5. Lu. ii. 1. With proper names, sometimes without the art. Matt. ii. 3. Acts ii. 36. Rom. xi. 26. 2) *after a subst.* with art. John v. 22, *τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ*. Rev. xiii. 12. 3) rarely *between the art. and subst.* where *πᾶς* is then emphatic, Acts xx. 18, *τὸν πάντα χρόνον*. Gal. v. 14. 1 Tim. i. 16.—B) IN PLUR. I. *before a subst.* or other word: 1) *subst.* with art. implying a definite number, Matt. i. 17, *πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβρ. ἕως Δ.* iv. 8. Mk. iii. 28. Lu. i. 6. Acts v. 20; *without art.* πάντες ἄνθρ. *all men*, all mankind indef. Acts xxii. 15. Rom. v. 12, 18. Heb. i. 6; *πάντα ἔθνη*, Rev. xiv. 8. 2) *particip.* with art. as subst. Matt. iv. 24, *πάντας τοὺς κακῶς ἔχοντας*. xi. 28. Lu.

i. 66, 71. Acts ii. 44.—II. *after a subst.* or other word: 1) *subst.* with art. as definite, Matt. ix. 35, *τὰς πόλεις πάσας*, scil. of that region, Lu. xii. 7. Acts xvi. 26. 2) *particip.* with art. as subst. Acts xx. 32, *ἐν τοῖς ἡγιασμένοις πᾶσιν*. Heb. v. 9.—III. *between the art. and subst.* as emphatic, Acts xix. 7. xxi. 21.—IV. *joined with a pron.* whether pers. or demonstr. either before or after it; *ἡμεῖς πάντες*, John i. 16. π. ἡ. Acts ii. 32. π. ὁ. Matt. xxiii. 8. ὁ. π. Lu. ix. 48. Acts i. 14. iv. 33. 1 Cor. xv. 10.—V. *absol.* 1) with art. οἱ πάντες, *'they all,'* i. e. all those definitely mentioned, Mk. xiv. 64, οἱ πάντες κατέκριναν. Rom. xi. 32. Eph. iv. 13. Phil. ii. 21. Neut. τὰ πάντα, *all things*, equiv. to (1) *the universe*, the whole creation, Rom. xi. 36, *εἰς αὐτὸν τὰ πάντα*. 1 Cor. viii. 6. Rev. iv. 11; fig. of the new spiritual creation in Christ, 2 Cor. v. 17, 18; meton. for all created rational beings, all men, Gal. iii. 22. Col. i. 20; also for all the followers of Christ, Eph. i. 10, 23. (2) *gener. all things* before mentioned or implied, Mk. iv. 11; all the necessities of life, &c. Acts xvii. 25. Rom. viii. 32. (3) as a predicate of a prop. name, ὁ Θεὸς τὰ πάντα ἐν πᾶσι, *all in all*, i. e. above all, supreme, 1 Cor. xv. 28. Col. iii. 11. 2) without art. πάντες, *all*, equiv. to πάντες ἄνθρ. *'all men,'* Matt. x. 22. Mk. ii. 12. x. 44. Lu. ii. 3. iii. 15. Neut. πάντα, *all things*, Matt. viii. 33, ἀπήγγειλαν πάντα. Mk. iv. 34. Acts x. 39. 1 Cor. xvi. 14, *πάντα ὑμῶν*, i. e. *'all your actions,'* Heb. ii. 8. Jam. v. 12. Accus. πάντα, as adv. *as to or in all things*, in all respects, wholly, Acts xx. 35. 1 Cor. ix. 25. x. 33. xi. 2. So κατὰ πάντα, *as to all things*, in all respects, Acts iii. 22; *εἰς πάντα*, id. 2 Cor. ii. 9; *ἐν πᾶσιν*, *in all things*, in all respects, xi. 6, oft.—II. *sing.* πᾶς without the art. as including the idea of plurality, *all, every*, equiv. to ἕκαστος: 1) with nouns, Matt. iii. 10, *πάν δένδρον μὴ ποιοῦν καρπὸν*. iv. 4. Mk. ix. 49. Lu. ii. 23, oft. 2) before a *relat. pron.* it is intensive, πᾶς ὅστις, equiv. to ὅστις, Matt. vii. 24, πᾶς ὅστις ἀκούει, *every one whosoever*, Col. iii. 17. πᾶς ὅς, Gal. iii. 10. πᾶν ὃ, Rom. xiv. 23. 3) before a *partic.* with the art. where the partic. with art. expresses the idea *he who*, and becomes a subst. expressing a class, &c. Matt. v. 22, *πᾶς ὁ ὀργιζόμενος*, *'every one who is angry,'* Lu. vi. 47. John vi. 45. Acts x. 43; *without art.* where the participial sense then remains, Matt. xiii. 19, *παντὸς ἀκούοντος*, *'every one hearing,'* 2 Th. ii. 4. 4) *absol.* Mk. ix. 49, *πᾶς πυρὶ ἀλισθήσεται*. Heb. ii. 9, *διὰ παντός*, scil. *χρόνον, continually*; so ἐν παντί, 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4, al.—III. *all*, i. e. of all kinds, of every kind and sort, equiv. to

παντοδαπός, παντοῖος. 1) gener. Matt. iv. 23, θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts vii. 22, πάση σοφία Αἰγυπτίων. Rom. i. 18, 29. 2) in the sense of *all possible*, equiv. to *the greatest*, *utmost*, Matt. xxviii. 18, ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρ. καὶ ἐπὶ γῆς. Acts v. 23. xvii. 11, μετὰ πάσης προθυμίας. xxiii. 1. 2 Cor. xii. 12. Phil. i. 20, al.—IV. with a negat. οὐ πᾶς, οὐ πάντες, *not every one*, *not all*, the neg. here belonging to πᾶς, and merely denying the universality, Matt. vii. 21, οὐ πᾶς ὁ λέγων. xix. 11. Rom. ix. 6. x. 16; but πᾶς—οὐ (where οὐ belongs to the verb) is by Hebr. equiv. to οὐδείς, *not one*, *no one*, *nothing*, *none*, Lu. i. 37. Rom. iii. 20. Rev. xxii. 3. Acts x. 14, οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. i. 20; also πᾶς—μή, 1 Cor. i. 29. Eph. iv. 29. Rev. vii. 1.

Πάσχα, τὸ, indec. *the passover*; a great sacrifice and festival of the Jews, when the Paschal lamb was offered up. See Calmet. In N. T. τὸ πάσχα is used both of the *victim* and the *festival*: 1) *the paschal lamb*, as I. prop. φαγεῖν τὸ π. 'to eat the passover,' = to keep the festival, Matt. xxvi. 17; ἐτοιμάζειν τὸ π. 'to make ready the passover,' i. e. for eating, &c. ver. 19; θύειν τὸ π. 'to kill the passover [victim], Mk. xiv. 12. 2) metaph. of Christ, 1 Cor. v. 7.—II. equiv. to *the paschal supper*, *the festival* of the passover, which was also the commencement of the seven days' feast of unleavened bread. 1) prop. of the paschal supper alone, Mk. xiv. 1, τὸ π. καὶ τὰ ἄζυμα. Matt. xxvi. 18, πρὸς σε ποιῶ τὸ π. 'keep, celebrate.' Heb. xi. 28, πεποίηκε τὸ π. 'kept, instituted, the passover.' 2) in a wider sense, including also the seven days of unleavened bread, *the paschal festival*, Lu. ii. 41, τῇ ἑορτῇ τοῦ πάσχα. xxii. 1, ἡ ἑορτὴ τῶν ἁζύμων ἡ λεγομένη πάσχα. John ii. 13. Acts xii. 4, oft.

Πάσχω, (f. πείσομαι, aor. 2. ἔπαθον, perf. πέπονθα,) *to suffer*, in the most general sense, i. e. prop. *to be affected by* any thing from without, to be acted upon, to receive an impression from external circumstances, *to experience*; almost always used in a *bad* sense, with or without the addition of κακῶς, or κακόν τι, as Matt. xvii. 15, κακῶς πάσχει. 1 Cor. xii. 26, εἴτε πάσχει ἐν μέλος. 1 Pet. ii. 20. iv. 1, ὁ παθὼν ἐν σαρκί. Heb. ii. 18, al. et Class. Indeed, of the word in a *good* sense, except with the addition of εὖ, or such like, to explain it, no instance occurs in N. T. or Sept. For though at Gal. iii. 4, τοσαῦτα ἐπάθετε εἰκῇ; many recent Commentators assign the sense, 'have ye experienced such things (i. e. blessings) in vain?' yet there it is better to retain the

usual interpr. 'have ye suffered so many evils in vain?' the argument proceeding on the principle, that men usually value things in proportion to the labour or suffering undergone in their acquisition. Finally, of the word in the above sense, it is difficult to find any example even in the *Classical* writers, (for the use—a frequent one—of πάσχειν, with εὖ, ἀγαθόν, or such like, is not to the purpose.) The Commentators, indeed, adduce Theocritus, Id. xv. 138, οὐτ' Ἀγαμέμνων τοῦτ' ἔπαθε, and Jos. Ant. iii. 15, 1, ὑπομῆσαι ὅσα παθόντες ἐξ αὐτοῦ (Θεοῦ) καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες, &c. Yet in the latter passage the sense is merely, 'what ye have experienced at the hands of God;' and the former example, being from a poet, is little decisive.

Πατάσσω, fut. ἄζω, prop. intrans. *to pulsate*, *beat*, as the heart, Homer; but in later writers & N. T. trans. *to strike*, *smite*: 1) gently, = *to touch*, *tap*, with acc. Acts xii. 7, πατ. τὴν πλευρὰν τοῦ Πέτρου, and Class. 2) with *violence*, so as to wound, with acc. Matt. xxvi. 51, πατάξας τὸν δοῦλον τοῦ ἀρχιερέως. Lu. xxii. 50. So Plut. Them. πάταξον, ἄκουσον δέ. Thuc. viii. 92; with ἐν of instrum. ver. 49; hence, by impl. and by Hebr. *to smite*, = *to kill*, Acts vii. 24, πατάξας τὸν Αἰγ. Rev. xix. 15. Matt. xxvi. 31, πατάξω τὸν ποιμένα. So Plut. Alcib. p. 205, πατάξαντος ἐγχειριδίῳ καὶ διαφθείραντος: 3) fig. and from the Heb. *to smite*, i. e. 'to inflict evil,' to afflict with disease, calamity, &c., spoken only of God or his angel. Acts xii. 23, ἐπάταξεν αὐτὸν ἄγγελος Κυρίου. Rev. xi. 6, and Sept.

Πατέω, fut. ἴσω, (πάτος,) *to tread* with the feet, Æsch. Ag. 981: 1) trans. with acc. = *to tread down*, *trample* under foot, = to profane and lay waste, Rev. xi. 2, τὴν πόλιν τὴν ἁγίαν πατήσουσι. Lu. xxi. 24; Sept. and Class. *to tread out*, as grapes, τὴν ληνόν, Rev. xiv. 20. xix. 15. So Anacr. iii. 5, ἄρσενες πατοῦσι σταφυλήν: also in Sept. 2) intrans. *to tread*, to set the foot upon, &c. Luke x. 19, πατεῖν ἐπάνω ὄφειν, 'to tread upon,' and by impl. utterly overcome, serpents, i. e. without harm.

Πατήρ, τέρος τρός, ὁ, *a father*; used gener. of men, and in a special sense of God. I. GENER. 1) prop. *father*, one by whom one is begotten. Matt. ii. 22, ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ. xix. 5. Lu. ii. 48. Pl. οἱ πατέρες, one's parents, both father and mother. Heb. xi. 23. Eph. vi. 4, comp. ver. 2: 2) of a remoter ancestor, equiv. to *forefather*, progenitor; also as the head or founder of a tribe or people, *a patriarch*; sing. Matt. iii. 9, πατέρα

ἔχομεν τὸν Ἀβραάμ. Mk. xi. 10. John iv. 12. Acts vii. 2. Rom. iv. 17 : fig. in a moral and spiritual sense, of Abraham, ver. 11, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων. ver. 12, 16 ; so of Satan, as the *father* of wicked men, John viii. 38, 41, 44. Pl. οἱ πατέρες, *forefathers*, ancestors, Matt. xxiii. 30, ἐν ταῖς ἡμέραις τῶν π. ἡμ. ver. 32. Lu. vi. 23, 26. Acts iii. 13. Rom. ix. 5 : 3) as a *title of respect and reverence*, either honorary, or towards one who is regarded in the light of a father ; in a direct address, Lu. xvi. 24, πάτερ Ἀβραάμ. ver. 27 ; so of a *teacher*, as exercising paternal care and authority. Matt. xxiii. 9, πατέρα μὴ καλέσητε ὑμῶν. 1 Cor. iv. 15, comp. Phil. ii. 22. Pl. οἱ πατέρες, nom. for voc. *fathers*, as an honorary title of address ; used towards elder persons, 1 John ii. 13, 14 ; also towards magistrates, members of the sanhedrim, &c. Acts vii. 2. xxii. 1. 4) metaph., foll. by gen. of thing, equiv. to the *author, source, beginner* of any thing, Rom. iv. 12, πατὴρ περιτομῆς, i. e. Abraham. John viii. 44, ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ, scil. τοῦ ψεύδους.—II. of God, gener. as the Creator, Preserver, and Governor of all men and things, over whom he watches with paternal love and care : 1) as Father of the *Jews*, John viii. 41, ἓνα πατέρα ἔχ. τὸν Θ. ver. 42. 2 Cor. vi. 18 : 2) of all true *Christians* ; who are also called τέκνα Θεοῦ, John i. 12. Rom. viii. 16. So it is said, Matt. vi. 4, ὁ Πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ. ver. 8, ὁ Π. ὑμῶν. x. 20, 29. xiii. 43. Rom. i. 7. 1 Cor. i. 3. Gal. i. 4. Eph. i. 2. Phil. i. 2 : with the further adjunct, ὁ Π. ὑμῶν ὁ ἐν τοῖς οὐρ. Matt. v. 16, 45, 48. ὁ οὐράνιος, vi. 14, 26, 32. ὁ ἐπουράνιος, xviii. 35. ὁ ἐξ οὐρανοῦ, Lu. xi. 13. Used also absol. in the same sense, Rom. viii. 15, ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρᾶζομεν, Ἀββᾶ, ὁ Πατὴρ. Eph. ii. 18. Col. i. 12 : so Heb. xii. 9, τῷ Πατρὶ τῶν πνευμάτων, in antithesis with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. ‘the Father of our *spirits*,’ our spiritual Father : 3) spec. God is called the *Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the *Son* of God. So where the *Father* and *Son* are expressly distinguished, Matt. xi. 27, οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατὴρ. Mk. xiii. 32. John iii. 35, ὁ Πατὴρ ἀγαπᾷ τὸν Υἱόν. 1 Cor. viii. 6, εἰς Θ. ὁ Πατὴρ—καὶ εἰς Κύριος, Ἰ. Χρ. Heb. i. 5. 1 Pet. i. 2. Also, in the same sense, Matt. xi. 27, πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου. xvi. 27. Mk. viii. 38. John x. 18. Rev. ii. 27 : and so ὁ Πατὴρ μου ὁ ἐν οὐρ. Matt. vii. 21. x. 32. ὁ οὐράνιος, xv. 13 : absol. in the same sense, xxiv. 36, οὐδεὶς οἶδεν—

εἰ μὴ ὁ Πατὴρ μόνος. Mk. xiv. 36, sæpiss. So God is called ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰ. Χρ. Rom. xv. 6. 2 Cor. i. 3, al. : absol. 1 Cor. xv. 24, ὅταν παραδῶ τὴν βασ. τῷ Θεῷ καὶ Πατρὶ. Gal. i. 1, oft. : 4) metaph., with gen. of thing, Ja. i. 17, ἀπὸ τοῦ πατρὸς τῶν φώτων, ‘the Father of lights,’ meaning, in a double sense, the Creator of the heavenly luminaries, and the Author and source of spiritual light. See Ps. cxxxv. 7. 1 Tim. vi. 16.

Πατραλώας, ου, ὁ, Att. πατραλοίας, (πατὴρ, αἰοιάω,) a *smiter of his father, a patricide*, 1 Tim. i. 9, and Class.

Πατριὰ, ᾧς, ἡ, (πατὴρ,) *paternal descent*, Hdot. iii. 75. *lineage, a family, race*, Hdot. i. 202 ; in N. T. *family*, or the subdivision of a Jewish tribe : 1) prop. Lu. ii. 4, ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, where see my note ; and so Sept. and Jos. ; fig. Eph. iii. 15 : 2) in a wider sense, *tribe, people, nation*, like φυλὴ, Acts iii. 25, πᾶσαι αἱ πατριαὶ τῆς γῆς. Sept. 1 Chron. xvi. 28, et al.

Πατριάρχης, ου, ὁ, (πατριὰ, ἀρχή,) a *patriarch*, the father and founder of a family or tribe ; Abraham, Heb. vii. 4 ; the sons of Jacob, as heads of the twelve tribes, Acts vii. 8, 9 ; so of David, as the head of a family, Acts ii. 29, comp. Lu. ii. 4, and see πατριὰ. Sept. oft.

Πατρικὸς, ἡ, ὄν, adj. (πατὴρ,) prop. *paternal*, i. e. pertaining to one’s father, or like a father ; in N. T. *received from one’s fathers*, handed down from ancestors, hereditary, for πατροπαράδοτος· παραδόσεις, Gal. i. 14. So Thuc. i. 13, π. βασιλείαι. Diod. Sic. i. 183, π. ἱερωσύναι.

Πατρίς, ἰδος, ἡ, (prop. poetic fem. of πάτριος,) *one’s native country*, lit. ‘fatherland ;’ in N. T. *one’s native city or place, home* ; of Nazareth as the city of Jesus, because he was brought up there, Matt. xiii. 54, 57, and oft. in Jos. and sometimes in Pol. and Hdiān. and other lat. writers : fig. of a heavenly home, Heb. xi. 14, comp. ver. 16 and my note.

Πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατὴρ, παραδίδωμι,) *delivered down from one’s fathers*, handed down from ancestors, hereditary, 1 Pet. i. 18, ἀναστροφή πατροπ. i. e. a way of life derived from one’s ancestors, and so oft. in Class.

Πατρῶος, α, ου, adj. (πατὴρ,) *paternal*, pertaining to one’s father, or *patri- monial*, transmitted from father to son ; in N. T. *received from one’s fathers*, handed down from ancestors, hereditary, νόμος, Acts xxii. 3. ἔθος, xxviii. 17. xxiv. 14, λατρεύω τῷ πατρώῳ Θεῷ, i. e. ‘our

paternal God,' the God whom our fathers worshipped and made known to us. Jos. Ant. ii. 13, 1. ix. 12, 3.

Παύω, fut. παύσω, *to stop, pause*: 1) ACT. TRANS. *to stop, make leave off, restrain*, i. e. *from* any thing, foll. by acc. and ἀπό, 1 Pet. iii. 10, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ. The usual construction in Sept. and Class. is accus. of pers. and gen. of thing without prep.; though sometimes *with*, as Soph. Elect. 987, παύσον ἐκ κακῶν ἐμέ. 2) MID. INTRANS. *to pause, stop, leave off, refrain*, i. e. *from* any thing, foll. by genitive, as in 1 Pet. iv. 1, πέπνυται ἁμαρτίας, 'hath ceased from sin,' and so Class.; by particip. instead of infin. Lu. v. 4, ὡς ἐπαύσατο λαλῶν. Acts v. 42, οὐκ ἐπαύοντο διδάσκοντες, 'they ceased not teaching.' xiii. 10. xx. 31, al.; with part. impl. Lu. xi. 1, and Sept.; absol. *to cease, to come to an end*, Lu. viii. 24. Acts xx. 1. 1 Cor. xiii. 8, εἴτε γλῶσσαι, παύσονται.

Παχύνω, f. νῶν, (παχὺς,) *to make fat, pass. to become fat and thick*; in N. T. metaph. only pass. *to become gross, dull, callous*, as if from fat, (παχὺς and its derivatives being often used of *stupidity*; from a notion common to all ages, that fat tends to mental dullness,) Matt. xiii. 15, ἐπαχύνθη ἡ καρδιά τοῦ λαοῦ τούτου, so Philostr. π. νοῦν.

Πέδη, ης, ἥ, (πέζα,) *a fetter, shackle*, for the feet, pl. πέδαι, Mk. v. 4. Sept. and Class.

Πεδινός, ἡ, ὄν, adj. (πεδίον,) *plain, level*, opp. to hilly, Lu. vi. 17, ἔστη ἐπὶ τόπου πεδινοῦ, 'he stood upon a level place,' i. e. upon the plain, being, we may suppose, a sort of *table-land*; by which the description, here and at St. Matthew, may very well be reconciled.

Πεζεύω, f. εύσω, (πέζα,) *prop. to travel on foot*, also *to travel by land*, intrans. Acts xx. 13, and Class.

Πεζῇ, adv. (πεζός,) *on foot*, Matt. xiv. 13. Mk. vi. 33; or rather *by land*, as opp. to ἐν πλοίῳ; a signif. not unfreq. in Class., espec. the Attic writers, as Thuc., where see my notes, also in Hom. Od. iii. 324.

Πειθαρχέω, f. ήσω, (πειθαρχος, fr. πείθομαι, ἀρχή,) *prop. to obey a ruler, one in authority*; hence *gener. to obey*, with dat. ἀρχαῖς, Tit. iii. 1. Θεῷ, Acts v. 29, 32, and Class., see my notes; al. *so to obey or conform to advice*, with dat. of pers. xxvii. 21, and Class.

Πειθός, ἡ, ὄν, adj. (πείθω,) *a form elsewhere unknown, = πειθανός or πιθανός, persuasive, winning*, 1 Cor. ii. 4.

Πείθω, (f. πείσω, pf. 2. πέποιθα, pf. pass. πέπεισμαι, aor. 1. pass. ἐπέισθην,) *to persuade, prop. to incline any thing out*

of the perpendicular, and thus, in a moral sense, 'to bend or sway,' suadeo, persuadeo. I. ACT. *to persuade*, 1) gener. *to the belief and reception of the truth, = to convince*, and in this sense used mostly of endeavour, prop. with acc. of pers. Acts xviii. 4, ἐπειθε Ἰουδαίους, 'he sought to persuade and convince them.' 2 Cor. v. 11; also with double acc. of pers. and thing, Acts xxviii. 23, πείθων αὐτοὺς τὰ περὶ τοῦ Ἰ.: so, the accus. of pers. being impl., xix. 8, πείθων (αὐτοὺς) τὰ περὶ, κ.τ.λ. Foll. by acc. of pers. with infin. *to persuade to do any thing, to induce*, Acts xiii. 43, ἐπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θ. xxvi. 28. In the sense of *to instigate*, with acc. of pers. and ἵνα, Matt. xxvii. 20; without ἵνα, Acts xiv. 19. 2) as said of bringing over to kindly feelings, *to conciliate, win over, gain the favour of*, to make a friend of, with acc. of pers. Gal. i. 10, ἀνθρώπους πείθω, ἡ τὸν Θεόν; Used of pacifying by entreaties or bribes, Matt. xxviii. 14. Acts xii. 20, πείσαντες Βλ. Also, as said of an accusing conscience, *to quiet*, 1 John iii. 19, τὰς καρδίας ἡμ.—II. PASS. and MID. *to let one's self be persuaded, to be persuaded*: 1) gener. of any truth, &c. = *to be convinced, to believe*, absol. Lu. xvi. 31, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. Acts xvii. 4, al. Perf. pass. πέπεισμαι, as pres. I am persuaded, convinced, with infin. and acc. Lu. xx. 6, al.; with acc. τὰ, Heb. vi. 9, where, however, the term is not to be understood of *full persuasion*. So *to be persuaded*, induced to do any thing, absol. but with infin. impl. Acts xxi. 14, μὴ πειθομένου αὐτοῦ sc. μὴ ἀναβαίνειν. 2) *to assent to, obey, follow*, with dat. of pers. Acts v. 36, 37, 40. xxvii. 11, ὁ ἐκ. τῷ κυβερνήτῃ ἐπειθέτο. Rom. ii. 8. Gal. v. 7, & oft. in Class.—III. perf. 2. πέποιθα, intrans. *to be persuaded, to trust*. 1) *to be confident, assured*, foll. by acc. with inf. Rom. ii. 19, πέποιθας σεαυτὸν ὁδηγὸν εἶναι: with ὅτι, Heb. xiii. 18, τοῦτο ὅτι, Phil. i. 6, 25; foll. by ἐπὶ τινα ὅτι, *in respect to any one*, 2 Cor. ii. 3; εἰς τινα ὅτι, id. Gal. v. 10. 2) *to confide in, rely on*, with dat. Phil. i. 14. Philem. 21, πεποιθὼς τῇ ὑπακοῇ σου. 2 Cor. x. 7, ἐαυτῷ: with ἐν, *to trust or have confidence in* any thing, Phil. iii. 3, ἐν σαρκί: with ἐπὶ τινι, id. Mk. x. 24. Lu. xi. 22.

Πεινάω, f. άσω, aor. 1. ἐπείνασα, *to hunger, be hungry*, intrans. 1) prop. Matt. iv. 2. xii. 1. Rom. xii. 20, and oft. in Class. 2) meton. or by synecdoche, *to be famished, be without food, = to be poor, needy*, Lu. i. 53, πεινῶντας ἐνέπλησεν ἀγαθῶν, see my note. vi. 25. Phil. iv. 12. Sept. and Eccus. iv. 2. 3) metaph. *to hunger after any thing, to long for*, with

acc. τὴν δικαιοσύνην, Matt. v. 6; so Jos. Bell. i. 20, διψήσης τοῦμὸν αἷμα. In Class. foll. by genit. only; absol. of longing after spiritual nourishment by feeling a spiritual want, John vi. 35.

Πειρά, as, ἡ, (πειράω,) *trial, attempt* to do any thing; in N. T. only in the phrase πείραν λαμβάνειν τινός, prop. to *take trial* of any thing, equiv. to πειράζω. 1) to *make trial of, to attempt*, τῆς θαλάσσης, Heb. xi. 29, and Sept. Deut. xxviii. 56, and so sometimes in Class. 2) to *have trial of, to experience*, ἐμπαιγμῶν, Heb. xi. 36. Jos. Ant. ii. 5, l. Xen. An. v. 8, 15.

Πειράζω, f. άσω, (πειρά,) prop. to *make trial of, to try*, Hom. Od. i. 281; said I. of things, as actions, = to *attempt*, foll. by infin. Acts xvi. 7, ἐπειράζον εἰς τὴν Βιθ. πορεύεσθαι. xxiv. 6.—II. of persons, = to *tempt*, i. e. to *prove, put to the test*, foll. by acc. 1) gener. and in a *good* sense, in order to ascertain the character or disposition of any one, Matt. xxii. 35, see my note. John vi. 6, τοῦτο ἔλεγε πειράζων αὐτόν. 2 Cor. xiii. 5, ἐαντοὺς πειράζετε. Rev. ii. 2, where see my note. So Sept. oft. Jos. B. i. 10, 4. Plut. Clem. 7. 2) in a *bad* sense, with ill intent, Matt. xvi. 1, πειράζοντες ἐπηρώτησαν αὐτόν. xxii. 18. Mk. viii. 11. John viii. 6, al. Hence to *try* one's virtue, to *tempt*, 'to solicit to sin,' gener. Gal. vi. 1, μὴ καὶ σὺ πειρασθῇς, 'lest thou also be tempted,' i. e. 'yield to temptation,' Ja. i. 13. Rev. ii. 10; espec. of Satan, Matt. iv. 1, πειρασθῆναι ὑπὸ τοῦ Διαβ. Lu. iv. 2. 1 Cor. vii. 5. 3) from the Hebr., God is said 'to *try* or *prove* men' by adversity, in order to try their faith and confidence in him, 1 Cor. x. 13, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε. Heb. ii. 18. iv. 15. xi. 17, al. Sept. Wisd. xi. 9: vice versa, men are said to *prove* or *tempt* God, by distrusting his power and aid, Acts v. 9, πειράσαι τὸ Πνεῦμα Κυρίου, 'to try whether the Spirit of God would detect your hypocrisy.' xv. 10, τί πειράζετε τὸν Θεόν; 1 Cor. x. 9, see my note. Heb. iii. 9. Wisd. i. 2, εὐρίσκεται (ὁ Θεός) τοῖς μὴ πειράζουσιν αὐτόν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ.

Πειρασμός, οὗ, ὁ, (πειράζω,) *the act of trying, trial, proof*, a putting to the test, 1) gener. trial of one's character, &c. 1 Pet. iv. 12, πρὸς πειρασμὸν ὑμῶν, i. e. 'to try, to prove you,' Ecclus. vi. 7. xxvii. 5; by impl. *trial* of one's virtue, *temptation*, i. e. solicitation to sin, espec. from Satan, Lu. iv. 13. 1 Tim. vi. 9. 2) from the Hebr. *trial, temptation*, Matt. vi. 13. xxvi. 41. 1 Cor. x. 13. 1 Pet. i. 6: hence meton. for *adversity, affliction*, Lu. xxii. 28. Acts xx. 19, δουλεύων τῷ Κυρίῳ

μετὰ δακρῶν καὶ πειρασμῶν. Gal. iv. 14. Rev. iii. 10: vice versa, *temptation* of God by man is distrust of God, Heb. iii. 8, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ Θεοῦ.

Πειράω, f. άσω, to *try*, Thuc. ii. 19; but more usual, and in N. T. mid. πειράομαι, to *try for one's self*, for one's own part, to *attempt* to do any thing, foll. by inf. Acts ix. 26, ἐπειράτο κολλασθαι τοῖς μαθηταῖς. xxvi. 21.

Πεισμονή, ἧς, ἡ, (πείθω,) *persuasion*, i. e. the being easily persuaded, *credulity*, Gal. v. 8, see my note.

Πέλαγος, εὸς οὖς, τὸ, *the sea*, the deep or open sea, i. e. remote from land, Matt. xviii. 6, ἐν τῷ πελ. τῆς θαλάσσης. Thuc. iii. 32. Aristot. Probl. § 23, 3. Said of the sea adjacent to a country, Acts xxvii. 5, τὸ π. τὸ κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia.

Πελεκίζω, f. ίσω, (πέλεκυς,) to *strike or hew with an axe*; in N. T. to *behead with an axe*, prop. with acc. of pers. pass. Rev. xx. 4, τὰς ψυχὰς τῶν πεπελεκισμένων, found only in lat. writers.

Πέμπτος, η, ου, ordinal adj. (πέντε,) *the fifth*, Rev. vi. 9. ix. 1, al.

Πέμπω, f. ψω, to *send*, trans. I. of PERSONS, to *cause to go*: 1) gener. with acc. Matt. xxii. 7, πέμψας τὰ στρατεύματα αὐτοῦ. Phil. ii. 23; foll. by acc. and dat. of pers. to whom, ver. 19; εἰς of place, Matt. ii. 8; of pers. Mk. v. 12. Acts xxv. 21. Eph. vi. 22. 2) spec. of messengers, agents, ambassadors, &c., with acc. Matt. xi. 2, πέμψας δύο τῶν μαθ. αὐτοῦ. Lu. xvi. 24. John i. 22. 1 Pet. ii. 14. οἱ πεμψθέντες, *those sent*, the messengers, Lu. vii. 10. πρὸς τινα, iv. 26; with infin. of purpose, 1 Cor. xvi. 3. Rev. xxii. 16. πρὸς τινα, Acts x. 33; so particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. xiv. 10, πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mk. vi. 27. Said of teachers or ambassadors sent from God or in his name, John i. 33. iv. 34, oft. xiii. 20. xiv. 26.—II. of THINGS, to *send, transmit*: 1) prop. with acc. of thing and dat. of person, Rev. xi. 10, ὥρα πέμπουσιν ἀλλήλοις: with acc. of thing impl. Acts xi. 29, al. 2) fig. to *send upon* or *among*, with acc. and dat. 2 Th. ii. 11, πέμψει αὐτοῖς ὁ Θεός ἐνέργειαν πλάνης: so with simple acc. to *send forth*, τὸ δρέπανον, = to thrust in, Rev. xiv. 15. Wisd. xii. 25. Hom. II. xv. 109.

Πένης, ητος, ὁ, ἡ, adj. (πένομαι,) *poor, needy*, 2 Cor. ix. 9. Sept. and Class.

Πενθερά, ᾤς, ἡ, (πενθερός,) *a mother-in-law*, e. gr. the wife's mother, Mk. i. 30, ἡ πενθ. Σίμωνος. Lu. iv. 38: also the

husband's mother, Matt. x. 35. Sept. and Class.

Πενθερός, οὐ, ὁ, *a father-in-law*, John xviii. 3. Sept. and Class.

Πενθῶ, f. ἦσω, (πένθος,) *to mourn, lament*: 1) trans. with acc. of pers. *to bewail* any one, grieve for him, 2 Cor. xii. 21, *πενθήσω πολλούς*. Sept. and Class. 2) intrans. *to mourn*, &c. at the death of a friend, with *κλαίω*, Mk. xvi. 10; so gener. = *to be sad, sorrowful*, Matt. v. 4, *μακάριοι οἱ πενθοῦντες*. ix. 15; mid. *for one's self*, 1 Cor. v. 2, al.

Πένθος, εὖς οὖς, τὸ, *mourning, grief*, gener. Ja. iv. 9, ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω. Rev. xviii. 7. Sept. and Class.

Πενιχρός, ἄ, ὄν, adj. (πένομαι,) *poor, needy*, equiv. to *πένης*, Lu. xxi. 2. Sept. and Class.

Πεντάκις, adj. (πέντε,) *five times*, 2 Cor. xi. 24. Sept. and Class.

Πεντακισχίλιοι, αἱ, α, adj. (χίλιος,) *five thousand*, prop. five times one thousand, Matt. xiv. 21. xvi. 9, al. and Class.

Πεντακόσιοι, αἱ, α, adj. *five hundred*, Lu. vii. 41. 1 Cor. xv. 6. Sept. and Class.

Πέντε, οἱ, αἱ, τὰ, indec. *five*, Matt. xiv. 17; as an indefinite small number, 1 Cor. xiv. 19. Sept. and Class.

Πεντεκαίδέκατος, η, ον, ord. adj. (πεντεκαίδεκα,) *the fifteenth*, Lu. iii. 1.

Πεντήκοντα, οἱ, αἱ, τὰ, indecl. *fifty*, Lu. ix. 14, ἀνὰ πενήκοντα, 'by fifties.' vii. 41.

Πεντηκοστή, ἡς, ἡ, (πεντηκοστὸς,) *a fiftieth part*; in N. T. *pentecost*, the day of pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God.

Πεποιθήσις, εὖς, ἡ, (πίθω, πίποιθα,) *trust, confidence*, 2 Cor. i. 15. iii. 4. Eph. iii. 12. Phil. iii. 4. Sept. Jos. Philo.

Περ, enclit. particle, (from *πéρι*, adv. *very*, equiv. to *περισσῶς*), prop. *very, wholly, ever*; in N. T. found only as joined with a pronoun, or with particles, for greater emphasis and strength.

Πέραν, adv. (accus. with ellipsis of *κατά*, of obsol. *πέρα*, equiv. to *πéρας*, end,) *beyond, over, on the other side*; as prep. with gen. *πέραν τοῦ Ἰορδ.* Matt. iv. 15. John vi. 1. xviii. 1, al. Sept. and Class. With neut. art. *τὸ πέραν*, prop. *that beyond, the other side*, i. e. the region beyond, *διὰ τοῦ πέραν τοῦ Ἰορδ.* Mk. x. 1. *εἰς τὸ π. τῆς θαλάσσης*, v. 1. Lu. viii. 22. absol. Matt. viii. 18, al. Sept. and lat. Class.

Πέρας, ατος, τὸ, (πέρα obsol.) *end, extremity* of the earth, i. e. the remotest regions, Matt. xii. 42. Rom. x. 18. Diod. Sic. iii. 53, τὰ π. τῆς γῆς. Xen. Ages. ix. 4. Thuc. i. 69, ἐκ περάτων γῆς: fig. of 'what comes to an end,' conclusion, termination, Heb. vi. 16, ἀντιλογίας πέρας. Sept. and Class.

Περί, prep. governing in N. T. the gen. and acc., in the Classics, also the dat.; with the primary signif. *AROUND, ABOUT*, in a local sense, implying a *surrounding* and *enclosing* on all sides. I. with the GEN. which expresses as it were the central point *from around* which an action proceeds, and *about* which it is exerted; but in N. T. *περί* with gen. is used only in the fig. sense *about, concerning, respecting*, &c. i. where the genit. denotes the object *about* which the action is exerted, as in Engl. 'to speak or hear *about* or *of* a thing;' so, after verbs of speaking, asking, teaching, &c. *ὅτι περὶ Ἰωάννου εἶπεν αὐτοῖς*, Matt. xvii. 13. *λαλέω*, Lu. ii. 17. *λέγω*, Matt. xi. 7. *ἐρωτάω*, Lu. ix. 45. *διδάσκω*, 1 John ii. 27. *γράφω*, Matt. xi. 10, oft.; after nouns of like signif., where the simple gen. might stand, Lu. iv. 14, *φήμη περὶ αὐτοῦ*. ver. 37, *ἦχος περὶ αὐτοῦ*. Acts xi. 22. xxv. 16. Rom. i. 3; after verbs of hearing, learning, knowing, &c. *ἀκούω*, Mk. v. 27. *κατήχθην*, Acts xxi. 21. *ἐπίσταμαι*, xxvi. 26. *γνωστόν ἐστι*, xxviii. 22; after verbs of inquiring, deliberating, &c. *ζητέω*, John xvi. 19. *ἐξετάζω*, Matt. ii. 8. *πυνθάνομαι*, Acts xxiii. 20. *διενθυμέομαι*, x. 19. *διαλογίζομαι*, Lu. iii. 19.—II. where the gen. expresses the *ground, motive, or occasion* of the action, equiv. to *on account of, because of, for*, 1) gener. after verbs of reproving, accusing, being tried, &c. with gen. of thing, *ἐλέγχω*, John viii. 46. *ἐγκαλέω*, Acts xix. 40. *κατηγορέω*, xxiv. 13. *κρίνομαι*, xxiii. 6; after verbs denoting an affection of the mind, *σπλαγχνίζομαι*, Matt. ix. 36. *ἀγανακτέω*, xx. 24. *θανμάζω*, Lu. ii. 18. *καυχάομαι*, 2 Cor. x. 8. 2) where the action is exerted *in favour* of the person or thing denoted by the gen. equiv. to *on account of, in behalf of, for*, Matt. iv. 6, τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ. Lu. xxii. 32. John xvi. 26. Eph. vi. 18. Philem. 10. 1 Pet. v. 7, ὅτι αὐτῷ μέλει περὶ ὑμῶν: after verbs of offering sacrifice, (as one's life,) &c. *in behalf* of any one, Matt. xxvi. 28, τὸ αἷμά μου—τὸ περὶ πολλῶν ἐκχυνόμενον. Gal. i. 4. Heb. v. 3. 3) where the action is exerted *against* a person or thing; with gen. of person after words of accusing, Acts xxv. 18, *περὶ οὗ οἱ κατηγοροὶ οὐδέμιαν αἰτίαν ἐπέφερον*. comp. ver. 27. ver. 15, *περὶ οὗ ἐνεφάνισαν οἱ*

ἀρχιερεῖς: so περὶ τῆς ἁμαρτίας, περὶ ἁμαρτιῶν, *on account of sin, for sin*, i. e. *for expiating sin*, Rom. viii. 3. 1 Pet. iii. 18: also προσφορά, Ψούια, &c. Heb. x. 18, 26. xiii. 11. 1 John ii. 2.—III. where there is only a mere general reference to the person or thing denoted by the gen. equiv. to *as to, in relation to, &c.* 1) gener. Matt. xviii. 19, ἐὰν δύο ὑμῶν συμφωνήσωσι περὶ παντός πράγματος. Lu. xi. 53. John ix. 18. xi. 19. xv. 22. Acts xxviii. 21. Col. iv. 10, περὶ οὗ ἐλάβετε ἐντολάς. Heb. xi. 20. 3 John 2. 2) absol. or independ. usually at the beginning of a sentence, Matt. xxii. 31, περὶ τῆς ἀναστάσεως τῶν νεκρ. κ.τ.λ. 'as to the resurrection of the dead, have ye not read?' Mk. xii. 26. Acts xxviii. 22. 1 Cor. vii. 1, 25. 3) with neut. art. τὰ περὶ τίνος: with gen. of thing, *the things relating or pertaining to any thing*, τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Acts i. 3. viii. 12, also xxiv. 22; foll. by gen. of pers. equiv. to *one's circumstances, state, cause*, Lu. xxii. 37. xxiv. 19, 27. Eph. vi. 22.—II. with the ACCUSATIVE, which expresses the OBJECT *around or about* which any thing moves, comes, and also finally remains. I. of PLACE, *around, about*; place *whither*, after verb of motion, Lu. xiii. 8, ἕως οὗτου σκάψω περὶ αὐτῆν. More freq. of place *where*, implying the coming and remaining *around*; with acc. of thing, Matt. iii. 4, εἶχε ζῶντην δερμὶ περὶ τὴν ὀσφύν αὐτοῦ. Mk. ix. 42. Rev. xv. 6; of pers. Matt. viii. 18, ἰδὼν ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν. Mk. iii. 32, 34. Acts xxii. 6. With the art. οἱ, αἱ, τὰ περὶ, foll. by acc. of place, Mk. iii. 8, οἱ περὶ Τύρον καὶ Σιδῶν. 'they about Tyre and Sidon,' i. e. *dwelling in and around* these cities; Acts xxviii. 7, ἐν τοῖς περὶ τὸν τόπον ἐκεῖνον, i. e. 'in the parts around, environs.' Jude 7; acc. of pers. οἱ περὶ τίνος, of a person and his followers, Mk. iv. 10. John xi. 19. Acts xiii. 13.—II. fig. of that *about* which an action is exerted, *about, concerning, respecting*, equiv. to περὶ with gen. 1) of a matter or business *about* which one is occupied, Acts xix. 25, τοὺς περὶ τὰ τοιαῦτα ἐργάτας. Lu. x. 40. 1 Tim. vi. 4. 2) gener. equiv. to *as to, touching*, 1 Tim. i. 19, περὶ τὴν πίστιν ἐνανάγησαν. vi. 21. 2 Tim. iii. 8. Tit. ii. 7. 3) with neut. art. τὰ περὶ ἐμὲ, 'my circumstances, affairs, state,' Phil. ii. 23.—III. of TIME, i. e. of a point of time not entirely definite, *about*, Matt. xx. 3, περὶ τὴν τρίτην ὥραν. Mk. vi. 48. Acts x. 9. xxii. 6.—NOTE. In composition περὶ denotes, 1) prop. a moving, being, spreading *around* on all sides, *around, round about*, e. gr. περιβάλλω, περιβλέπω, περιέχω, &c.; 2) fig. as *around* an object, and therefore *more than, over, above*, e. gr. περίεμι,

περιουσία; 3) gener. *emphasis* or intensity, or strengthening of the simple idea, Lat. *per*, equiv. to *completely, very, exceedingly*, as περίλυπος, περιέργος, περίπειρος.

Περιάγω, f. ἄζω, *to lead about*, Eur. Cycl. 680. 1) trans. *to lead or carry about* companions, 1 Cor. ix. 5, ἀδελφὴν γυν. περιάγειν, implying *sustenance* as well as conveyance at the Church's expence. Sept. and Class. as Dem. 958, τρεῖς παῖδας ἀκολουθοῦντες περιάγεις. 2) *intrans.* or with εἰναι implied, *to go about, to traverse*, absol. Acts xiii. 11; or with acc. of place depending on περὶ in comp. Matt. iv. 23, περιῆγεν ὅλην τὴν Γαλιλαίαν, 'he went about all Galilee.' ix. 35. xxiii. 15. Mk. vi. 6. absol. Cebet. Tab. 6.

Περιαιρέω, f. ἴσω, aor. 2. περιεῖλον, *to take away what is round about*, trans. 1) prop. Acts xxvii. 40, τὰς ἀγκύρας περιελόντες, 'taking up the [four] anchors round about' the ship, comp. ver. 29; or rather, 'having removed the anchors,' by cutting them away from the cables. See Aristoph. Eq. 290. So of a veil, 2 Cor. iii. 16, περιαιρεῖται τὸ κάλυμμα, as in Jon. iii. 6, π. τὴν στολὴν. 2) fig. *to take away wholly*, i. e. all around, Heb. x. 11, περιελεῖν ἁμαρτίας, 'wholly to take away sins,' to make complete expiation for them. Comp. ver. 4, and Zeph. iii. 15, π. Κύριος τὰ ἀδικήματά σου. Pass. Acts xxvii. 20, περιηρείτο πᾶσα ἐλπίς, 'all hope was destroyed:' a form of expression not unfrequent in Class.

Περιαστρέπτω, f. ψω, *to flash around, shine around*, with acc. of pers. Acts ix. 3; περὶ τινα, xxii. 6.

Περιβάλλω, f. βαλῶ, *to cast, throw, or put around* any person or thing: I. GENER. with acc. and dat. Lu. xix. 43, περιβαλοῦσι χάρακά σοι. Sept. and Class.—II. SPEC. of clothing, = *to put on, to clothe*, 1) act. with acc. of person, expr. or impl. Matt. xxv. 36, γυμνὸς, καὶ περιεβάζεται με, ver. 38; with double acc. *to put a garment around or upon* any one, *clothe with* any thing, Lu. xxiii. 11, περιβαλὼν αὐτὸν ἐσθήτα λαμπράν. John xix. 2. Sept. and Class. as Hddian. ii. 8, 10, τὴν βασιλείαν πορφύραν (αὐτὸν) περιβαλόντες. 2) mid. and pass. *to put on one's own garments, to clothe oneself, be clothed*, absol. Matt. vi. 29, οὐδὲ Σολομὼν περιεβάζεται ὡς ἐν τούτων. Rev. iii. 18; foll. by acc. of garment, Acts xii. 8, περιβαλοῦ τὸ ἱμάτιόν σου. Matt. vi. 31; part. perf. Mk. xiv. 51, περιβεβλημένος σινδόνα. xvi. 5. Rev. vii. 9, et al. Sept. and Class. With ἑν τινι, Rev. iii. 5, περιβαλεῖται ἐν ἱματίοις λευκ. iv. 4; once with dat. of garment, xvii. 4, περιβεβλημένη πορφύρα καὶ κοκκίνῳ, text rec. Sept. and Class.

Περιβλέπω, f. ψω, to look around upon; in N. T. only mid. περιβλέπομαι, f. ψομαι, to look round about one: 1) intrans. = to look around, absol. Mk. ix. 8, περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον. v. 32. x. 23. Sept. and Class. 2) trans. to look around upon, with acc. Mk. iii. 5, περιβλεψάμενος αὐτοὺς, ver. 34. xi. 11. Sept. and Class.

Περιβόλαιον, ου, τὸ, (περιβάλλω,) prop. 'something thrown around, i. e. a covering, garment, said of the outer garment, mantle, pallium, Heb. i. 12. Sept. & Class.; by impl. a covering for the head, a head-dress, or perhaps a veil, 1 Cor. xi. 15. See my note.

Περιδέω, f. δήσω, perf. pass. περιδέεμαι, to bind around, pass. John xi. 44, ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Sept. and Class.

Περιδράμω, see Περιτρέχω.

Περιεργάζομαι, f. άσομαι, (περίεργος,) prop. to work all around a thing, on every side, i. e. to work carefully, sedulously, to do with extreme pains, Æl. V. H. ii. 44: hence in N. T. to overdo, to do with superfluous care and pains, to be a busy-body. So, in the paronomasia, 2 Th. iii. 11, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους, 'doing nothing [in one sense] but over-doing [in another],' 'not busy at work, but busy-bodies [at play].' Comp. Ecclus. iii. 23. Dem. 150, 24, ἐργάζη καὶ περιεργάζη.

Περίεργος, ου, ὁ, ἡ, adj. prop. working or doing carefully, sedulously, comp. περιεργάζομαι: in N. T. over-doing, doing with care and pains what is not worth while: 1) of PERSONS, a busy-body, an intermeddler, 1 Tim. v. 13, οὐ μόνον ἀργαί, ἀλλὰ καὶ φλυαροὶ καὶ περίεργοι, and so oft. in things. 2) of THINGS, τὰ περίεργα, prop. over-wrought, curious, superfluous, said espec. of magic arts, sorcery, Acts xix. 19, ἱκανοὶ τῶν τὰ περίεργα πραξάντων, and oft. in later writers.

Περίερχομαι, aor. 2. περιήλθον, to go about, wander up and down, absol. Acts xix. 13. Heb. xi. 37; so of a ship sailing on an irregular course with unfavourable winds, xxviii. 13, see my note; foll. by acc. of place, dependent on περι in composition, 1 Tim. v. 13, περιερχόμεναι τὰς οἰκίας, 'going about to houses,' i. e. from house to house. Sept. & Class.

Περίέχω, f. ξω, aor. 2. περιέσχον, intrans. prop. to have or hold any person or thing, by enclosing it around. Hence to surround, environ, as a mountain or a city besieged. In N. T. gener. to enclose, embrace, contain: 1) to clasp around, seize, as said of a person, fig. Lu. v. 9, Σάμβος περιέσχευ αὐτόν. So 2 Macc. xiv. 16, περι-

έσχευ αὐτοὺς χαλέπη περίστασις. Jos. Bell. iv. 10, περιέσχε την ῥώμην π. θη. 2) to contain, as a writing, with acc. Acts xxiii. 25, γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τούτου. 1 Macc. xv. 2, ἐπιστολὰς, καὶ ἦσαν περιέχουσai τὸν τρόπον τούτου. 2 Macc. ix. 18, ἐπιστολὴ περιέχουσα οὕτως: also in Philo and Josephus. Impers. or with subject impl. 1 Pet. ii. 6, διότι περιέχει ἐν τῇ γραφῇ, ἰδοὺ κ. τ. λ. where supply ἡ περιοχὴ, or the like. Jos. Ant. xi. 4, 7, βούλομαι γίνεσθαι πάντα, καθὼς ἐν αὐτῇ ἐπιστολῇ περιέχει.

Περιζώννυμι, f. ζώσω, to gird around; in N. T. only mid. or pass. to gird oneself around, to be girded around, spoken in reference to the long flowing garments of the Orientals, which are girded up around them while engaged in any active employment; mid. absol. Lu. xii. 37, περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς. xvii. 8. Acts xii. 8; with acc. fig. τὴν ὁσφὺν ὕμ. ἐν ἀληθείᾳ, Eph. vi. 14. Sept. and Class. Pass. perf. part. περιεζωσμένος, girded around, absol. Lu. xii. 35, ἔστωσαν ὑμῶν αἱ ὁσφύες περιεζωσμέναι, 'be ye ready, prepared;' with acc. of thing, as girdle, &c. Rev. i. 13, περιεζωσμένον ζώνην χρυσοῦν. xv. 6.

Περίθεσις, εως, ἡ, (περιτίθημι,) a putting around, wearing, as of golden ornaments, 1 Pet. iii. 3. So Diod. Sic. xii. 21, περιτίθεσθαι χρυσία.

Περίϊστημι, f. περιστήσω, trans. to cause to stand around, to place around, in N. T. only aor. 2. perf. and mid. intrans. to stand around: 1) prop. and absol. John xi. 42, διὰ τὸν ὄχλον τὸν περιεστῶτα. Acts xxv. 7, περιέστησαν, 'stood around' the tribunal. 2) mid. περιίσταμαι, prop. 'to place one's self round about,' i. e. by impl. away from, so as not to come near, = to stand aloof from, to avoid, with acc. depending on περι in composition, 2 Tim. ii. 16, τὰς βεβήλους κενόφωνίας περιίστασο. Tit. iii. 9. So Jos. Ant. i. 1, 4, φεύγει καὶ περ. iv. 6, 12, and oft. Jambl. V. Pyth. 31. Lucian, Hermog. § 86.

Περικάθαρμα, ατος, τὸ, (περικαθαίρω,) equiv. to κάθαρμα, but a stronger term, lit. 'cleansings up,' i. e. off-scourings, filth, as collected in cleansing; hence gener. and in N. T. put meton. for a vile and worthless person, a wretch, an outcast, 1 Cor. iv. 13, ὡς περικαθάρματα τοῦ κόσμου, 'outcasts from society.' So Jos. Bell. iv. 4, 3. Philo, p. 607. Dem. 574. 14. Lucian, D. Mort. ii. 1, and so purgamentum in Latin. It is probable that the Apostle had there in mind the word of Lament. iii. 45, 'Thou hast made us as the offscouring and refuse in the midst of the people;' or, as it might better be ren-

dered, 'Thou hast made us an offscouring and refuse among the people,' *κάθαρμα καὶ περίψημα ἐν ἔθνεσι*.

Περικαλύπτω, f. *ψω*, to cover around; e. gr. *τὸ πρόσωπον*, = to blindfold, Mk. xiv. 65; with acc. of pers. id. Lu. xxii. 64; pass. *to be overlaid* with gold, Heb. ix. 4. Sept. 1 K. vii. 42.

Περίκειμαι, fut. *κείσομαι*, prop. to lie around, be circumjacent, as said both of things and persons. So Hdian. vii. 9, 3, *τὸ περικείμενον πλῆθος τῶν βαρβάρων*: in N. T. *to lie around*, and also *to be laid around*, equiv. to perf. pass. of *περιτίθηναι*. 1) to surround, *encompass*, with dat. of pers. Heb. xii. 1, *περικείμενον ἡμῖν νέφος μαρτύρων*. 2) equiv. to perf. pass. of *περιτίθηναι*, *to be laid or put around*, and so *to be hung round*, the neck, *λίθος*, Mk. ix. 42, and Class.; foll. by acc. of thing, in the manner of pass. verbs, Acts xxviii. 20, *τὴν ἄλυσιν ταύτην περικείμεαι*, lit. 'I am hung around with this chain,' i. e. bound with it. So 4 Macc. xiii. 13, *ὁρῶν (αὐτόν) τὰ δεσμὰ περικείμενον*: fig. Heb. v. 2, *περικεῖται ἀσθένειαν*, a metaphor taken from clothing, for *περικείμεαι* is oft. used foll. by *στολὴν*, &c. rarely, as here, fig. yet an example occurs in Theocr. Id. xxiii. 14, *ἔβριον περικείμενος*. Comp. Hom. Il. i. 149, *ἀναιδείην ἐπιείμνε*. Ps. xxxv. 26, Sept. *ἐνδυσάσθωσαν αἰσχύνην*.

Περικεφαλαία, ας, ἡ, (adj. *περικεφάλαιος*, fr. *κεφαλῇ*), a head-piece, helmet, fig. Eph. vi. 17. 1 Th. v. 8, & Class.

Περικρατής, εὸς οὖς, ὁ, ἡ, adj. prop. and lit. 'strong round about any thing,' equiv. to *quite able to do it*, or absol. *very powerful*; in N. T. *having wholly in one's power, being wholly master of*, and *περικρατῆς γίνεσθαι*, *to become master of*, with gen. Acts xxvii. 16, *περικρατῆς γενέσθαι τῆς σκάφης*, 'to become masters of the boat,' i. e. to secure it so as to hoist it into the ship, comp. ver. 17, 30. So Susan. 39, Alex. *ἐκείνου οὐκ ἠδυνήθημεν περικρατῆς γενέσθαι*, 'get hold and secure him.'

Περικρύπτω, f. *ψω*, to hide by covering up all round, i. e. wholly or carefully, *ἐαυτήν*, Lu. i. 24, 'kept herself private.'

Περικυκλώω, f. *ώσω*, to encircle round about, to surround, a city as besiegers, Lu. xix. 43. Sept. and Class.

Περιλάμπω, f. *ψω*, to shine around, with acc. Lu. ii. 9. Acts xxvi. 13.

Περιλείπω, f. *ψω*, to leave over, pass. *to be left over, remain over*, equiv. to *περιγίνομαι*, part. *οἱ περιλειπόμενοι*, 'those remaining over,' the survivors, 1 Th. iv. 15, 17, and Class.

Περίλυπος, ου, ὁ, ἡ, adj. (*περί*, λυ-

πη), prop. 'environed with grief,' quite grieved, very sorrowful, Matt. xxvi. 38, *περίλ. ἐστὶν ἡ ψυχὴ μου ἕως θανάτου*. Mk. vi. 26. Lu. xviii. 23, 24. Sept. & Class.

Περιμένω, f. *ενῶ*, prop. *to wait about* for a person or thing, i. e. *to wait for it, await it* in earnest expectation, e. gr. *τὴν ἐπαγγελίαν*, Acts i. 4, 'awaiting the promise,' i. e. its event or performance. So Gen. xlix. 18, *τὴν σωτηρίαν περιμένων Κυρίου*, where the true reading is, I suspect, *περιμένω*, *to be rendered expecto*, 'I wait for.'

Πέριξ, said to be a stronger form for prep. *περί*, but it may be better to regard it as the original form, afterwards softened to *περί*. Thus it occ. very freq. in Hdot. foll. by gen. or accus. So Æsch. Pers. 360, with acc. Polyb. i. 48, et al. By the Attic writers it was almost always confined to the adverbial use, and by later writers was employed as adv. for adj. by prefixing the art. So in N. T. we have *ἡ πέριξ*, *surrounding, circumjacent*, Acts v. 16, *τὸ πλῆθος τῶν πέριξ πόλεων*.

Περιοικέω, f. *ήσω*, (*περίοικος*), to dwell around, with acc. Lu. i. 65, *τοὺς περιοικοῦντας αὐτοὺς*, 'their neighbours.' Class.

Περίοικος, ου, ὁ, ἡ, adj. one dwelling around, a neighbour, Lu. i. 58. Sept. and Class.

Περιοῦσιος, ου, ὁ, ἡ, adj. (*περιουσία*), having abundance, superabundant; in N. T. by impl. *one's own, special, peculiar*, *λαὸς περιούσιος*, Tit. ii. 14; and so Sept. Ex. xix. 5, *λαὸς π.* et al. (see my note,) equiv. to *λαὸς εἰς περιποίησιν*, 1 Pet. ii. 9, for *λαὸς περιποίητος*, i. e. *οἰκεῖος*.

Περιοχή, ἡς, ἡ, (*περιέχω*), prop. *circumference, circuit, compass*, also fig. *contents* of a writing in general; hence in N. T. the contents of a book, a period, section, passage, Acts viii. 32, *ἡ περ. τῆς γραφῆς*: and so Stob. Ecl. Phys. i. 164. Dion. Hal. de Thucyd. 25.

Περιπατέω, f. *ήσω*, prop. *to tread or walk about*, and gener. *to walk*, intrans. 1) PROP. and gener. Matt. ix. 5, *ἐγείραι καὶ περιπάτει*. xi. 5. Mk. xvi. 12. John i. 36. With an adjunct of place or manner; adv. Lu. xi. 44. John xxi. 18: so with prepositions, *διὰ τοῦ φωτὸς αὐτῆς*, Rev. xxi. 24. Mk. xi. 27. John vii. 1, et al. μετὰ with gen. of pers. = to accompany, associate with, John vi. 66. Rev. iii. 4; παρὰ with acc. *παρὰ τὴν θάλασσαν*, Matt. iv. 18. 2) FIG. and from the Heb. *to live*, pass one's life, always with an adjunct of manner, circumstances, &c.; with adv. Rom. xiii. 13, *ἐν σκηνήμῳ περιπατήσωμεν*. 1 Cor. vii. 17. Phil. iii. 17. Col.

i. 10, ἀξίως : with dat. of rule or manner, Acts xxi. 21, τοῖς ἔθεσι περιπατεῖν. 2 Cor. xii. 18, τῷ πνεύματι : so with prepositions, διὰ with gen. διὰ πίστεως, v. 7; ἐν of state or condition, ἐν σαρκί, x. 3; also of rule or manner, ἐν καινότητι ζωῆς, Rom. vi. 4. ἐν ἀληθείᾳ, 2 John 4. ἐν Χριστῷ, Col. ii. 6; κατὰ with acc. implying manner or rule, Mk. vii. 5, οὐ π. κατὰ τὴν παράδοσιν. Rom. viii. 1, 4, κατὰ σάρκα. xiv. 15.

Περιπεῖρω, f. περῶ, to pierce quite through, transfr., as oft. in Class. and Jos.; in N. T. metaph. 1 Tim. vi. 10, ἑαυτοὺς περιπεῖραν οἰδύνας πολλὰς. So Hom. Il. v. 399, κῆρ ἀχέων, οἰδύνησι πεπαρμένος. Philo, p. 965, ἀνηκέστοις περιέπειρε κακοῖς.

Περιπίπτω, aor. 2. περιέπεσον, to fall about or upon any person, whether for good, to embrace him, or for evil, to fall foul of him; also, to fall upon or into any thing, as a state or condition. So ἐμπίπτειν eis in Jos. Bell. iii. 9, 5. Diog. Laërt. iv. 50. Pol. i. 76, 8; in N. T. to fall into or among, with dat. Lu. x. 30, λησταῖς περιέπεσεν. In Acts xxvii. 41, π. eis τόπον διθάλασσον, 'to light upon.' So Arrian Peripl. περιπίπτειν eis τόπους πετρώδεις. Fig. to fall into, meet with, Ja. i. 2, πειρασμοῖς π. So Thuc. ii. 54, τοιοῦτῳ πάθει περιπεσόντες. Dem. 1417, 18, ἀτυχίαις π.

Περιποιέω, f. ἥσω, to make remain over and above, i. e. to lay up, acquire; in N. T. only mid. to acquire for one's self, trans. Acts xx. 28, ἦν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 1 Tim. iii. 13, βαθμὸν ἑαυτοῖς καλὸν περιποιούνται. Sept. and Class.

Περιποίησις, εως, ἡ, (περιποιέω,) prop. a making remain over, a laying up: in N. T. 1) gener. an obtaining, 1 Th. v. 9, eis περιποίησιν σωτηρίας. 2 Th. ii. 14. Eph. i. 14, eis ἀπολύτρωσιν τῆς περιποιήσεως, equiv. to eis ἀπολ. τὴν περιποιήσιν, i. e. the redemption acquired for us by Christ (see my note); meton. thing acquired, a possession, 1 Pet. ii. 9, λαὸς eis περιποίησιν, 'a people for a possession,' i. e. peculiar, one's own, equiv. to λαὸς περιούσιος, Tit. ii. 14. 2) preservation, a saving of life, Heb. x. 39, eis περιποίησιν ψυχῆς, opp. to ἀπώλεια. Sept. 2 Chr. xiv. 12.

Περιρῥήγνυμι, f. περιρῥήξω, prop. to tear from around any one; in N. T. of garments, to tear off, as the clothes of persons about to be scourged, τὰ ἱμάτια, Acts xvi. 22. 2 Macc. iv. 38. Plut. Popl. vi. περιρῥήγνυνον τὰ ἱμάτια—ράβδοις ἔξαινον τὰ σώματα.

Περисπάω, f. άσω, to draw from

around any one, to draw off, to draw about or away; in later usage and N. T. pass. περισπάομαι, fig. to be drawn about in mind, to be distracted, over-occupied, i. e. with cares or business, foll. by περὶ with acc. Lu. x. 40, ἡ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν. Diod. Sic. i. 74, περὶ πολλὰ τῇ διανοίᾳ περισπώμενος. Ecclus. xli. 2, περισπωμένῳ περὶ πάντων.

Περисσεῖα, as, ἡ, (περισσός,) superabundance, Rom. v. 17, τὴν περισσεῖαν τῆς χάριτος, equiv. to τὴν χάριτα τὴν περισσεύουσιν, 'superabounding grace.' 2 Cor. viii. 2. x. 15, eis περισσεῖαν, adv. superabundantly, exceedingly; Ja. i. 21, περ. κακίας, 'superabounding wickedness.' Sept. Eccl. i. 3, al.

Περύσσευμα, ατος, τό, (περισσεύω,) more than enough: 1) 'what is left over,' remainder, residuum, Mk. viii. 8, περισσέματα κλασμάτων. 2) 'what is laid up,' superabundance, i. e. affluence, wealth, 2 Cor. viii. 14, τὸ ἐκείνων περύσσευμα γένηται eis τὸ ὑμῶν ὑστέρημα: fig. Matt. xii. 34, ἐκ τοῦ περισσέματος τῆς καρδίας.

Περисσεύω, f. εύσω, (περισσός,) to be over and above, exceed in number or measure; in N. T. to be more than enough: I. to be left over, to remain, intrans. John vi. 12, τὰ περισσεύσαντα κλάσματα. ver. 13. Part. τὸ περισσεύον, the remainder, residue, τῶν κλασμάτων, Matt. xiv. 20. Lu. ix. 17.—II. to superabound, intrans. 1) of persons, = to have more than enough, absol. Phil. iv. 12, 18; with gen. Lu. xv. 17, περισσεύουσιν ἄρτων: foll. by εἰς τι, to or for any thing. eis πᾶν ἔργον ἀγαθόν, 2 Cor. ix. 8; by ἐν τινι, in or in respect to any thing, Rom. xv. 13. Phil. iv. 12. 2) of things, = to abound intens., with dat. Lu. xii. 15, οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ: part. τὸ περισσεύον τινι, equiv. to one's abundance, wealth, Mk. xii. 44: foll. by εἰς τινα, to abound unto any one, 'to happen to him abundantly,' Rom. v. 15; by εἰς τι, unto any thing, to redound, superabundantly conduce. 2 Cor. iv. 15, ἡ χάρις περισσεύει eis τὴν δόξαν τοῦ Θεοῦ. viii. 2. absol. i. 5: so, with the idea of increment, to abound more and more, = to increase, to be augmented, with dat. Acts xvi. 5, ἐπερίσσευον τῷ ἀριθμῷ. Phil. i. 9, 26: 3) causative, to make superabundant, cause to abound; of persons, 1 Th. iii. 12, ὑμᾶς ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ: of things, 2 Cor. ix. 8, δυνατὸς ὁ Θεὸς πᾶσαν χάριν περισσεύσαι eis ὑμᾶς. Eph. i. 8, in attraction: pass. to be made to abound, of persons, 'to have more abundantly,' Matt. xiii. 12. xxv. 29.—III. by impl., in a

comparative sense, *to be more abundant, = to be more conspicuous, distinguished, to excel*; with *πλείον* and gen. Matt. v. 20, *ἐάν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείον τῶν γραμματέων*: foll. by *ἐν τινι*, *in or in respect to any thing*, 1 Cor. xv. 58, *περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου*. 2 Cor. iii. 9; absol. Rom. iii. 7, *εἰ ἡ ἀληθεια τοῦ Θεοῦ ἐπερίσσευσεν*, 'has been made more conspicuous,' 1 Cor. viii. 8, *οὕτε ἐάν φάγωμεν, περισσεύομεν*, 'are we the better,' xiv. 12.

Περισσός, ἡ, ὄν, adj. *over and above, more than enough*: I. PROP. as exceeding a certain measure, with gen., equiv. to *more than*, Matt. v. 37, *τὸ περισσὸν τούτων*, lit. 'the overplus of these,' what is beyond or more than these. Sept. Jos. Ant. x. 4, 2, *τὸ περ. τῶν χρημάτων*, and Class. In the sense of *superfluous*, 2 Cor. ix. 1, *περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν*, and Class.—II. GENER. *superabundant*, or exceedingly great: 1) in positive, only as adv., neut. *περισσόν, abundantly*, in superabundance, John x. 10, *ἵνα ζῶν ἔχωσι, καὶ περισσόν ἔχωσιν*: so *ἐκ περισσού*, *beyond measure, vehemently*, Mk. vi. 51. xiv. 31. 2) in comparat. *περισσότερος, more abundant, more, greater*; in number, Lu. xii. 4; in degree, Matt. xxiii. 14, *περισσότερον κρίμα*. 1 Cor. xii. 23. 2 Cor. ii. 7. Neut. *περισσότερον*, as adv. *more abundantly, more, more earnestly or vehemently*, absol. Lu. xii. 48, *περισσότερον αἰτήσουσιν αὐτόν*. 2 Cor. x. 8, *ἐάν καὶ περισσώτερόν τι καυχῶμαι*. Heb. vi. 17; foll. by gen. 1 Cor. xv. 10, with *μᾶλλον*, Mk. vii. 36: also, like *μᾶλλον*, it forms with a positive a periphrasis for a comparative, Heb. vii. 15, *περισσότερον ἔτι κατάδηλόν ἐστιν*.—III. by impl., in a comparative sense, *more abundant*, i. e. *distinguished, excellent, better*, Matt. v. 47, *τί περισσὸν ποιεῖτε*; so Diod. Sic. xii. 15, *ὁ νόμος οὐδὲν ὁράται περιέχων σοφὸν ἢ π.*: hence neut. *τὸ περισσόν, excellence, pre-eminence*, Rom. iii. 1. Comparat. Matt. xi. 9, *περισσότερον προφήτου*.

Περισσοτέρως, adv. of compar. degree, *more abundantly, more, more earnestly or vehemently*, the object compared being every where implied; Mk. xv. 14, *περισσοτέρως ἔκραζαν*, 'they cried out more vehemently,' i. e. than before; 2 Cor. i. 12, *περισσοτέρως πρὸς ὑμᾶς*, 'more abundantly towards you,' i. e. than towards others; ii. 4, *ἢν ἔχω περ. εἰς ὑμᾶς*, i. e. than others have, &c.; vii. 15. Also the *more abundantly, the more*, 1 Th. ii. 17. Heb. ii. 1. xiii. 19; with *μᾶλλον*, 2 Cor. vii. 13.

Περισσῶς, adv. *abundantly, exceedingly, vehemently*, Matt. xxvii. 23, *περισ-*

σῶς ἔκραζον. Mk. x. 26. Acts xxvi. 11. Sept. and Class.

Περιστέρα, ἄς, ἡ, a dove, pigeon, Matt. iii. 16. Lu. ii. 24, *δύο νεοσσὸν περιστερῶν*, 'two young doves,' the offering of the poor, et al. *sæpe*, and Class.

Περιτέμνω, f. *τεμῶ*, aor. 2. *περιέτεμον*, *to cut around, to circumcise*; mid. *to let one's self be circumcised*, only in the Jewish sense, 'to remove the prepuce': 1) prop. with acc. of pers. Lu. i. 59, *ἦλθον περιτεμεῖν τὸ παιδίον*. John vii. 22, and oft.; mid. Acts xv. 1, 24. 1 Cor. vii. 18; pass. part. perf. *περιτετημένους*, ibid. 2) metaph., in a spiritual sense, 'to put away impurity,' Col. ii. 11, *περιτεμήθητε περιτομῇ ἀχειροποιήτῳ*.

Περιτίθημι, fut. *περιθήσω*, *to put or place around any person or thing*, foll. by acc. and dat. expr. or impl. Matt. xxi. 33, *φραγμὸν αὐτῷ περιέθηκε*. xxvii. 28, *περιέθηκαν αὐτῷ χλαμύδα*. ver. 48, *περιθεῖς (τὸν σπόγγον) καλᾶμῳ*, 'putting or winding it around the end of a rod.' On the contrary, Aristoph. Thesm. 387, uses *περίθου* for *ἐπίθου*. Mk. xv. 17, *περιτιθέασιν αὐτῷ, πλῆξαντες ἀκάνθινον στέφανον*. John xix. 29. Sept. and Class. Fig. *to bestow upon, to give*, 1 Cor. xii. 23, *τούτοις τιμὴν περισσοτέραν περιτίθεμεν*. Sept. Esth. i. 20. Job xxxix. 19. Xen. Athen. i. 2. Hdian. v. 1.

Περιτομή, ἡς, ἡ, (*περιτέμνω*), *circumcision*, in the Jewish sense, the removal of the prepuce. I. PROP. 1) the act or rite of circumcision, John vii. 22, 23, *περιτομὴν λαμβάνειν*, 'to receive circumcision,' be circumcised, Acts vii. 8. Rom. iv. 11; in Sept. oft. 2) the state of circumcision, the being circumcised, Rom. ii. 25, 27. iv. 10, *ἐν περιτομῇ ὢν*, equiv. to 'being circumcised': so *οἱ ἐκ περιτομῆς*, 'those of the circumcision,' equiv. to 'the circumcised,' put for *the Jews*, ver. 12; for Jewish Christians, Acts x. 45. Gal. ii. 12. 3) meton. and collect. ἡ *περιτομή*, for *the circumcised*, i. e. the Jews, the Jewish people, Rom. iii. 30, *ὃς δικαιώσει περιτομὴν ἐκ πίστεως*. iv. 9, 12. xv. 8.—II. FIG. in a spiritual sense, it denotes espec. 'the circumcision of the heart and affections' (comp. Deut. x. 16. xxx. 6. Jer. iv. 4. Plato i. 450.) by putting off the body of the sins of the flesh,' Rom. ii. 28, 29, *περιτομὴ καρδίας*. Col. ii. 11; collect. and emphat. Phil. iii. 3, *ἡμεῖς ἐσμὲν ἡ περιτομή*, i. e. 'we are the true spiritual circumcision,' the true people of God.

Περιτρέπω, f. *ψω*, prop. *to turn about* as a person, *to turn upside down, overturn*, as a thing. In N. T. fig. *to turn about into any state, &c.* = 'to cause to become any thing,' to make, with *εἰς*, Acts xxvi. 24, *σὲ εἰς μανίαν περιτρέπει*, 'turns thee about

into madness,' makes thee mad. Jos. Ant. ii. 14, 1, *εἰς ὀργὴν περ*.

Περιτρέχω, aor. 2. *περιέδραμον*, to run round in a circle. In N. T. to run about in a place, with acc. Mk. vi. 55, *περιδραμόντες ὅλην τὴν περίχωρον*. Sept. and Class.

Περιφέρω, fut. *περιοίσω*, prop. to bear or carry around or about. In N. T. 1) to bear about, i. e. hither and thither, Mk. vi. 55, *τοὺς κακῶς ἔχοντας περιφέρειν*. 2 Macc. vii. 27, *τὴν ἐν γαστρὶ περιενέγκασαν*: or carry about in the arms as a child, Eur. Or. 458. Xen. Gr. vii. 5, 58. 2 Cor. iv. 10. See *νέκρωσις*. 2) pass. to be carried or driven about hither and thither, i. e. by the wind, as a ship, Jude 12, *ὑπὸ ἀνέμων π*. So Max. Tyr. Diss. 31, *ἡ ναὺς περιεφέρετο*: fig. Eph. iv. 14, *περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας*. Heb. xiii. 9. See *παράφρω*, 2.

Περιφρονέω, fut. *ήσω*, to think about, reflect upon a thing, to consider it on all sides; also to think over or beyond a thing or person, to overlook or despise, Thuc. i. 25, *περιφρονούντες αὐτούς*. Jos. Ant. iv. 8, 24; also with gen. Æsch. Dial. iii. 2. Plut. Thes. i. And so in N. T. Tit. ii. 15, *μηδείᾳ σου περιφρονεῖτω*. See 4 Macc. vi. 8.

Περίχωρος, ου, ὁ, ἡ, adj. (*χώρος*), around a place, circumjacent, neighbouring. Hence in N. T. fem. ἡ *περίχωρος*, sc. γῆ, 'the country round about,' Matt. xiv. 35, al.; meton. of inhabitants, iii. 5. Sept.

Περίψημα, ατος, τὸ, (*περιψάω*), prop. scrapings up, filth. In N. T. meton. for a vile and worthless person (as in Engl. the scum), 1 Cor. iv. 13, *πάντων περιψιμα ἕως ἄρτι*. And so Jerem. xxii. 28, Symm. There may, however, be an allusion to those mean and wretched persons who were offered up as expiatory victims to the heathen gods; q. d. 'we are so despised as to be like the *περιψήματα*.' So St. Ignat. Ep. to the Eph. viii. 18, applies the term to himself.

Περπερεύομαι, (*πέρπερος*), depon. mid. to show one's self a boaster, = to boast one's self; to vaunt, 1 Cor. xiii. 4. Marc. Ant. v. 5, *καὶ ἀρέσκεσθαι καὶ περπερεύεσθαι*. See more in my note.

Πέρνσι, adv. (dat. plur. with ellip. of *ἐν*, of the obsol. *πέρυς* fr. *περύω*, cogn. with *περάω*), the past year, a year ago; in N. T. only with *ἀπὸ*, i. e. *ἀπὸ πέρνσι*, prop. a year ago, 2 Cor. viii. 10. ix. 2: so *πρὸ πέρνσι*, Dem. 467, 14; and *ἐκ πέρνσι*, Luc. Solœc. § 7.

Πετάρομαι, see *Πέτομαι*.

Πετεινόν, οὔ, τὸ, (*πετεινός*), a bird,

fowl, in N. T. only pl. *τὰ πετεινά*, Matt. vi. 26, oft. Sept. and Class.

Πέτομαι, f. *πητήσομαι* or *πτήσομαι*, depon. mid. to fly, intrans. Rev. xii. 14, *ἵνα πέτηται εἰς τὴν ἔρημον*: part. *πετόμενος*, flying, in later edd. iv. 7. viii. 13. xiv. 6. xix. 17, al. Sept. and Class.

Πέτρα, as, ἡ, a rock, prop. a projecting rock, a cliff: 1) prop. Rev. vi. 15, *εἰς τὰς πέτρας τῶν ὀρέων*. ver. 16: in such, sepulchres were hewn, Matt. xxvii. 60. Mk. xv. 46; and houses and villages built for security, Matt. vii. 24. Lu. vi. 48. Said of a rocky soil (= *πετρώδης*), Lu. viii. 6, 13. Sept. and Class. 2) fig. of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. x. 4. comp. Ex. xvii. 6. Num. xx. 8; also as *πέτρα σκανδάλου*, a rock of offence or stumbling; said of Christ, the occasion of destruction to those who reject him, Rom. ix. 33. 1 Pet. ii. 7.

Πέτρος, ου, ὁ, rock, John i. 43.

Πετρώδης, εος ους, ὁ, ἡ, adj. (*πέτρος*, εἶδος,) rock-like, stone-like, having the form of a rock, Diod. Sic. iii. 44. Soph. Antig. 774; in N. T. rocky, stony, and *τὸ πετρώδες*, rocky ground, stony soil, Mk. iv. 5, *τὰ πετρώδη*, id. ver. 16, sc. *χωρία*. So Dioscor. *φύεται ἐν πετρώδεσι τόποις*.

Πήγανον, ου, τὸ, (*πήγνυμι*), a plant, Lu. xi. 42, and Class.

Πηγὴ, ῆς, ἡ, a fountain, source: 1) gener. Ja. iii. 11. Sept. and Class. From the Hebr. *πηγαὶ ὑδάτων*, 'fountains of water,' Rev. xiv. 7, and Sept.; metaph. of life-giving doctrine, John iv. 14; also as an emblem of the highest enjoyment, Rev. vii. 17. xxi. 6. Sept. Prov. xiii. 14. xiv. 29. Eccus. xxi. 13. 2) = a well, *τὸ φρέαρ*, John iv. 6, *πηγὴ τοῦ Ἰακώβ*, comp. ver. 11, *τὸ φρέαρ*. 2 Pet. ii. 17. 3) = an issue, flux, ἡ *πηγὴ τοῦ αἵματος*, Mk. v. 29; = ἡ *ρύσις τοῦ αἵμ*. Lu. viii. 44. Sept. Lev. xii. 7. Comp. Jer. ix. 1, *πηγὴ δακρύων*.

Πήγνυμι, f. *πήξω*, to fix, fasten, make fast, Thuc. v. 66; to fix or fasten together, to construct, build, Hdot. v. 83; in N. T. of a tent, to set up, to pitch, Heb. viii. 2, *ἣν ἐπηξεν ὁ Κύριος*: so Sept. Gen. xxvi. 25. 1 Chron. xvi. 1. Hdot. vi. 12, and elsewhere in Class.

Πηδάλιον, ου, τὸ, (*πηδόν*), a helm, rudder, Acts xxvii. 40. James iii. 4, and Class.

Πηλίκος, η, ου, pron. correl. how great, quantus, corresponding to *ἡλίκος*, *τηλίκος*; Gal. vi. 11, *ἴδετε πηλίκους ὑμῖν γράμμασις ἔγραψα*, i. e. either with what large letters, or with how large a letter, I have written, &c. see my note.

Fig. of dignity, Heb. vii. 4, *πηλ. οὔτος*. Sept. Zeph. ii. 6. Lucian Halc. 2. Pol. i. 6, 28.

Πηλός, οὔ, ό, clay, mire, mortar, John ix. 6: spec. *potter's clay*, Rom. ix. 21.

Πήρα, ας, ή, a bag, sack, wallet, Lat. *pera*, of leather, in which shepherds and travellers carried their provisions, Matt. x. 10. Mk. vi. 8, and Class.

Πήχυς, εως, ό, (kindred with παχύς,) gen. pl. πήχεων, later form contr. *πηχών*, prop. *the fore-arm*, from the wrist to the elbow; in N. T. *a cubit*, equal to the distance from the elbow to the tip of the middle finger, and usually reckoned at 1½ foot, Matt. vi. 27, *πήχυν ένα*. John xxi. 8, *ως από πηχών διακοσίων*, and Class.

Πιάζω, f. άσω, (Dor. for πιέζω fr. πίζα,) to press down or upon, prop. with the foot, as beasts hold their prey; also with the hands, *to seize and hold*: so Theocr. iv. 35, *ταῦρον άπ' ώρεος άγε πιάζας τās όπλās*. In N. T. 1) of persons, *to take one by the hand*, with acc. & gen. of the part, Acts iii. 7, *πιάσας αὐτὸν τῆς δεξιᾶς χειρός*. In a judicial sense, *to take, arrest*, John vii. 30, *ἐξήτουν αὐτὸν πιάσαι*. ver. 32, oft. Eccclus. xxiii. 21. 2) of animals, *to take in hunting or fishing, to catch*, with accus. John xxi. 3, *ἐν τῇ νυκτὶ ἐπιάσαν οὐδέν*. ver. 10. Rev. xix. 20, *ἐπιάσθη τὸ θηρίον*. Sept. Cant. ii. 15.

Πιέζω, f. έσω, (a later form for πιάζω, which alone occ. in Hdot.) to press, hold fast, e. gr. one's hand; in N. T. *to press down*, make compact, *μέτρον*, Lu. vi. 38. Sept. and Class.

Πιθανολογία, ας, ή, (πιθανός, λόγος,) persuasive discourse, enticing words, Col. ii. 4: so *πιθανός λόγος*, Jos. Ant. viii. 9, 1.

Πικραίνω, f. ανώ, (πικρός,) prop. to make sharp; hence of taste, *to make bitter, acrid*, trans. 1) prop. of water, pass. Rev. viii. 11: meton. of the pain caused by bitter and poisonous food or drink, = *to make painful*, *to cause bitter pain*, with acc. x. 9, *πικρανεῖ σου τὴν κοιλίαν*, comp. Sept. Job xxvii. 2. 2) fig. of the feelings, *to embitter*, pass. *to be or become bitter*, i. e. to be harsh, angry, Col. iii. 19. Sept. Ex. xvi. 20, Jer. xxxvii. 14. Esdr. iv. 31. Dem. 1464, 18. Theocr. v. 120.

Πικρία, ας, ή, (πικρός,) bitterness: 1) prop. with the accessory idea of *venom*, the two being often connected in the mind of the Jews: so in place of an adj. Heb. xii. 15, *ρίζα πικρίας*, = *ρίζα πικρά*. Acts viii. 23, *εις χολὴν πικρίας*, = *χ. πικράν*. 2) fig. *angriness* of spirit or speech, Eph. iv. 31, *πάσα πικρία καὶ θυμός*. Rom. iii. 14. Sept. and Class.

Πικρός, ά, όν, adj. prop. pricking, pointed, sharp; hence gener. and in N. T. of taste, *bitter, acrid*. Sept. and Class. 1) prop. and opp. to γλυκός, Ja. iii. 11. 2) metaph. of the feelings, or spirit, *bitter, harsh, cruel*, Ja. iii. 14, *ζῆλον π.* Diod. Sic. i. 78. Pol. vii. 14, 3.

Πικρῶς, adv. (πικρός,) bitterly, in N. T. of bitter weeping, Matt. xxvi. 75, al. Sept. and Class.

Πίμπλημι, f. πλήσω, (πλάω, obsol.) aor. 1. ἐπλησα, aor. 1. pass. ἐπλήσθην, to fill, make full, trans. I. PROP. aor. 1. ἐπλησα, with acc. Lu. v. 7, *ἐπλησαν ἀμφοτέρα τὰ πλοῖα*: also with gen. of that *with which*, Matt. xxvii. 48. John xix. 29, *πλήσαντες σπόγγον ὄξους*. Sept. and Class. Pass. with gen. Matt. xxii. 10.—II. METAPH. aor. 1. pass. ἐπλήσθην, *to be filled, be full*: 1) of persons, *to be filled with any thing*, i. e. *to be wholly imbued, affected with or by any thing*, with gen. of thing; Πνεύματος ἁγίου, Lu. i. 15, and oft. *θυμοῦ*, iv. 28. al. φόβου, v. 26, al. ἀνοίας, vi. 11, al.: also Acts iii. 10. v. 17. Sept. and Class. as Anthol. Gr. iv. 28, *σοφίης πληθόμενος*: meton. of a place, Acts xix. 29. 2) of prophecy, *to be fulfilled, accomplished*, Lu. xxi. 22, *τοῦ πλησθῆναι τὰ γεγραμμένα*, in later edd. Sept. in 1 K. ii. 27, *πληρωθῆναι*. 3) of time, *to be fulfilled, completed*, be fully past, Lu. i. 23, *ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐ.*, ver. 57. ii. 21, 22. Sept. in Gen. xxv. 24, *πληρωθῆναι*.

Πίμπρημι, f. πρήσω, to set on fire, to burn, Ælian V. H. xii. 23; in N. T. pass. only fig. *to be inflamed, to swell*, become swollen, from the bite of a serpent, Acts xxviii. 6. Lucian, Dips. 4, *ὄφεις ἐκκαίει—καὶ πίμπρασθαι ποιεῖ*.

Πινακίδιον, ον, τὸ, (πίναξ,) a small tablet, writing-table, Lu. i. 63. Arr. Epict. iii. 22, 4.

Πίναξ, ακος, ό, a board, Hom. Od. xii. 67; *table*, spec. in Class. *a writing-table or tablet*, covered with wax; in N. T. *a plate, dish*, on which food and the like was served up, Matt. xiv. 8. Lu. xi. 39. Hom. Od. i. 141. xvi. 49. Athen. vi. 3. Jos. Ant. viii. 3, 8.

Πίνω, (f. πίομαι, and 2 pers. πίεςαι, aor. 2. ἐπιον, perf. πέπωκα, aor. 1. pass. ἐπόθην,) to drink, I. gener. of persons, absol. Matt. xxvii. 34, *οὐκ ἤθελε πιεῖν*. Lu. xii. 19. Acts ix. 9, al.; fig. John vii. 37. Rev. xvi. 6. Infin. final, *δοῦναι πιεῖν*, 'to give to drink,' John iv. 7. *αἰτεῖν πιεῖν*, ver. 9. With *adjuncts*: 1) foll. by *ék* of the drink, or meton. of the vessel containing it, i. e. *to drink of any thing*, Matt. xxvi. 27, 29. John iv. 12—14. 2) by *ἀπό* of the drink, Lu. xxii.

18. 3) by acc. of the thing drunk, *to drink* any thing, Lu. i. 15. Rom. xiv. 21. 1 Cor. x. 4; *to drink of*, Matt. xxvi. 29: fig. John vi. 53. Meton. τὸ ποτήριον πίνειν, 'to drink a cup,' e. gr. of wine, prop. 1 Cor. x. 21; fig. of suffering, *to drink the cup which God presents*, i. e. to submit to the allotments of his providence, Matt. xx. 22. xxvi. 42.—II. fig. of the earth, *to drink in, to imbibe*, with acc. Heb. vi. 7. Sept. Deut. xi. 11. Hdot. iii. 117. Xen. Conv. ii. 25.

Πιότης, ητος, ή, (πίων,) *fat, fatness*, Rom. xi. 17, τῆς π. τῆς ἐλαίας, and Sept.

Πιπράσκω, (perf. πέπρακα, perf. pass. πέπραμαι, aor. 1. pass. ἐπράθην, fr. περάω,) 'to make to pass to another,' and by impl. *to deliver over, give up* for consideration: so our *sell*, from A.-S. syllan, *to deliver up*; and so Hebr. פָּנָה *to let go*, and πωλέω fr. πολέω, *to turn over*, by commutation; hence gener. *to sell*, with acc. Matt. xiii. 46, πέπρακε πάντα ὅσα εἶχε. Acts ii. 45. Pass. Matt. xviii. 25, ἐκέλευσεν αὐτὸν πρᾶθηναι. Mk. xiv. 5. Acts iv. 34. v. 4: foll. by gen. of price, Matt. xxvi. 9, πρᾶθῆναι πολλοῦ. John xii. 5. Fig. pass. *to be sold to*, so as to be *under* any one, *to be his slave*, Rom. vii. 14, πεπραμένους ὑπὸ τὴν ἁμαρτίαν, 'to be the slave of sin,' devoted to it, and doing its drudgery. See my note. 1 K. xxi. 25. Is. l. 1.

Πίπτω, f. πεσοῦμαι, aor. 2. ἔπεσον, aor. 1. ἔπεσα, *to fall*, intrans. 1) prop. *to fall*, i. e. from a higher to a lower place, said alike of persons and things; in N. T. always with an adjunct of place *whence* or *whither*; with ἀπὸ, *to fall from*, Matt. xv. 27, ἀπὸ τῆς τραπέζης. Matt. xxiv. 29. Acts xx. 9. ἐκ, id. Lu. x. 18, ἐκ τοῦ οὐρανοῦ. Acts xxvii. 34, ἐν μέσῳ τῶν ἀκαυθῶν, *among*, Lu. viii. 7; ἐπὶ with acc. *to fall upon* any person or thing, Matt. x. 29, ἐπὶ τὴν γῆν. xiii. 5, 7. xxi. 44. Lu. xxiii. 30. Rev. vii. 16, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, i. e. 'the burning sun shall not injure them;' fig. = *to seize*, xi. 11, φόβος μέγας ἔπεσεν ἐπὶ τοὺς κ.τ.λ.: foll. by εἰς τι, *to fall into, among, upon* any thing, Matt. xv. 14, εἰς βόθυνον. xvii. 15. Mk. iv. 7, 8, and so in Class.; by παρά with acc. of place, *to fall at, by, near*, ver. 4. 2) of PERSONS, *to fall down, fall prostrate*, absol. Matt. xviii. 29, πεσὼν ὁ σύνδουλος. Acts v. 5. Joined with προσκυνεῖν, Matt. ii. 11, πεσόντες προσεκύνησαν. iv. 9. xviii. 26, al. Sept. and Class. More usually with an adjunct of place or manner; foll. by ἐνώπιόν τινος, Rev. v. 8, or προσκυνεῖν, iv. 10: by εἰς, Acts xxii. 7. εἰς τοὺς πόδας τινός, John xi. 32. Diog. Laërt. ii. 79: by ἐπὶ

with gen. of place, ἐπὶ τῆς γῆς, Mk. ix. 20; with acc. of place or manner, ἐπὶ τὴν γῆν, Acts ix. 4. ἐπὶ τοὺς πόδας τινός, x. 25. Sept. 1 Sam. xxv. 24. ἐπὶ πρόσωπον, *on one's face*, Lu. v. 12; with παρά τοὺς πόδας, xvii. 16; with προσκυνεῖν, 1 Cor. xiv. 25. ἔμπροσθεν τῶν ποδῶν with προσκυνεῖν, Rev. xix. 10: foll. by χαμαί, John xviii. 6. Said of those who *fall dead*, i. e. *to die, perish*, Lu. xxi. 24, πεσοῦνται στόματι μαχαίρας. 1 Cor. x. 8. Heb. iii. 17, al. Sept. and Class. Fig. *to fall* from any state or dignity, with πόθεν, Rev. ii. 5. 3) of THINGS, edifices, walls, &c. *to fall* in ruins, Matt. vii. 25. Lu. vi. 39, al.: fig. Lu. xi. 17. Acts xv. 16: so in prophetic imagery, Rev. xi. 13. xiv. 8, ἔπεσε, ἔπεσε Βαβυλὼν. Sept. and Class. 4) of a lot, *to fall to or upon* any one, foll. by ἐπὶ with acc. Acts i. 26. Sept. and Class. 5) metaph. of persons, *to fall into or under* any thing; condemnation, ὑπὸ κρίσιν, Ja. v. 12. Diod. Sic. xix. 8, ὑπ' ἐξουσίαν: absol. *to fall into sin, to sin*, Rom. xi. 22. xiv. 4. 1 Cor. x. 12, al.: hence also *to fall* from happiness, *be made miserable, perish*, Rom. xi. 11, μὴ ἔπταισαν, ἵνα πείσωσι; Heb. iv. 11. Sept. and Class. Of things, = *to fall to the ground, to fail*, become void; Lu. xvi. 17, ἡ τοῦ νόμου μίαν κεραίαν πεσεῖν. Sept. Josh. xxiii. 14. 1 Sam. iii. 19. Plato Euth. p. 14, οὐ χαμαί ποτε πεσεῖται ὅ τι ἂν εἴπῃς.

Πιστεύω, fut. εὔσω, (πίστις,) aor. 1. ἐπίστευα, perf. πεπίστευκα, *to have faith, believe, trust*, prop. 'to have a firm persuasion of, a confiding belief in the truth, veracity, or reality of any person or thing.' I. INTRANS. and 1) prop. and gener. *to be firmly persuaded* as to any thing, *to believe*, foll. by infin. Rom. xiv. 2, ὃς μὲν πιστεύει φαγεῖν πάντα: by ὅτι, x. 9, absol. Ja. ii. 19: so, with the idea of hope and certain expectation, with inf. Acts xv. 11; with ὅτι, Rom. vi. 8. More commonly of words spoken and things; with dat. of a person speaking, whose words one believes and confides in, Mk. xvi. 13, οὐδὲ ἐκείνοις ἐπίστευσαν. John v. 46. Acts viii. 12. With an adjunct of the words or thing spoken, in dat. Lu. i. 20, οὐκ ἐπίστευσας τοῖς λόγοις μου. Acts xxiv. 14. 2 Th. ii. 11: foll. by ἐπὶ with dat. Lu. xxiv. 25, ἐπὶ πάσιν: by ἐν, Mk. i. 15, ἐν τῷ εὐαγγελίῳ. With acc. of thing, John xi. 26. 1 Cor. xiii. 7, πάντα πιστεύει. 1 John iv. 16: hence pass. 2 Th. i. 10, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς. Foll. by εἰς τι, 1 John v. 10, εἰς τὴν μαρτυρίαν: by ὅτι, = acc. and infin. John xiv. 10. ix. 18, περὶ αὐτοῦ ὅτι τυφλὸς ἦν. Absol. where the case of pers. or thing is implied from

the context, Matt. xxiv. 23. John xii. 47. Acts viii. 13, αὐτὸς ἐπίστευσε, scil. τῷ Φιλίππῳ εὐαγγελιζομένῳ. ver. 12. xv. 7. 2) espec. of GOD, to believe on God, to trust in Him, as able and willing to help, listen to prayer, &c. foll. by dat. of person with ὅτι, Acts xxvii. 25, πιστεύω τῷ Θεῷ, ὅτι οὕτως ἔσται: by εἰς, John xiv. 1, πιστεύετε εἰς τὸν Θεόν: absol. Matt. xxi. 22, πιστεύοντες, equivalent to εἰ πιστεύετε. 2 Cor. iv. 13: also as faithful to his promises, with dat. Rom. iv. 3, ἐπίστευσεν Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη κ.τ.λ. Rom. iv. 17. Jam. ii. 23: absol. Rom. iv. 18. Heb. iv. 3. Or gener. 'to believe in the declarations and character of God as made known in the Gospel,' with dat. John v. 24. Acts xvi. 34, πεπιστευκὼς τῷ Θεῷ. 1 John v. 10: foll. by εἰς with accus. præg. = to believe and rest upon, to believe in and profess, τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, 1 Pet. i. 21; by ἐπὶ with acc. id. Rom. iv. 24; absol. Lu. viii. 12. Acts xiii. 48. 3) of belief in Jesus as the Messiah, with, however, a considerable variety of sense, from an ample credit reposed in Him, as 'a messenger sent from God,' to full belief in Him as one with God. And in not a few instances it is difficult to determine whether simple belief in Jesus as the Messiah, or belief of a higher order, is intended. Consequently, no Lexicographical arrangement of passages is to be relied on, but the reader must exercise his own judgment. In such cases he is referred to the notes in my Greek Testament, in which he will, I trust, rarely miss of finding something that may assist his researches. With εἰς, John xiv. 1; with ὅτι, Matt. ix. 28, absol. viii. 13. Mk. v. 36. John iv. 48; with dat. of person, John v. 38, ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. viii. 31. x. 37. Acts v. 14; with ὅτι, John viii. 24. xi. 27. xx. 31, and oft. Foll. by εἰς of person, pr. præg. = to believe and rest upon, to believe in and profess, Matt. xviii. 6, ἕνα τῶν πιστευόντων εἰς ἐμέ. John ii. 11. iii. 15. viii. 30; fig. εἰς τὸ φῶς, xii. 36: so with εἰς τὸ ὄνομα Ἰησοῦ in a like sense, = 'to believe on Jesus, and invoke or profess his name,' i. 12, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ii. 23; with τῷ ὀνόματι αὐτοῦ, id. 1 John iii. 23. Foll. by ἐπὶ with acc. of pers. = εἰς τινα, Acts ix. 42. xi. 17, comp. ver. 21; so ἐπὶ with dat. 1 Tim. i. 16, fig. Rom. ix. 33. Pass. 1 Tim. iii. 16, ἐπιστεύθη ἐν κόσμῳ. Hence absol. to believe, i. e. to believe and profess Christ, to be or become a Christian, Mk. xv. 32. Lu. xxii. 67. John i. 7, oft.; part. οἱ πιστεύοντες or πιστεύσαντες, believers, Christians, Acts ii. 44. iv. 32. 4) of belief or credit given

to any one as a merely human messenger, as Moses, John v. 40; or John Baptist, Matt. xxi. 25, 32. Mk. xi. 32. Lu. xx. 5. —II. TRANS. to entrust, commit in trust to any one, for ἐμπιστεύω, Lu. xvi. 11, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John ii. 24. Wisd. xiv. 5. Xen. Mem. iv. 4, 17. Pass. πιστεύομαι τι, to be entrusted with any thing; foll. by acc. Rom. iii. 2. Gal. ii. 7, πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. ix. 17, οἰκονομίαν πεπίστευμαι. 1 Th. ii. 4. 1 Tim. i. 11. Tit. i. 3, and oft. in lat. Class. as Diog. Laërt. vii. 1, πιστευθέντος τὴν ἐν Περγὰμ βιβλιοθήκην.

Πιστικός, ἡ, ὄν, adj. (πίστις.) causing belief or persuasion, faithful, trustworthy; hence in N. T. fig. true, genuine, pure, ναρδοῦ πιστικῆς, Mark xiv. 3; others (fr. πίνω), potable, liquid. See my note.

Πίστις, εως, ἡ, (πιστός,) faith, belief, trust, prop. 'firm persuasion, confiding belief in the truth, veracity, or reality of any person or thing.' I. in the common Greek usage, 1) prop. and gener. Acts xvii. 31, πίστιν παρασχὼν πᾶσιν. Rom. xiv. 22, σὺ πίστιν ἔχεις, thou hast faith, i. e. 'art firmly persuaded,' ver. 23. Heb. xi. 1: so, with the idea of hope and certain expectation, 2 Cor. v. 7, διὰ πίστεως περιπατοῦμεν. 1 Pet. i. 5. v. 9. 2) equiv. to good faith, faithfulness, sincerity, Matt. xxiii. 23, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. iii. 3, τοῦ Θεοῦ. Gal. v. 22. 1 Tim. i. 19, ἔχων πίστιν, i. e. 'being faithful,' sincere, ii. 7. Tit. ii. 10, πίστιν πᾶσαν ἀγαθὴν, all good fidelity, Rev. ii. 19.—II. in N. T. πίστις, as spoken in reference to God and Christ, and his gospel, becomes in some measure a technical term, denoting that faith, that confiding belief, which is the essential trait of Christian life and character, i. e. gospel-faith, Christian faith, comp. Rom. iii. 22, sq.—I. of GOD, i. e. faith in, on, towards God; ἐπὶ Θεόν, Heb. vi. 1. πρὸς τὸν Θεόν, 1 Th. i. 8. εἰς Θεόν with ἐλπες, 1 Pet. i. 21; with gen. Θεοῦ, Mk. xi. 22, Col. ii. 12; absol. Matt. xvii. 20. xxi. 21. Heb. iv. 2. Jam. i. 6, αἰτέιτω ἐν πίστει, i. e. in full confidence, nothing doubting. Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel, comp. Gal. iii. 7, sq. Heb. xi. 13; of Abraham, Rom. iv. 5, 9—20; gener. of others, Heb. xi. 3—39, also Lu. xviii. 8. —II. of CHRIST, faith in Christ, 1) as able to work miracles, heal the sick, &c. absol. Matt. viii. 10, οὐδὲ ἐν τῷ Ἰσοῦ τσαύτην πίστιν εὑρον. ix. 2, 22, 29. xv. 28, oft.: so mediately, Acts xiv. 9. 2) of faith in Christ's death, as the only

ground of our justification before God, = *saving* or *justifying faith*, Rom. iii. 22, δικαιοσύνη Θεοῦ διὰ πίστεως Ἰ. Χρ. ver. 25, διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵμ. ver. 26, ἐκ π. Ἰησοῦ: so from the connexion, absol. ver. 27—31. 1 Cor. xv. 14, 17: gener. Rom. i. 17. v. 1, 2, and often in St. Paul's Epistles. 3) gener. not only as the Messiah and Saviour, the Head of the gospel dispensation, but also as *God-man*, one with the Father. And here will fully apply what was remarked in the case of πιστεύω I. 3, as to the variety of sense in the several forms of expression which fall under this head, e. gr. πίστιν τὴν εἰς τὸν Κ. ἡμῶν Ἰ. Χρ. Acts xx. 21. ἐν Χριστῷ, Gal. iii. 26. τοῦ Κυρ. ἡμῶν Ἰ. Χρ. Ja. ii. 1. μου, Rev. ii. 13, i. e. 'faith toward me'; absol. Mk. iv. 40. Acts vi. 5, ἀνδρα πλήρη πίστεως. Eph. iii. 17; so vi. 16, τὸν ὑρεὸν τῆς π.—III. gener. with gen. ἡ πίστις τοῦ εὐαγγελίου, *the faith of the gospel*, i. e. gospel-faith, Phil. i. 27. πίστις ἀληθείας, *faith in the truth*, i. e. in the gospel, 2 Th. ii. 13. Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel, gener. 1 Cor. ii. 5, ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρ. 2 Cor. iv. 13, σέπισσ. Πίστις also seems to mark indirectly various predominant traits of Christian character, such as arise from and are combined with Christian faith; e. gr. *Christian knowledge*, Rom. xii. 3, μέτρον πίστεως. ver. 6. xiv. 1, ἀσθενῶν τῇ πίστει. 2 Pet. i. 5: so in James, as opp. to ἔργα, ii. 14—26; of the *Christian profession*, the faith professed, Acts xiii. 8, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς π. 1 Cor. xvi. 13. Gal. vi. 10. 1 Tim. ii. 15. 2 Tim. iv. 7; of *Christian zeal*, ardour in the faith, Rom. i. 8, ὅτι ἡ π. ὑμῶν καταγγέλλεται. xi. 20. 2 Cor. viii. 7. Eph. vi. 23; of *Christian love*, as springing from faith, Rom. i. 12, ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love, 2 Th. i. 3. Philem. 5; of *Christian life* and morals, *practical faith*, 1 Tim. iv. 12, τύπος γίνου τῶν πιστῶν ἐν ἀγάπῃ, ἐν π., ἐν ἀγνείᾳ. v. 8, 12. vi. 10. Tit. ii. 2; of *constancy* in the faith, Col. i. 23. 1 Th. iii. 2—10. Heb. xiii. 7. Ja. i. 3.—IV. meton. of the *object* of Christian faith, *the faith*, i. e. doctrines received and believed, *Christian doctrine*, and gener. the system of Christian doctrines, *the gospel* promising justification and salvation to a lively faith in Christ, Acts vi. 7, ὑπήκουον τῇ π. 'were obedient to the faith,' i. e. embraced the gospel, Rom. i. 5. Acts xiv. 27, θύρα πίστεως, i. e. 'access for the gospel.' xxiv. 24. Rom. x. 8. Jude 3, τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει, ver. 20, oft.: so Tit. iii. 15, φιλοῦντας ἡμᾶς ἐν π. i. e. in the gospel, as Christians,

1 Tim. i. 2, τέκνον ἐν πίστει. Emphat. *the true faith*, 'true doctrine,' 2 Th. iii. 2. 1 Tim. iv. 1, 6. 2 Tim. iii. 8.

Πιστός, ἡ, ὄν, adj. (πεῖθω,) prop. 'worthy of belief and trust,' *faithful*: 1) prop. in the sense of *trustworthy*, 1 Cor. vii. 25, ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. 1 Tim. i. 12. 2 Tim. ii. 2, ταῦτα παράθου πιστοῖς ἀνθρ. 1 Pet. iv. 19. Rev. xix. 11. Sept. and Class. Hence of persons, *true, verax*, worthy of credit, ὁ μάρτυς ὁ πιστός, Rev. i. 5. ii. 13. iii. 14; of things, *true, sure, verus, λόγος*, 1 Tim. i. 15, oft. Sept. and Class.: so Acts xiii. 34, τὰ ὅσα Δ. τὰ πιστά. 2) *faithful*, as to what may justly be required of any one: thus, as applied to *God*, with reference to His attributes: so 2 Cor. i. 18, πιστὸς ὁ Θεός, with especial reference to His *truth*: as faithful to His promises, 1 Cor. i. 9, πιστὸς ὁ Θεός. x. 13. Heb. x. 23: so of Christ, 2 Tim. ii. 13. Also of *men*, faithful in duty to themselves or others, Col. iv. 9, ὁ πιστὸς ἀδελφός. Rev. ii. 10. Espec. of servants, ministers, who are faithful in the performance of duty, Matt. xxiv. 45, ὁ πιστὸς δούλος. xxv. 21. Lu. xii. 42, ὁ π. οἰκονόμος. Eph. vi. 21. Heb. ii. 17, al. 3) act. *faithful*, i. e. firm in faith, confiding, *believing*, equivalent to ὁ πιστεύων, John xx. 27, μὴ γίνου ἀπιστος, ἀλλὰ πιστός. Gal. iii. 9. Theogn. 283. Soph. Œd. Col. 1031; with dat. τῷ Κυρίῳ, Acts xvi. 15. ἐν Κυρίῳ, 1 Cor. iv. 17, i. e. 'faithful to the Lord or in Christ, believing in him,' equivalent to *a believer*, a Christian; absol. id. Acts x. 45. xvi. 1, oft. Adv. πιστὸν ποιεῖν, 'to do faithfully,' as a Christian, 3 John 5. See more in my note.

Πιστώω, fut. ὥσω, (πιστός,) prop. *to make any one faithful, trustworthy*, hence *to make one give security, pledges*, Jos. Ant. xv. 7, 10. Thuc. iv. 88; pass. or mid. *to make one's self or be made trustworthy*, i. e. *to give security, to pledge one's self*, Hom. Od. xv. 436; in N. T. ἐπιστῶθην, *to be made confiding, believing, to be assured*, hence equiv. *to believe*, 2 Tim. iii. 14, μένε ἐν οἷς ἔμαθες καὶ ἐπιστῶθης. So πιστωθεῖς, for πείσυνος, Soph. Œd. Col. 1039, equiv. to πιστός at 1031.

Πλανᾶω, f. ἤσω, (πλάνη,) *to cause to wander, to lead astray*, trans. both physically and morally, pass. *to wander, go astray*. I. PROP. Heb. xi. 38, ἐν ἐρημίαις πλανώμενοι. 1 Pet. ii. 25, ὡς πρόβατα πλανώμενα. Matt. xviii. 12, 13. Sept. & Class.—II. FIG. *to mislead*, i. e. 1) *to deceive, cause to err*; pass. *to err*, form a wrong judgment, Matt. xxiv. 4, βλέπετε μή τις ὑμᾶς πλανήσῃ. ver. 5, 24. 1 John i. 8, al.; pass. Matt. xxii. 29, πλανᾶσθε. Lu. xxi. 8, μὴ πλανηθῇτε. John vii. 47.

1 Cor. vi. 9. Gal. vi. 7. Heb. iii. 10. Sept. Prov. xii. 27. Jos. Bell. vi. 5, 4. Plut. Thes. 27, et al. in Class. 2) *to seduce* a people into rebellion, John vii. 12, *πλανᾷ τὸν ὄχλον*. Rev. xx. 8, 10. Also *to seduce* from the truth, and pass. *to be seduced*, *to go astray*, 1 John ii. 26, *περὶ τῶν πλανῶντων ὑμᾶς*. 2 Tim. iii. 13; pass. Ja. v. 19, *εἰάν τις πλανηθῇ ἀπὸ τῆς ἀλ.* 2 Pet. ii. 15; part. οἱ πλανώμενοι, *those seduced*, gone astray, Heb. v. 2. Tit. iii. 3. Spec. *to seduce* to idolatry, Rev. ii. 20, al. Sept. 2 K. xxi. 9. Ezek. xlv. 10, 15. Ecclus. ix. 8.

Πλάνη, ης, ἡ, prop. *a wandering*, going astray from the right path, Æl. V. H. iii. 29; in N. T. only fig. error: 1) gener. false judgment or opinion, 1 Th. ii. 3, *ἡ παρακλῆσις ἡμῶν οὐκ ἐκ πλάνης*. 2 Th. ii. 11. 2) act. *deceit, fraud*, seduction to error and sin, Eph. iv. 14, *ἡ μεθοδεία τῆς πλάν.* 2 Pet. iii. 17. 1 John iv. 6, *τὸ πν. τῆς πλάνης*, the spirit of error, i. e. a deceiving spirit, a teacher who seeks to seduce; so *a deception, fraud*, Matt. xxvii. 64, and perhaps 1 Th. ii. 3. 3) of conduct, *perverseness, wickedness, sin*, Rom. i. 27. Ja. v. 20. 2 Pet. ii. 18, *τοὺς ἐν πλάνῃ ἀναστρεφ.* Jude 11.

Πλανήτης, ου, ὁ, (πλανᾷ,) prop. *one wandering about, a wanderer*; in N. T. ἀστήρ πλανήτης, *a wandering star, planet*, fig. of a false teacher, Jude 13.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνη,) *wandering about*, subst. *a wanderer, vagabond, juggler*; in N. T. for πλανῶν, *deceiving, seducing*, 1 Tim. iv. 1, *προσέχοντες πνεύμασι πλάνοις*. So Jos. Bell. ii. 13, 4, *πλάνοι ἄνθρωποι*. Subst. *a deceiver, impostor*, Matt. xxvii. 63, and later Class., as Diod. Sic.

Πλάξ, ἀκός, ἡ, *any broad and flat surface*; in N. T. and gener. *a table or slab* of wood or stone, on which any thing was inscribed; so Sept. and Class.; e. gr. the two tables of the decalogue given to Moses, Heb. ix. 4, *αἱ πλάκες τῆς διαθήκης*. 2 Cor. iii. 3: fig. ib. *ἐν πλαξὶ καρδίας σαρκίνας*. Comp. Rom. ii. 15. Heb. viii. 10. Indeed, from Prov. iii. 3, and Jer. xvii. 1, it appears that the Hebrews were accustomed to speak of any thing deeply infixed on the mind, as 'written on the tables of the heart.'

Πλάσμα, ατος, τό, (πλάσσω,) *any thing formed*, as an image, Hab. ii. 14; also, *a model* in wax, and especially *the figure itself*, Rom. ix. 20, *μὴ ἐρεῖ τό πλάσμα τῷ πλάσαντι*; so Aristoph. Av. 686, *πλάσματα πηλοῦ*, (similar to the phrase elsewhere, *πλάσσειν πηλόν*,) Lucian, D. Deor. vi. 4. Artem. i. 56. To this also there is an allusion in Ps. ciii. 14, *αὐτός ἐγνώ τό πλάσμα ἡμῶν*.

Πλάσσω, f. ἄσω, *to knead, form, fashion, mould*, any soft substance, as a potter the clay, absol. Rom. ix. 20; pass. 1 Tim. ii. 13, *Ἀδὰμ πρῶτος ἐπλάσθη*, with allusion to Gen. ii. 7, 8, 19, *ἐπλάσεν ὁ Θεὸς τὸν ἄνθρωπον*. In the Class. writers, too, the word is used of Promethus forming the first man of clay.

Πλαστός, ἡ, ὄν, adj. (πλάσσω,) *formed, fashioned*; metaph. *feigned, false, deceitful*, 2 Pet. ii. 3, *πλαστοῖς λόγοις*. So Isæus, p. 70, *λόγοις πεπλασμένοις ἀξιώσει πιστεύειν ἡμᾶς*. Plut. Thes. 20, *γράμματα πλαστὰ προσφέρειν*.

Πλάτος, εος, τό, (πλατὺς,) *breadth*, Rev. xxi. 16. Sept. and Class.; fig. Eph. iii. 18. Rev. xx. 9, *τὸ πλάτος τῆς γῆς*, 'the breadth of the earth,' q. d. 'wide plain,' such as the earth was supposed to be.

Πλατύνω, f. νῶν, (πλατὺς,) (aor. 1. pass. ἐπλατύνθην, perf. pass. πεπλάτυμαι, & 3d pers. sing. πεπλάτυνται,) *to make broad, enlarge*, trans. 1) prop. Matt. xxiii. 5, *πλατ. τὰ φυλακτήρια αὐτῶν*. Sept. and Class. 2) fig. *to make broad or large* to or for any one, i. e. 'to give him enlargement or deliverance from straits,' Ps. iv. 2. Hence in N. T. pass. *to be enlarged*, i. e. to have enlargement, in opposition to *στενοχωρέω*, 2 Cor. vi. 13, *πλατύνθητε καὶ ὑμεῖς*. So of the heart, *ἡ καρδία ἡμ. πεπλάτυνται*, ver. 11, namely, in the exercise of the tender affections, by which the heart is in reality dilated, and feels enlarged; while by the opposite it is actually tightened, and the pulsation checked.

Πλατὺς, εἶα, ὁ, adj. *broad, wide*. 1) Matt. vii. 13, *πλατεῖα ἡ πύλη*. Sept. Neh. ix. 35. Jos. Bell. iii. 2, 2. 2) as subst. *ἡ πλατεῖα* sc. ὁδός, *a broad way, wide street* in a city, Matt. vi. 5, *ἐν ταῖς γωνίαις τῶν πλατ.* xii. 19, oft. Sept. and Apoc., also Artem. iii. 62.

Πλέγμα, ατος, τό, (πλέκω,) prop. *any thing plaited, braided, or woven, as a net*; in N. T. *a braid* of hair, *an ornament of braided hair*, 1 Tim. ii. 9, *μὴ ἐν πλέγμασιν*, see my note, and comp. 1 Pet. iii. 3, *ἐμπλοκή τριχῶν*.

Πλεῖστος, η, ον, adj. (πλείων,) *the most, the greatest, very great*, the usual superl. to πολὺς; in N. T. only of number, Matt. xi. 20. xxi. 8, *ὁ πλεῖστος ὄχλος*, 'a very great multitude.' Xen. Ag. iii. 1. Hist. vii. 1, 23. Neut. *τὸ πλεῖστον*, adv. *at most*, 1 Cor. xiv. 27.

Πλείων, ονος, ὁ, ἡ, neut. πλείον or πλέον, pl. contr. nom. and acc. πλείους, —*more*, the usual compar. to πολὺς. 1) prop. of *number*, but also of *magnitude*, and in a comparison expr. or implied; foll. by gen. Matt. xxi. 36, *πλείονας τῶν*

πρώτων, 'more than the first,' or former ones, Mk. xii. 43. John vii. 31, & Class.; foll. by ἢ, *than*, Matt. xxvi. 53, πλείους ἢ δώδεκα. John iv. 1, and Class.; before a numeral ἢ is usually omitted, Acts iv. 22, ἐτῶν πλείονων τεσσαράκ. xxiii. 13; once πλείον ἢ πέντε, Lu. ix. 13; once with πλήν and gen. Acts xv. 28. So, when the object of comparison is implied, Matt. xx. 10. John iv. 41. Lu. xi. 53. vii. 43, τὸ πλείον, *the more*, i. e. 'the greater' debt. Xen. Vect. iv. 32. Hdian. viii. 3, 11: hence gener. and emphat. *many, very many*, Acts xiii. 31, ὃς ὥφθη ἐπὶ ἡμέρας πλείους. xxiv. 17, al.; so Heb. vii. 23, οἱ μὲν πλείονές εἰσι ἱερεῖς, in opp. to one: 2) plur. with art. οἱ πλείους, οἱ πλείους, *the more, the most, the many*, Acts xix. 32, οἱ πλείους οὐκ ᾔδεισαν. xxvii. 12. 1 Cor. ix. 19, ἵνα τοὺς πλείονας κερδήσω. x. 5. xv. 6, al. & Class. 3) fig. of worth, importance, dignity, *more, greater, higher*, with gen. Matt. vi. 25, οὐχὶ ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς; xii. 42. Mk. xii. 33. Heb. iii. 3. Rev. ii. 19. 4) neut. πλείον, as adv. *more*, & Class. With gen. John xxi. 15, ἀγαπᾶς με πλείον τούτων; also, ἐπὶ πλείον, *further, longer*; spoken of space, Acts iv. 17. 2 Tim. iii. 9; with gen. ἀσεβείας, ii. 16. Xen. Eq. i. 9; of time, Acts xx. 9. xxiv. 4. Pol. iii. 58, 8.

Πλέκω, f. ξω, to *plait, braid, weave*, trans. Matt. xxvii. 29, πλέξαντες στέφ. ἐξ ἀκανθῶν. Mk. xv. 17, et Class.

Πλεονάζω, fut. ἄσω, (πλείων,) to *be more than enough*, intrans. 1) of persons, to have more than enough, to have an overplus, 2 Cor. viii. 15, ὁ τὸ πολὺ οὐκ ἐπλ. 2) of things, to be abundant, lit. to abound more, to increase, Rom. v. 20, ἵνα πλεονάσῃ τὸ παράπτωμα. vi. 1. 2 Pet. i. 8, al.; foll. by εἰς τι, to abound unto any thing, equiv. to *redound, conduce*, Phil. iv. 17. Sept. and Class. 3) trans. to cause to abound, to increase, 1 Th. iii. 12, ὑμᾶς ὁ Κύριος πλεονάσαι τῇ ἀγάπῃ. Sept. Num. xxvi. 54. Ps. lxx. 21. 1 Macc. iv. 35.

Πλεονεκτέω, f. ἴσω, (πλέον, ἔχω,) intrans. prop. to have more than another. So Thuc. vi. 39. Xen. Cyr. i. 6, 19. (equiv. to πλείον ἔχω,) fig. to have an advantage, be superior, also to take advantage, seek unlawful gain; in N. T. trans. to take advantage of any one, to circumvent for gain, defraud, with acc. 2 Cor. vii. 2, οὐδένα ἐπλεονεκτήσαμεν. xii. 17, 18. 1 Th. iv. 6, where, however, it means over-reaching and injuring our brother by adultery; see my note there. Pass. 2 Cor. ii. 11, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σ. 'that we may not be worsted by Satan.' So Xen. Mem. iii. 5, 2, Βοιωτῶν πολλοί, πλεονεκτούμενοι ὑπὸ Θηβαίων, &c., and

Plut. πλεονεκτεῖσθαι ὑπὸ τῶν πολεμίων. Also fig. x. 738, πλεονεκτεῖσθαι ὑπὸ τοῦ ἔρωτος.

Πλεονέκτης, ου, ὁ, (πλέον, ἔχω,) prop. 'one who would have more than others,' i. e. *a covetous person, a defrauder*, 1 Cor. v. 10, 11.

Πλεονεξία, as, ἡ, (πλέον, ἔχω,) prop. 'a having more,' i. e. a larger portion, advantage, superiority, Xen. Mem. i. 6, 12; in N. T. 'the will to have more,' i. e. *covetousness, greediness for gain*, Mk. vii. 22, πλεονεξίαι, i. e. 'covetous thoughts,' plans of fraud and extortion; Lu. xii. 15. Rom. i. 29. 2 Cor. ix. 5, οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλ. 'as bounty, and not as covetousness,' i. e. 'as bounty on your part, and not as covetousness on ours,' not as extorted by us from you.

Πλευρά, ᾤς, ἡ, *the side*, said of the human body, John xix. 34. xx. 20, al. and Class.

Πλέω, fut. πλεύσομαι, to *sail*, absol. Lu. viii. 23. Acts xxvii. 24; with εἰς of place, xxi. 3, ἐπλέομεν εἰς Συρίαν. xxvii. 6; with ἐπὶ and acc. Rev. xviii. 17; with acc. of place by or near which, i. e. of the way, Acts xxvii. 2, πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. to sail along or by the coast of Asia Minor. So Pol. iii. 4, 10, πλεῖν τὰ πελάγη. Xen. Hist. iv. 8, 6.

Πληγὴ, ἡς, ἡ, (2 perf.πέπληγα, of πλησσω,) a *stroke, blow*: 1) prop. Lu. xii. 48, ἄξια πληγῶν. Acts xvi. 23, al. Sept. & Class. 2) meton. a wound, caused by a stripe or blow, Lu. x. 30. Acts xvi. 33, ἔλουσεν (αὐτοὺς) ἀπὸ τῶν πλ., i. e. 'washed the blood from their wounds.' Rev. xiii. 12, ἡ πληγὴ τοῦ Θαν. i. e. 'deadly wound.' Sept., Jos., & Class. 3) fr. the Heb. a plague, i. e. a stroke or blow inflicted by God, calamity, Rev. ix. 20. xi. 6, et saepe al. Sept., Philo, Jos., though not Class.

Πληθος, εος ους, τὸ, (πλήθω,) prop. *fulness*, hence a *multitude, a great number*: 1) gener. Lu. v. 6, πλήθος ἰχθύων πολὺ. Acts xxviii. 3, and oft. Sept. and Class. 2) of persons, a *multitude*, foll. by gen. of class, &c. Lu. ii. 13. Acts iv. 32. v. 14, πλήθῃ ἀνδρῶν, i. e. *multitudes*: so πολὺ πλήθος with gen. Lu. vi. 17. πάν τὸ πλήθος with gen. i. 10. ἅπαν τὸ πλήθος with gen. xix. 37; with gen. of place, viii. 37, ἅπαν τὸ πλήθος τῆς περιχώρου. Acts v. 16. 3) the *multitude, the people, populace*, Acts xiv. 4, τὸ πλήθος τῆς πόλεως. xix. 9. xxi. 22, 36. Sept. & Class.

Πληθύνω, f. νῶ, (πληθὺς equiv. to πλήθος,) prop. to *make full, multiply, increase*: 1) trans. 2 Cor. ix. 10. Heb. vi. 14, πληθύνων πληθυνῶ σε. Pass. πληθύνομαι, to be multiplied, increased; in

number, Acts vi. 7, ἐπληθύνετο ὁ ἀριθμός. vii. 17. ix. 31, and Sept.; in magnitude, extent, Matt. xxiv. 12, πληθυνθήναι τὴν ἀνομίαν. Acts xii. 24. Gen. vii. 17, sq.; with dat. of person, to abound to any one, 1 Pet. i. 2, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. 2 Pet. i. 2. Jude 2. 2) intrans. to multiply one's self, to increase, Acts vi. 1, πληθυνόντων τῶν μαθητῶν. Sept. and Class.

Πλήθω, see Πίμπλημι.

Πληκτής, ου, ὁ, (πλήσσω,) prop. a striker, one apt to strike, Plut. κατὰ χεῖρα πλ. Fig. a quarreller, 1 Tim. iii. 3. Tit. i. 7, in opp. to ἀμαχος. So Plut. Dio, 30, ἀνδράσι πλήκταις καὶ μαχίμοις. Or it may mean, as Chrys. and Theod. explain, ὀξύς, equiv. to ἐμπλήκτως ὀξύς in Thuc. iii. 82. So Plut. vi. 502. ix. 642, πλήκτης καὶ ὀξύς. See more in my note on 1 Tim.

Πλημύρα, ας, ἡ, (πλήν, μύρα fr. μύρω,) the tide, flood-tide, and hence by impl. a flood, inundation, Lu. vi. 48, comp. Matt. vii. 27, and lat. Class.

Πλήν, prep. & adv. (fr. obsol. πλήμι, it being the accus. of the old noun πλής,) prop. more than, over and above, hence besides, except, but: 1) as prep. in the middle of a clause, with gen. Mk. xii. 32, οὐκ ἔστιν ἄλλος πλήν αὐτοῦ, 'there is no other besides him,' equiv. to 'but he:' John viii. 10. Acts viii. 1, πάντες—πλήν τῶν ἀποστόλων. xv. 28. xx. 23. xxvii. 22. Sept. and Class. 2) as adv. at the beginning of a clause, equiv. to much more, rather, besides, verging into an adverbative particle, meaning but rather, but yet, nevertheless, &c. Matt. xi. 22, 24, πλήν λέγω ὑμῖν. xviii. 7, oft.; so where the writer returns after a digression to a previous topic, Eph. v. 33, comp. ver. 25, 28.

Πλήρης, εος ους, ὁ, ἡ, adj. (πλέος,) full, filled: 1) PROP. said of hollow vessels, with gen. of that of which any thing is full, expr. or implied, Mk. vi. 43, κλασμάτων δώδεκα κοφίνους πλήρεις: implied, Matt. xiv. 20. Sept. and Class. Of a surface, full, i. e. fully covered, with gen. Lu. v. 12, ἀνὴρ πλήρης λέπρας. Sept. and Class. 2) fig. full or filled, i. e. fully imbued with or abounding in any moral quality, or property, or disposition, whether good, (as Acts vi. 5, 8, πλ. πίστεως. ix. 36, πλ. ἀγαθῶν ἔργων: and so Sept. and Class.) or evil, as Acts xiii. 10, πλ. δόλου, and xix. 28, πλ. θυμοῦ. Both phrases occur in the Sept. In Lu. iv. 1. Acts vi. 3. vii. 55. xi. 24, πλ. ἁγίου Πν. means, 'filled with the gifts and graces of the Holy Spirit.' The expression πλ. χάριτος in John i. 14, said of Christ, is of a different kind; the fullness of Christ possessing these three essen-

tial points of distinction, 1. that while in others grace and the Spirit are by participation, in Christ they are of himself, as one with the Deity, in whom 'the fullness of the Godhead dwells bodily' (Col. ii. 9.); 2. while in others they exist by measure, Eph. iv. 16, in Him they are without measure and infinite, John iii. 34. 3. whereas the saints cannot communicate them to others, they are in Christ as a head and fountain of supply to his members, John i. 16. 3) fig. full, i. e. complete, perfect, Mk. iv. 28, πλήρης σίτος, the fully-formed grain, (so Sept. Gen. xli. 7, 22, στάχυας πλήρεις,) 2 John 8, μισθὸς πλήρης. And so Xen. An. vii. 5, 5, μισθὸν πλήρ. Also Sept. Ruth ii. 12, μ. π.

Πληροφορέω, f. ἴσω, (πλήρης, φορέω,) prop. to bear or bring fully, carry a full measure, to be full or make full. Hence, to bring full proof of any thing, to give full assurance, persuade fully, trans. said 1) of PERSONS, pass. to be fully assured, persuaded, Rom. iv. 21, πληροφορηθεὶς ὅτι κ.τ.λ. xiv. 5. Sept. Eccl. viii. 11. Clem. Rom. Homil. xi. 17. Isocr. p. 626, ed. Lange. 2) of THINGS, to give full proof of any thing, with acc. 2 Tim. iv. 5, τὴν διακονίαν σου πληροφορήσον, i. e. by fulfilling all its duties. Pass. to be fully assured, confirmed, to be fully established as true, Lu. i. 1, τῶν πεπληροφορημένων, i. e. 'which may be regarded as certain truths, and received with full assurance of faith,' for πεπιστευμένων. And so 2 Tim. iv. 17, ἵνα τὸ κήρυγμα πληροφορηθῇ, for πιστευθῇ, 'might obtain full credence.'

Πληροφορία, ας, ἡ, (πληροφορέω,) fall assurance, firm persuasion; ἐν πληροφορία πολλῇ, 1 Th. i. 5. Col. ii. 2. Heb. vi. 11. x. 22.

Πληρόω, f. ὥσω, (πλήρης,) to make full, to fill, fill up, trans. I. prop. of a vessel, hollow place, &c. pass. Matt. xiii. 48, ἦν ὅτε ἐπληρώθη sc. σαγήνη. Lu. iii. 5, πᾶσα φάραγξ πληρωθήσεται. Sept. and Class.; fig. Matt. xxiii. 32, πληρώσατε τὸ μέτρον τῶν πατέρων ὑμ. i. e. 'the measure of your sins.' Gener. of a place, to fill, by diffusing any thing, as a sound, or an odour, throughout, with acc. Acts ii. 2, ἦχος ἐπληρώσεν οἴλου τὸν οἶκον: foll. by ἐκ of thing from or with which, John xii. 3, ἡ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς: fig. with acc. and gen. Acts v. 28, πεπληρώκατε τὴν Ἱερ. τῆς διδαχῆς ὑμῶν. So Liban. Epist. p. 721, πᾶσας (πόλεις) τῶν ὑπὲρ ἡμῶν λόγων ἐνέπλησας. Justin, xi. 7, 14, 'Phrygiam totam religionibus implevit.' Fig. πληροῦν τὴν καρδίαν τινός, to fill the heart of any one, to take possession of it, John xvi. 6; or to fill it

with some strange impulse to action, Acts v. 3, *διατί ἐπλήρωσεν ὁ Σ. τὴν καρδίαν σου*; Sō Eccl. viii. 11, *ἐπληροφορήθη καρδία υἱῶν τοῦ ἀνθρ. τοῦ ποιήσαι τὸ πονηρὸν*, 'their heart is fully bent.'—II. FIG. *to fill*, i. e. *to furnish abundantly* with any thing, *impart richly, imbue with*, foll. by acc. and oft. an adjunct of that *with* which any one is filled or furnished: 1) with acc. and gen. Acts ii. 28, *πληρώσεις με εὐφροσύνης*. xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4, and Class. 2) with acc. and dat., in pass. with dat. Rom. i. 29, *πεπλ. πάση ἀδικία*. 2 Cor. vii. 4. 3) with ἐν instead of the simple dat. Eph. v. 18, *πληροῦσθε ἐν πνεύματι*. 4) with acc. simply, *πᾶσαν χρεῖαν ὑμῶν*, 'to supply fully,' Phil. iv. 19: also πλ. τὰ πάντα, Eph. i. 23. iv. 10, said of Christ as filling the universe with his influence, presence, power. Hence pass. *πληροῦμαι*, absol. *to be filled full, fully furnished, abound*, Phil. iv. 18. Col. ii. 10, *ἐν αὐτῷ*, i. e. in Christ, in his work: Eph. iii. 19, *ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θ.* 'into or unto all the fulness of God,' i. e. 'that ye may fully participate in all the rich spiritual gifts of God, of every kind, both extraordinary and ordinary,' or such graces as are given to every man to profit withal.' Also pass. with acc. Col. i. 9, *ἵνα πληρωθῆτε τὴν ἐπίγνωσιν*. Phil. i. 11, *πεπληρωμένοι καρπὸν δικαιοσύνης*.—III. *to fulfil, perform fully*, with acc. 1) spoken of duty, obligation, &c. Matt. iii. 15, *πληρῶσαι πᾶσαν δικαιοσύνην*. Acts xiii. 25. Rom. viii. 4. xiii. 8. Gal. v. 14. 1 Macc. ii. 55, and Class., as Hadian. iii. 11, 9, π. ἐντολάς. 2) of a declaration, prophecy, *to fulfil, accomplish*, with accus. Acts xiii. 27, *τὰς φωνὰς τῶν προφ. ἐπλήρωσαν*. iii. 18. Pass. *to be fulfilled, accomplished, have an accomplishment*, Matt. ii. 17, *τότε ἐπληρώθη τὸ ρηθέν*. xxvi. 54. Mk. xv. 28, *ἐπληρώθη ἡ γραφή*. Here belongs the phrase *ἵνα πληρωθῇ*, Matt. i. 22, oft.; also ὅπως πληρωθῇ, ii. 23, al. see my note.—IV. *to fulfil*, i. e. *to bring to a full end, accomplish, complete*. 1) pass. of time, *to be fulfilled, completed, ended*, Mk. i. 15, *πεπλήρωται ὁ καιρὸς*. Lu. xxi. 24, *ἄχρι πληρωθῶσι καιροί*. John vii. 8. Acts vii. 23, 30. ix. 23. Jos. Ant. vi. 4, 1. 2) of a business, work, &c. *to accomplish, complete*, Lu. vii. 1, *ἐπεὶ ἐπλήρωσε πάντα τὰ ρήματα αὐτοῦ*. ix. 31. Acts xiii. 25. xiv. 26, *εἰς τὸ ἔργον ὃ ἐπλήρωσαν*. xix. 21. Rom. xv. 19, *πεπληρωκέναι τὸ εὐαγγέλιον*. Col. i. 25. 3) by impl. *to fill up, complete, make perfect*, with acc. Matt. v. 17. Phil. ii. 2, *πληρώσατέ μου τὴν χαράν*. 2 Th. i. 11. Pass. *to be made full, complete, perfect, χαρά*, John iii. 29; *πάσχα*, Lu. xxii. 16;

ὑπακοή, 2 Cor. x. 6; *ἔργα*, Rev. iii. 2; of persons, Col. iv. 12, *πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θ.* 'complete in all the will of God,' i. e. in the knowledge and practice of what God would have us to do.

Πλήρωμα, ατος, τό, (πληρώω,) *fulness, filling*, PROP. 'that with which any thing is filled,' of which it is full, *the contents*: I. PROP. 1 Cor. x. 26, *ἡ γῆ καὶ τὸ πλήρ.* αὐτῆς, 'all that it contains:' so Mk. viii. 20, *πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε*; 'how many baskets-full of fragments?' equiv. to πόσας σπυρίδας πλήρεις; 'how many full baskets?' Also, *a filling up, a supplement*, that which fills up, and hence = ἐπίβλημα, *a patch*, Matt. ix. 16.—II. FIG. *fulness*, i. e. *full measure, abundance*: 1) gener. John i. 16, *ἐκ τοῦ πληρ. αὐτοῦ*, 'from his rich storehouse of benefits and blessings,' Eph. iii. 19, see Πληρώω, II. 4. Col. ii. 9, *τὸ πλήρ. τῆς θεότητος*, 'the fulness, plenitude of the divine perfections,' and so absol. i. 19. In both of the passages the fulness of the Godhead must be meant, see my note. Rom. xv. 29, *ἐν πληρ. εὐλογίας τοῦ εὐαγγ.* 'in the full, abundant blessings of the Gospel:' so of a state of fulness, Rom. xi. 12, *πόσῳ μᾶλλον τὸ πλ. αὐτῶν*; 'their prosperous condition.' 2) of persons, *full number, complement, multitude*, Rom. xi. 25, *τὸ πλήρ. τῶν ἐθνῶν*, 'the full number, all the multitude of the Gentiles:' so of the Church of Christ, Eph. i. 23, *τὸ πλήρωμα*, &c., where see my note.—III. *fulfilment, a fulfilling, full performance, νόμον*, Rom. xiii. 10. Philo 387, πλ. ἐλπίδων.—IV. *fulfilment*, i. e. *full end, completion*: 1) of time, *full period*, Gal. iv. 4, *ἦλθε τὸ πλήρ. τοῦ χρόνου*. Eph. i. 10, *τῶν καιρῶν*. 2) by impl. *completeness, perfectness*, Eph. iv. 13, *εἰς ἀνδρα τέλειον*, *εἰς μέτρον ἡλικίας τοῦ πληρ. τοῦ Χρ.*, as adj. 'to the full and perfect stature of a man, complete manhood in Christ,' meaning, to that full growth in spiritual graces, and that wisdom and holiness which becomes the fulness, perfection, of Christ, i. e. his Church. See more in my note there.

Πλησίον, adv. (πλησίος,) *near, near by*: I. prop. foll. by gen. John iv. 5, πλ. τοῦ χωρίου. Sept. and Class. Fig. εἶναι πλ. τινός, *to be near any one, be neighbour to him*, Lu. x. 29, 36.—II. with art. ὁ πλησίον, subst. *one near, a neighbour, FELLOW*, another person of the same nature, country, class, &c. 1) gener. *a fellow-MAN*, any other member of the human family; so in the precept ἀγαπήσεις τὸν πλησίον σου, Matt. xix. 19. Rom. xiii. 10. Eph. iv. 25, al. Sept. and

Class. 2) one of the same people or country, a *fellow-COUNTRYMAN*, Acts vii. 27, comp. ver. 26. 3) one of the same faith, a *fellow-CHRISTIAN*, Rom. xv. 2. 4) from the Heb. a *friend*, opp. to ὁ ἐχθρός, Matt. v. 43, and Sept.

Πλησμονή, ἡς, ἡ, (πίμπλημι,) a *filling, satisfying*, as with food, Sept. and Xen. Mem. iii. 11, 14; also *fulness, satiety*, Col. ii. 23, and Class.

Πλήσσω, fut. ξω, to *strike, smite*; in N. T. from the Heb. to *plague, smite*, i. e. afflict with disease, calamity, evil, pass. Rev. viii. 12, ἐπλήγη τὸ τρίτον τοῦ ἡλίου. Sept. Ex. ix. 32, sq.

Πλοιάριον, ου, τὸ, (πλοῖον,) a *small vessel, bark*, spoken of the fishing-vessels on the sea of Galilee, Mk. iii. 9, al. and Class.

Πλοῖον, ου, τὸ, (πλέω,) a *ship, bark*, gener. Matt. iv. 21, 22. Acts xx. 13, oft. Sept. and Class.

Πλόος, contr. πλοῦς, gen. οὐ οὔ, but in later writers, as Arrian, Peripl. p. 176, also gen. πλοός, ὁ, *sailing, navigation, a voyage*, Acts xxi. 7. xxvii. 9, ὄντος ἤδη ἐπισφαλούς τοῦ πλοός. ver. 10, and Class.

Πλούσιος, ία, ου, adj. (πλούτος,) *prop. 'abundantly provided with' any thing, rich, wealthy*: I. PROP. Matt. xxvii. 57, ἀνθρ. πλούσιος ἀπὸ Ἄρ. Lu. xii. 16. xvi. 1. xiv. 12, γείτονας πλουσίους. xviii. 23; fig. *happy, prosperous*, wanting nothing, Rev. ii. 9. Subst. ὁ πλούσιος, a *rich man*; pl. *the rich*, Matt. xix. 23, 24. Mk. xii. 41, πολλοὶ πλούσιοι, oft. Sept. & Class.—II. METAPH. *rich in any thing, abounding in*, 1) as said of *man*, abounding in faith and holiness, Ja. ii. 5. 2) as said of *God*, abundant in mercy, Eph. ii. 4. 3) as said of *Christ* before his incarnation, 2 Cor. viii. 9, δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν. Comp. John xvii. 5.

Πλουσίως, adv. (πλούσιος,) *richly, i. e. abundantly*, Col. iii. 16, al. & Class.

Πλουτέω, f. ἦσω, (πλούτος,) to *be rich*, intrans. 1) PROP. Lu. i. 53, πλουτοῦντας ἐξαπέστειλε κενούς. 1 Tim. vi. 9. Sept. & Class.; foll. by ἀπὸ of source, Rev. xviii. 15; by ἐκ, ver. 3, 19: fig. Lu. xii. 21, μὴ εἰς Θεὸν πλουτῶν, *not rich toward God*, 'laying up no treasure in heaven,' namely, by works of piety and benevolence; or, 'not being rich in the glory of God,' as it consists in the benefit of man. So Lucian and Philostr. have πλουτεῖν εἰς τὸ κοινόν. Also, to *prosper, be happy*, 1 Cor. iv. 8. 2 Cor. viii. 9. Rev. iii. 17. 2) FIG. to *be rich* in any thing, as spiritual gifts and graces, and their correspondent fruits, in the life and conver-

sation; with ἐν, 1 Tim. vi. 18, πλουτεῖν. absol. Rom. x. 12, Κύριος πλουτῶν εἰς πάντας, namely, in grace, mercy, and blessing.

Πλουτίζω, f. ἴσω, (πλούτος,) *prop. to make rich, to enrich*, trans. in N. T. only fig. to *bestow richly, to furnish abundantly*; and in a spiritual sense, with the blessed truths of the Gospel here, and the hopes of glory hereafter, 2 Cor. vi. 10, ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες. So Xen. Mem. iv. 2, 9, we have τὰς τῶν σοφῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Pass. to *be enriched*, i. e. richly furnished, with all spiritual gifts and graces; foll. by ἐν παντί, 1 Cor. i. 5. 2 Cor. ix. 11.

Πλούτος, ου, ὁ, *riches, wealth*: 1) PROP. Matt. xiii. 22, ἡ ἀγάπη τοῦ πλούτου. Mk. iv. 19. Lu. viii. 14. 1 Tim. vi. 17, al. Meton. as a source of power and influence, in ascriptions, Rev. v. 12. Sept. and Class. Fig. ὁ πλούτος τοῦ Θεοῦ. or τοῦ Χρ., 'the abundant mercy and goodness' of God and Christ, and the rich spiritual gifts and blessings imparted by God and Christ, Phil. iv. 19. Eph. iii. 8; also spiritual welfare, Rom. xi. 12. Heb. xi. 26. 2) METAPH. *riches, richness, abundance*, usually before the gen. of another noun, equiv. to adj. *rich, abundant, pre-eminent*, Rom. ii. 4, τὸν πλούτον τῆς χρηστότητος, equiv. to 'his rich goodness.' 2 Cor. viii. 2, τὸν πλ. τῆς ἀπλότητος αὐτοῦ. 'rich liberality.' Eph. i. 7. ii. 7. Col. ii. 2. So ὁ πλούτος τῆς δόξης αὐτοῦ. Rom. ix. 23, (where see my note,) et al. xi. 33, ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. See my notes in loc. and compare Philo Euth. 13, τρυφᾶς ὑπὸ πλούτου τῆς σοφίας.

Πλύνω, f. νῶ, to *wash, rinse*; said espec. of clothes, (as λούω of the body, & νίπτω of the hands,) trans. Rev. vii. 14, ἔπλυναν τὰς στολὰς αὐτῶν. Sept. and Class.

Πνεῦμα, ατος, τὸ, (πνέω). I. BREATH. 1) of the *mouth* or nostrils, a *breathing, blast*, 2 Th. ii. 8, τὸ πν. τοῦ στόματος, 'the breath of the mouth,' here spoken of the destroying power of God; of the *vital breath*, Rev. xi. 11, πν. ζωῆς, 'breath of life.' 2) *breath of AIR*, air in motion, a *breeze, the wind*, John iii. 8, τὸ πνεῦμα ὅπου θελεῖ πνεῖ. Heb. i. 7, ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα.

II. SPIRIT. I. the *vital spirit, life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God, and again returning to God, Matt. xxvii. 50, ἀφῆκε τὸ πνεῦμα, 'he gave up the ghost,' expired, Lu. viii. 55. xxiii. 46. John xix. 30. Acts vii. 59. Ja. ii.

26. Rev. xiii. 15. Fig. John vi. 63, τὸ πν. ἐστὶ τὸ ζωοποιούν κ.τ.λ. see my note. 1 Cor. xv. 45, ἐγένετο ὁ πρῶτος ἄνθρ. Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀ. (ἐστὶν) εἰς πνεῦμα ζωοποιούν, *a quickening spirit*, i. e. a spirit of life, as raising the bodies of his followers from the dead unto immortal life.—II. the *rational spirit*, MIND, *soul*, Lat. *animus*. 1) gener. as opp. to the body and animal spirit, 1 Th. v. 23, τὸ πν. καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man, Lu. i. 47. Rom. ii. 29. viii. 10, τὸ πνεῦμα ζωή. 1 Cor. v. 3—5. Heb. xii. 9, ὁ Πατὴρ τῶν πνευμάτων, opp. to οἱ πατέρες τῆς σαρκός. So where ψυχὴ or σῶμα are not expressed, Rom. viii. 16, αὐτὸ τὸ Πν. συμμαρτυρεῖ τῷ πν. ἡμῶν, 'the Divine Spirit himself testifieth to our spirit,' mind, Rom. i. 9. Gal. vi. 18. John iv. 23, προσκυνήσουσι τῷ Πατρὶ ἐν πν. καὶ ἀληθείᾳ, 'in spirit and in truth,' i. e. with a sincere mind, with a true heart, not with mere external rites. 2) as the *seat of the affections*, and passions of various kinds; e. gr. humility, Matt. v. 3, οἱ πτωχοὶ τῷ πνεύματι, 'the poor in spirit,' i. e. those of a lowly mind or disposition, 1 Cor. xvi. 18, ἀνέπαισαν τὸ ἐμὸν πνεῦμα. 2 Cor. ii. 12; of joy, ἡγαλλίασατο τῷ πνεύματι ὁ Ἰησ. Lu. x. 21; of ardour, fervour, Acts xviii. 25, ζέων τῷ πν. Lu. i. 17, ἐν πνεύματι καὶ δυνάμει Ἁλίου: of perturbation, from grief, indignation, Mark viii. 12, ἀναστενάξας τῷ πν. αὐτοῦ. John xi. 33. xiii. 21. Acts xvii. 16. 3) as referring to *disposition, feelings, temper* of mind, Lu. ix. 55, οὐκ οἴδατε οἴου πνεύματός ἐστε ὑμεῖς. Rom. viii. 15, πν. δουλείας. xi. 8. 1 Cor. iv. 21, πν. πραότητος. xiv. 14, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι, *my spirit prays*, i. e. 'my own feelings thus find utterance in prayer, but what I mean is not understood by others;' 2 Cor. iv. 13. 1 Pet. iii. 4. Ja. iv. 5. 4) as implying *will, counsel, purpose*, Mark xiv. 38, τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἄσθενής. Acts xix. 21, ἔθετο ὁ Π. ἐν τῷ πν. xx. 22. 5) as including the *understanding or intellect*, Mark ii. 8, ἐπιγινώδς τῷ πν. Luke ii. 40, ἐκράται οὗτο πνεύματι, πληρούμενον σοφίας. 1 Cor. ii. 11, 12.

III. A SPIRIT, i. e. a simple, incorporeal, immaterial being, possessing far higher capacities than man, in his present state, can even conceive. A) spoken of *created spirits*: 1) of the human *soul, spirit*, after its departure from the body, and as existing in a separate state, Heb. xii. 23, προσεληλύθατε πνεύμασι δικαίων τετελειωμένων. 1 Pet. iii. 19, ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξε. Acts xxiii. 8: so of the soul of

a person re-appearing after death, *a spirit, ghost*, ver. 9. Luke xxiv. 37, 39. 2) of an *evil spirit, daemon*, equivalent to δαιμόνιον, δαίμων, mostly with the epithet ἀκάθαρτον, which see; πνεῦμα ἀκάθ. Matt. x. 1. xii. 43, oft.; also πν. δαιμονίου ἀκαθάρτου, Lu. iv. 33. πν. δαιμονίων, Rev. xvi. 14. τὸ πν. τὸ πονηρόν, Acts xix. 15, and τὰ πν. τὰ πονηρά, ver. 12. πνεῦμα ἄλαλον, Mark ix. 17. πν. ἀσθεθείας, 'a spirit of infirmity,' i. e. causing disease, Lu. xiii. 11, comp. ver. 16. πν. πύθωνος, 'a spirit of divination,' a soothsaying demon, Acts xvi. 16, 18. Absol. Matt. viii. 16. Mk. ix. 20. Lu. ix. 39. x. 20. Eph. ii. 2. 3) seldomer, in plur. of *angels*, as God's ministering *spirits*, Heb. i. 14, λειτουργικὰ πν. Rev. i. 4, τὰ ἑπτὰ πν. i. e. 'the seven archangels,' iii. 1. iv. 5. v. 6. B) of *GOD* in reference to his immateriality, John iv. 24, πν. ὁ Θεός. C) of *CHRIST* in his exalted spiritual and divine nature, in distinction from his human nature, 1 Pet. iii. 18, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ τῷ πνεύμ. referring to the spiritual exaltation of Christ after his resurrection to be head over all things to the Church: so Rom. i. 4, κατὰ πνεῦμα ἁγιωσύνης. 1 Tim. iii. 16. D) of the *SPIRIT OF GOD*, τὸ Πνεῦμα τοῦ Θεοῦ or Κυρίου; also τὸ Πνεῦμα τὸ ἅγιον, the *Holy Spirit*, and absol. τὸ Πνεῦμα, *the Spirit*, κατ' ἐξοχήν; called likewise *the Spirit of Christ*, as being sent or communicated by Him after his resurrection and ascension, Πνεῦμα Χριστοῦ, Rom. viii. 9. Ἰησοῦ Χρ. Phil. i. 19. Κυρίου, 2 Cor. iii. 17. τοῦ Υἱοῦ τοῦ Θεοῦ, Gal. iv. 6. In N. T. the Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes, and performing the same acts with God the Father and God the Son, of course implying *personality and Deity*. The passages in which πνεῦμα is to be referred to this signification may be divided into *two classes*; viz. I. those in which being, intelligence, and agency, are predicated of the Spirit.—II. meton. those in which the effects and consequences of this agency are spoken of.

I. *the Holy Spirit*, as possessing being, intelligence, agency, &c. 1) joined with ὁ Θεός or ὁ Πατὴρ and ὁ Χριστός, &c. with the same or with different predicates, Matt. xxviii. 19, βαπτίζ. αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγ. Πν. 1 Cor. xii. 4—6, τὸ αὐτὸ Πνεῦμα—ὁ αὐτὸς Κύριος—ὁ αὐτὸς Θεός. 2 Cor. xiii. 13. 1 Pet. i. 2. Jude 20. 2) spoken in connexion with or in reference to *God the Father*; where intimate union or oneness with the Father is predicated of τὸ Πνεῦμα, John xv. 26, τὸ Πνεῦμα

τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται: where the same omniscience is predicated of τὸ Πνεῦμα as of ὁ Θεός. 1 Cor. ii. 10, τὸ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ, ver. 11; where the same things are predicated of τὸ Πνεῦμα which in other places are predicated of ὁ Θεός, e. gr. Ananias and Sapphira are said to lie to the Holy Spirit, &c. Acts v. 3, ψεύσασθαι σε τὸ Πνεῦμα τὸ ἅγιον: so ver. 9, compare ver. 4, οὐκ ἐψεύσω ἄνθρω. ἀλλὰ τῷ Θεῷ. As speaking through the prophets of the O. T. Acts i. 16, τὴν γραφὴν ἣν προεῖπε τὸ Πν. τὸ ἅγ. διὰ στόμ. Δ. comp. iv. 24, 25, & Heb. i. 1. Acts xxviii. 25. Heb. iii. 7. ix. 8: also gener. as speaking and warning men through prophets and apostles, Acts vii. 51, comp. verse 52. Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel, John iii. 5, 6, 8, ὁ γεγεννημένος ἐκ τοῦ Πνεύμ. comp. i. 13. Where τὸ πνεῦμα, &c. is said to dwell in or be with Christians, Rom. viii. 9, ἔπερ Πν. Θεοῦ οἰκεῖ ἐν ὑμῖν. ver. 11. 1 Cor. iii. 16. 2 Tim. i. 14, comp. 2 Cor. vi. 16. Where τὸ Πνεῦμα and ὁ Θεός are interchanged, 1 Cor. xii. 11, πάντα ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. ver. 6, ὁ Θεός ὁ ἐνεργῶν τὰ πάντα ἐν πάνσιν: so Eph. vi. 17. 3) spoken in connexion with or in reference to *Christ*; e. gr. joined with ὁ Χριστός in a form of swearing, Rom. ix. 1, ἀληθεῖαν λέγω ἐν Χρ., οὐ ψεύδομαι, ἐν Πν. ἁγίῳ: in a solemn obtestation, xv. 30: in the renovation and sanctification of Christians, 1 Cor. vi. 11. 2 Cor. iii. 17. 18. Heb. x. 29. So τὸ Πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in 2, with John xiv. 23. xv. 4. Eph. iii. 17. Also where τὸ Πνεῦμα τὸ ἅγιον is said to descend σωματικῶς εἶδει upon Jesus after his baptism, Matt. iii. 16. Lu. iii. 22. 4) as coming to and acting upon Christian men, exerting in and upon them an enlightening, strengthening, sanctifying influence: thus where the Holy Spirit is represented as the *author* of revelations to men, e. gr. through the prophets of the O. T.; or as communicating a knowledge of future events, Acts x. 19, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε. xx. 23. 1 Tim. iv. 1. Rev. xix. 10; or as directing or *impelling* to any act, Acts xi. 12. As *communicating* instruction, admonitions, warnings, and invitations, through the apostles, Rev. ii. 7, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλ. oft. xxii. 17, τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου: so 1 Cor. ii. 10. As *speaking* through the disciples when brought before

rulers, &c. Matt. x. 20. Mk. xiii. 11. Lu. xii. 12: as qualifying the apostles powerfully to propagate the gospel, Acts i. 8; or aiding in edifying and comforting the churches, ix. 31; or directing in the appointment of church officers, xx. 28; or assisting to speak and hear the gospel aright, 1 Cor. ii. 13, ἐν διδακτοῖς Πνεύματος (λόγοις), 'in words taught, suggested by the Holy Spirit,' ver. 14: *emphat.* as the Spirit of the gospel, 2 Cor. iii. 17. Also as *coming* to and *remaining* with Christians, imparting to them spiritual knowledge, aid, consolation, and sanctification, making intercession with and for them, and the like, John xiv. 17, 26, τὸ Πνεῦμα τὸ ἅγιον, ἐκεῖνος ὑμᾶς διδάξει πάντα. xv. 26, τὸ Πνεῦμα τῆς ἀληθείας, 'that Divine Spirit who will impart the knowledge of divine truth,' Rom. viii. 14, 16, 26, 27. 2 Cor. i. 22, ὁ ἀράβων τοῦ Πνεύμ. Eph. iii. 16. vi. 18. So where any one is said to *grieve* the Holy Spirit, Eph. iv. 30, μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θ. ἐν ᾧ ἐσφραγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed.

II. meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy or power, an inspiration*, resulting from the immediate agency of the Holy Spirit, = ἡ δύναμις τοῦ ἁγίου Πν. Spoken, 1) of that physical procreative energy exerted in the miraculous conception of Jesus, Lu. i. 35, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, where it is = δύναμις Ὑψίστου in the following clause; Matt. i. 18, 20: so in respect to the conception of Isaac out of the course of nature, Gal. iv. 29. 2) of that special *divine influence*, inspiration, and energy, which rested upon and existed in *Jesus* after the descent of the Holy Spirit upon Him at his baptism, Lu. iv. 1, Ἰησοῦς Πνεύμ. ἁγίου πλήρης, comp. iii. 22. John iii. 34, οὐκ ἐκ μέτρου δίδωσιν ὁ Θεός τὸ Πν. Matt. xii. 18. Lu. iv. 18. Acts i. 2. x. 38. 1 John v. 6, 8, τὸ πν. καὶ τὸ ὕδωρ καὶ τὸ αἷμα: i. e. by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. ix. 14. As prompting him to go into the desert to be tempted, Matt. iv. 1. Mk. i. 12. ἦγετο ἐν τῷ Πν. εἰς τὴν ἔρ. Lu. iv. 1; and afterwards to return into Galilee, ver. 14; as enabling him to cast out demons, Matt. xii. 28, εἰ ἐν Πν. Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Lu. xi. 20. 3) of that *divine influence* by which *prophets* and holy men were inspired when they are said to have spoken or acted ἐν Πνεύματι, ὑπὸ or διὰ Πνεύματος, *in, by, or through the Spirit*, i. e. by inspiration; Δαυὶδ εἶπεν ἐν Πνεύμ. ἁγίῳ, Mk. xii. 36; so 2 Pet. i. 21, ὑπὸ

Πνεύματος ἁγίου φερόμενοι ἐλάλησαν. 1 Pet. i. 11, τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ: of John in the Apocalypse, as being ἐν Πνεύματι, Rev. i. 10, al.: of the inspiration resting upon John the Baptist, Lu. i. 15; Zacharias, ver. 67; Elizabeth, ver. 41; Simeon, ii. 25—27. So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice, Lu. xi. 13. John vii. 39. Rom. v. 5, ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεῦμα ἁγίου. 1 Cor. xii. 3. 2 Cor. iii. 3. Tit. iii. 5: so when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, Matt. iii. 11. 4) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the Church of Christ, John xx. 22, λέγει αὐτοῖς, Λάβετε Πνεῦμα ἅγιον, comp. ver. 23. Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of pentecost and afterwards, by which the apostles and early Christians were endowed with high supernatural qualifications for their work, e. gr. a full knowledge of gospel-truth, the power of prophesying, of working miracles, of speaking with unknown tongues, &c. So where they are said to be baptized with this Holy Spirit, Acts i. 5, comp. ver. 8. 1 Cor. xii. 13, comp. ver. 8, 9. Acts ii. 4, ἐπλήσθησαν ἅπαντες Πνεῦμα ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι, i. e. 'as the Spirit impelled them,' ver. 17, 18. ii. 33, 38. xix. 6. Rom. xv. 19. So also Acts xix. 2, οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν, i. e. 'they did not know that the Holy Spirit had yet been given,' that the time foretold by Joel had arrived. Similarly as it is said in another passage, John vii. 39, οὐπω γὰρ ἦν Πνεῦμα ἁγίου, 'for the Holy Ghost was not yet given.' That the meaning there cannot be, according to the common rendering, 'we have not heard whether there be any Holy Ghost,' will sufficiently appear, when it is considered that these Ephesian disciples, having been baptized into John's baptism, must necessarily have received John's doctrine, that 'he that should come after him, i. e. Christ, should baptize them with the Holy Ghost;' and so could not be ignorant of the existence of the Holy Ghost. So as prompting to or restraining from particular actions or conduct, Acts viii. 29, 39, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλ. comp. Matt. iv. 1; so Acts xiii. 2, 4. xv. 28. xvi. 6, 7; as prompting to holy boldness, energy, zeal, in speaking and acting, Acts iv. 8, Πέτρος πλησθεὶς Πν.

ἁγίου εἶπε πρὸς αὐτούς. ver. 31. vi. 3, ἄνδρας ἐπὶ πλήρεις Πνεύματος ἁγίου καὶ σοφίας. ver. 10; as the medium of divine communications and revelations, Acts xi. 28, Ἀγαθος ἐσήμανε διὰ τοῦ Πνεύματος. xxi. 4. Eph. iii. 5; as the source of support, comfort, Christian joy and triumph, Acts vii. 55. xiii. 52. Eph. v. 18. Phil. i. 19. Plur. πνεύματα, *Spiritual gifts*, 1 Cor. xiv. 12. To this head we may also refer many of those passages, where the idea of Spiritual influence is conveyed by certain adjuncts, 1 Cor. vii. 40. xii. 7. xiv. 2 & 32. 5) spoken of that divine influence, by which the temper or disposition of mind in Christians is affected; or rather, put for the spirit, temper, disposition of mind PRODUCED in Christians by the influences of the Holy Spirit, which corrects, elevates, and ennobles all their views and feelings, fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness: α) as opposed to ἡ σὰρξ, which includes the idea of what is earthly, grovelling, and imperfect, John iii. 6, τὸ γεγεννη. ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννη. ἐκ τοῦ πνεύματος πνεῦμά ἐστιν, put for πνευματικόν ἐστίν, *is spiritual*, i. e. has those dispositions and feelings which are produced by the Spirit of God: so Rom. viii. 1, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ver. 9, ἐν πνεύματι. ver. 13. 1 Cor. vi. 17, ὁ κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἔστιν, i. e. 'through the influence of the Spirit of God, they have the same spirit with Christ,' Gal. v. 16—25. β) gener. Rom. viii. 9, πνεῦμα Χριστοῦ, i. e. 'the same mind as Christ possessed,' wrought in us by the Spirit, vii. 6. viii. 15, πνεῦμα υἱοθεσίας, 'a spirit of sonship,' i. e. a filial spirit, ver. 23. 1 Cor. ii. 12. Eph. i. 17, δώη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, 'a spirit of wisdom and illumination,' imparted through the Holy Spirit, ii. 18, 22.

III. meton. spoken of a person or teacher who acts, or professes to act, under the inspiration of the Holy Spirit, 1 Cor. xii. 10, διακρίσεις πνευματῶν, 'the trying of spirits,' where see my note. 1 John iv. 1, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. ver. 2, 3, 6. 1 Th. iv. 8. 2 Th. ii. 2, μήτε διὰ πνεύματος. i. e. 'neither by any one professing to be inspired.'

Πνευματικός, ἡ, ὄν, adj. (πνεῦμα,) in Class. *breathing, aerial, or spiritual*, i. e. *mental*, proceeding from the mind, Plat. vi. 491; in N. T. *spiritual*: 1) pertaining to the nature of spirits, 1 Cor. xv. 44, 46, σῶμα πνευματικόν, *a spiritual or spiritualized and glorified body*, opp. to σῶμα ψυχικόν, *an animal body*; Eph. vi.

12, τὰ πνευματικά τῆς πονηρίας, equiv. to τὰ πνεύματα πονηρά. So τὰ ληστικά, for ληστὰς, Polyæn. v. 14. 2) 'pertaining to or proceeding from the Holy Spirit,' see Πνεῦμα. (1) of *persons*, spiritual, i. e. 'whose mind is enlightened by the Holy Spirit,' 1 Cor. ii. 13, πνευματικοῖς. ver. 15. iii. 1, ὑμῖν ὡς πνευματικοῖς. (2) of *things*, spiritual, i. e. communicated or imparted by the Holy Spirit, Rom. xv. 27. 1 Cor. ii. 13, πνευματικά, equiv. to τὰ τοῦ Πνεύματος, ver. 14, 'things revealed by the Holy Spirit,' ix. 11. xii. 1, τὰ πνευματικά, 'spiritual gifts,' miraculous powers; Eph. v. 19, ᾠδαὶς πνευματικαῖς, 'spiritual songs,' i. e. composed in the Spirit, on spiritual and religious subjects; Rom. vii. 14, ὁ νόμος πνευματικός ἐστίν, 'is according to the mind and will of the Spirit,' or 'requiring, not merely outward, but inward and spiritual obedience,' i. 11, χάρισμα πνευματικόν, 'a spiritual gift,' i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Holy Spirit, comp. ver. 12, and Πνεῦμα. Also spoken of things 'in a higher and spiritual sense,' i. e. not literal, not corporeal, but *typical* and *mystical*, including also a reference to the Holy Spirit, 1 Cor. x. 3, 4, βρώμα πνευματικὸν ἔφαγον καὶ πόμα πν. ἔπιον κ.τ.λ. 1 Pet. ii. 5, οἶκος πνευματικός, 'a spiritual house,' or temple, as opp. to the *material* one. See my note.

Πνευματικῶς, adv. *spiritually*, i. e. in or through the Holy Spirit, 1 Cor. ii. 14. Clem. Rom. Ep. to Cor. i. 47, πνευματικῶς ἀπέστειλεν ἡμῖν, scil. Παῦλος: so Rev. xi. 3, ἡ τις καλεῖται πν. Σόδ. καὶ Αἰγ. i. e. 'speaking in the Spirit,' prophetically, allegorically, or mystically.

Πνέω, fut. πνεύσομαι, aor. 1. ἔπνευσα, to breathe, breathe out; in N. T. to blow, intrans. only of the wind, Matt. vii. 25, ἔπνευσαν οἱ ἄνεμοι. Lu. xii. 55. John iii. 8, τὸ πνεῦμα πνεῖ. vi. 18. Rev. vii. 1, ἵνα μὴ πνέῃ: so Acts xxvii. 40, τῇ πνεύσει, i. e. αὔρα. Sept. and Class.

Πνύγω, f. ξω, to choke, strangle, by stopping the breath, trans. Matt. xviii. 28, κρατήσας αὐτὸν ἐπνιγε, & Class. Pass. of drowning, Mk. v. 13. Jos. and Class.

Πνικτός, ἡ, ὄν, adj. (πνίγω,) *strangled*; in N. T. meton. τὸ πνικτὸν, *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts xv. 20, 29. xxi. 25. See my notes.

Πνοή, ἡς, ἡ, (πνέω,) *breath*: 1) vital breath, respiration, Acts xvii. 25, ζῶν καὶ πνοήν. Sept. and Class. 2) *breath* of air, a blast, wind, Acts ii. 2, φερομένης πνοῆς. Sept. and Class. as Hom. II. v. 697, πν. βορέαο.

Ποδήρης, εὐς οὐς, ὁ, ἡ, adj. (ποῦς, ἄρω,) *reaching to the feet*, spoken of long flowing robes, Rev. i. 13, ἐνδεδυμένον ποδήρη, scil. ἐσθῆτα, where Christ, in glory, is represented as clothed with such a garment, like the Jewish High-Priest, whose outer robe is called ποδήρης in Ex. xxviii. 4, and elsewhere in Ex. Comp. Ezek. ix. 2, ἀνὴρ ἐνδεδυκὼς ποδήρη. Jos. Ant. viii. 3, 8. Moreover the expression χιτῶν π. occ. in the Class. as Xenoph. Pausan. Athen.

Πόθεν, interrog. adv. *whence?* correl. with ποῦ, πότε, &c. I. prop. of *place*, equiv. to 'from what place or quarter?' Matt. xv. 33, πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι; Mk. viii. 4. John iv. 11; also indirect, Lu. xiii. 25, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. John iii. 8. viii. 14; fig. of state, condition, indir. Rev. ii. 5. Sept. & Class.—II. of *source*, author, cause, manner, *whence? how?* Matt. xiii. 27, πόθεν ἔχει ζιζάνια; ver. 54, 56. xxi. 25. John i. 49. xix. 9, πόθεν εἰ σύ; Ja. iv. 1; indirect, Lu. xx. 7, μὴ εἰδέναι πόθεν. John ii. 9. ix. 29. Spoken in surprise, admiration, Lu. i. 43, πόθεν μοι τοῦτο; Epict. Ench. 22; implying strong negation, Mk. xii. 37, πόθεν υἱὸς αὐτοῦ ἐστί; Æl. V. H. xiii. 2.

Ποιέω, f. ἴσω, aor. 1. ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν, without augm. The various signif. may all be classed under the two primary ones, to *MAKE* and to *DO*, i. e. expressing action, either as *completed* or as *continued*: I. to *MAKE*, i. e. *to form, produce, bring about, cause*, prop. said of any external act, as manifested in the production of something *tangible* and *corporeal*, obvious to the senses, i. e. *completed action*: I. GENER. 1) prop. with acc. Matt. xvii. 4, ποιήσωμεν ὧδε τρεῖς σκηνάς. John ix. 11, πηλὸν ἐποίησε. xviii. 18, ἀνθρακιὰν πεποιήκοτες. Acts vii. 40, Θεός. ver. 43. ix. 39, ἱμάτια. xix. 24. Rom. ix. 20; foll. by ἐκ of material, John ii. 15, ποιήσας φραγέλλιον ἐκ σχοινίων. ix. 6. Rom. ix. 21; with κατὰ τι, of manner, model, Acts vii. 44. Heb. viii. 5; mid. Acts i. 1, τὸν πρῶτον λόγον ἐποιήσαμην. 2) said of God, *to make*, = *to create*, with acc. Acts iv. 24, ὁ ποιήσας τὸν οὐρ. vii. 50. xvii. 24. Lu. xi. 40. Heb. i. 2.—II. FIG. spoken of a state or condition, or of things *intangible* and *incorporeal*, and gener. of such things as are produced by an inward act of the mind or will, *to make*, i. e. *to cause, bring about*: 1) gener. with acc. Lu. i. 68, ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts xv. 3. xxiv. 12, ἐπισύστασιν ποιῶντα ὄχλον. Eph. ii. 15, ποιῶν εἰρήνην. iv. 16; mid. Rom. xv. 26. Heb. i. 3. 2) ποιεῖν with accus. forms a periphrasis for the

cogn. verb; e. gr. active, ποιεῖν ἐκδίκησιν for ἐκδικεῖν, Lu. xviii. 7, comp. ver. 3; ἐνέδραν for ἐνεδρεύειν, Acts xxv. 3; τὸ ἱκανὸν for ἱκανοῦν, Mk. xv. 15; μονήν for μένειν, John xiv. 23; ὁδὸν for ὁδοποιεῖσθαι, Mk. ii. 23; πόλεμον for πολεμεῖν, Rev. xi. 7; συμβούλιον for συμβουλεύεσθαι, Mk. iii. 6; συνωμοσίαν for συνομνύειν, Acts xxiii. 13; συστροφὴν for συστρέφεσθαι, ver. 12. Mid. ποιεῖσθαι, as ποιεῖσθαι ἀναβολήν, for ἀναβάλλεσθαι, Acts xxv. 17; δεήσεις, for δεῖσθαι, Lu. v. 33; ἐκβολήν, for ἐκβάλλειν, Acts xxvii. 18; κοπετόν, for κόπτεσθαι, viii. 2; λόγον, 'to make account of,' for λογιζέσθαι, xx. 24; μνείαν, for μιμνήσκειν, Rom. i. 9. 2 Pet. i. 15; πορείαν, for πορεύεσθαι, Lu. xiii. 22; πρόνοιαν, 'to make provision for,' for προνοεῖσθαι, Rom. xiii. 14; σπουδὴν, for σπουδάξειν, Jude 3. 3) said of a feast, to make, = to hold, celebrate, Lu. v. 29, ἐποίησε δοχὴν μεγ. xiv. 12, ὅταν ποιῆς ἄριστον. ver. 16. Hence of a festival, to hold, keep, celebrate, Matt. xxvi. 18, πρὸς σὲ ποιῶ τὸ πάσχα. Acts xviii. 21; so in the sense institute, Heb. xi. 28.—III. to make exist, cause to be, prop. spoken of generative power, to beget, bring forth, bear: 1) of trees and plants, to germinate, bring forth fruit, yield, καρπὸν or καρποὺς ποιεῖν, Matt. iii. 10. vii. 17; metaph. iii. 8. xxi. 43; so of branches, to shoot forth, Mk. iv. 32. Once of a fountain, Ja. iii. 12, οὐτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ. 2) fig. of persons, to make for oneself, get, acquire, gain, Lu. xii. 33, ποιήσατε ἑαυτοῖς βαλάντια. xvi. 9, φίλους. John iv. 1, μαθητάς. So of profit, advantage, = to gain, gener. 1 Cor. xv. 29, τί ποιήσουσιν; in a pecuniary sense, like Engl. to make, Matt. xxv. 16, ἐποίησεν ἄλλα πέντε τάλαντα. Lu. xix. 18.—IV. causat. to make do or be any thing, to cause to do or be: 1) foll. by inf. Mk. i. 17. vii. 37, τοὺς κωφοὺς ποιεῖ ἀκούειν. viii. 25. Lu. v. 34. John vi. 10, al.; inf. with τοῦ, Acts iii. 12. 2) foll. by ἵνα with subjunct. to make or cause that, &c. John xi. 37. Col. iv. 16. Rev. xiii. 15.—V. causat. to make be or become any thing, to cause to be or become so or so, foll. by double accus. of object, and a predicate of that object, either subst. adj. or adv. strictly with εἶναι implied: 1) with subst. as predicate; of things, Matt. xxi. 13, αὐτὸν (οἶκον) ἐποίησατε σπήλαιον ληστῶν. John iv. 46, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. 1 Cor. vi. 15. Heb. i. 7. Of persons, Matt. iv. 19, ποιήσω ὑμᾶς ἀλιεῖς ἄνθρ. so to constitute, appoint, John vi. 15, ἵνα ποιήσωσιν αὐτὸν βασιλεῖα. Acts ii. 36. Rev. i. 6; with ἵνα instead of acc. Mk. iii. 14, ἐποίησε δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ: in the sense of to declare, give out as any one, John viii. 53, τίνα σεαυτὸν

ποιεῖς; x. 33, ποιεῖς σεαυτὸν Θεόν. xix. 7, 12. 2) with adj. as predicate: of persons, Matt. xx. 12, ἵσους ἡμῖν αὐτοὺς ἐποίησας. xxviii. 14. John xvi. 2. Rev. xii. 15. Of things, Eph. ii. 14, ὁ ποιήσας τὰ ἀμφοτέρα ἓν: once to make by supposition, equiv. to suppose, judge, assume, Matt. xii. 33, ἡ ποιήσατε τὸ δένδρον καλὸν. In this construction also ποιεῖν with acc. of adj. often forms a periphrasis for the cogn. verb, as ποιεῖν δῆλον, to make manifest, betray = δηλοῦν, Matt. iii. 3. v. 36. xii. 16. xxvi. 73. John v. 11. Acts vii. 19. 2 Pet. i. 10. 3) with adv. as predicate, ποιεῖν τινα ἔξω, to make one be or go out, to cause one to go out, to send out, Acts v. 34, ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι.—II. TO DO, expressing an action as continued, or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω: 1) foll. by accus. of thing, and without reference to a person as the remote object: 1) with accus. of pron. to do, gener. Matt. v. 47, τί περισσὸν ποιεῖτε; Mk. xi. 3. xiv. 8. Lu. xx. 2. Acts i. 1. Gal. ii. 10. Phil. ii. 14. 1 Tim. v. 21. 2) with accus. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continuedly, to do, = to perform, execute, ποιεῖν τὰ ἔργα τοῦ Ἀβρ. John viii. 39. τὰ πρῶτα ἔργα, Rev. ii. 5. τὰ ἔργα τοῦ Θ. John x. 37. ἔργον εὐαγγελιστοῦ, 2 Tim. iv. 5. ἔλεος, Ja. ii. 13. ἐλεημοσύνην, Matt. vi. 2. δικαιοσύνην, ver. 1: so of mighty deeds, wonders, miracles, δυνάμεις, vii. 22. ἔργα, John v. 36. κράτος, Lu. i. 51. σημεῖα, John ii. 11. τέρατα καὶ σημεῖα, Acts vi. 8. Also of the will, precept, requirement of any one, to do, perform, fulfil, Matt. xxi. 31, τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Mk. vi. 20. John ii. 5. Eph. ii. 3: so of the precepts of God or of Christ, Matt. v. 19. vii. 21, ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου. ver. 24. Lu. vi. 46. John vii. 19, τὸν νόμον. Acts xiii. 22; of that which one asks, entreats, promises, John xiv. 13, ὅτι ἂν αἰτήσητε, τοῦτο ποιήσω. Rom. iv. 21. Eph. iii. 20: of a purpose, plan, decree, Acts iv. 28. Rom. ix. 28, λόγον συντετημμένον ποιήσει Κύριος, 'the Lord will execute his word decreed.' 2 Cor. viii. 10, 11. 3) said of a course of action or conduct, to do, i. e. exercise, practise; κρίσιν ποιεῖν, 'to do judgment, act as judge,' equiv. to κρίνειν, John v. 27. τὴν ἐξουσίαν τινὸς ποιεῖν, 'to exercise the power' of any one, Rev. xiii. 12. Spec. of right, duty, virtue, Rom. ii. 14, τὰ τοῦ νόμου π. x. 5. τὴν ἀλήθειαν, John iii. 21. δικαιοσύνην, 1 John ii. 29. χρηστότητα, Rom. iii. 12: so John v. 29, τὰ ἀγαθὰ. viii. 29, τὰ ἀρεστά. Ja. iv. 17, καλὸν ποιεῖν. 4) of evil deeds or conduct, to

do, = *to commit*, ἀμάρτημα, 1 Cor. vi. 18. ἀμαρτίαν, John viii. 34. ἀνομίαν, Matt. xiii. 41. ἄξια πληγῶν, Lu. xii. 48. βδέλυγμα, Rev. xxi. 27. τὰ μὴ καθήκοντα, Rom. i. 28. οὐδὲν ἐναντίον τινί, Acts xxviii. 17. κακόν, Matt. xxvii. 23. κακά, Rom. iii. 8. πονηρά, Lu. iii. 19. φόνον, Mk. xv. 7. ψευδός, Rev. xxii. 15; gener. John vii. 51.—II. intrans. *to do*, i. e. *act*: 1) absol. *to be active, to work*, Matt. xx. 12, οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. xiii. 5. 2) with adv. of manner, *to do so and so, to act in any manner*; καλῶς, Matt. xii. 12. Acts x. 33. Phil. iv. 14. With κρεῖσσον, 1 Cor. vii. 38. οὕτω, xvi. 1. φρονίμως, Lu. xvi. 8. ὡς, Matt. i. 24: so κατὰ τι ποιεῖν, xxiii. 3. πρὸς τι, Lu. xii. 47.—III. like Engl. *to do*, is often used in the latter member of a sentence instead of repeating the verb of the preceding member; e. gr. foll. by acc. of thing, Matt. v. 46. Lu. vi. 10. Rom. xii. 20, ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, κ.τ.λ. al.—IV. used in reference to a person, *to do to or in respect to any one*, i. e. *for or against him*, the person being the remoter object: 1) foll. by acc. of person and thing, Matt. xxvii. 22, τί ποιήσω Ἰησοῦν; Mk. xv. 12. 2) foll. by dat. of person, *to do for any one*, in his behalf, with acc. of thing, Matt. xx. 32. Mk. v. 19, ὅσα σοι ὁ Κύριος πεποίηκε. Lu. i. 49. Also *against any one*, with acc. of thing, Acts ix. 13, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις. John xv. 21. Or gener. *in respect to any one*, in his case, with accus. of thing, Matt. vii. 12. xxi. 40. 3) foll. by ἐν of pers. *to do in respect to any one*, in his case, with acc. of thing, Matt. xvii. 12, ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. Lu. xxiii. 31. 4) foll. by μετὰ with gen. of pers. *to do with any one*, by Hebr. Lu. i. 72. Acts xiv. 27.—V. foll. by acc. of time, prop. intrans. *to do or act for a certain time*, = *to spend, pass*, Acts xv. 33, ποιήσαντες χρόνον. xviii. 23. xx. 3. 2 Cor. xi. 25. Ja. iv. 13.

Ποίημα, ατος, τὸ, (ποιέω,) *a thing made, work*, Ezra ix. 13. Neh. vi. 14. Rom. i. 20, τοῖς ποιήμασι, said of the universe, as God's workmanship. So Ps. cxliiii. 5, ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων. Eccl. iii. 11. Fig. Eph. ii. 10, of human beings, as the *work* of God.

Ποίησις, εως, ἡ, (ποιέω,) prop. *a making or producing of any thing*, Thuc. iii. 2. In N. T. *a doing*, i. e. *keeping of a law*, Ja. i. 25, ἐν τῇ ποιήσει. So Ecclus. xix. 20, π. νόμου.

Ποιητής, οῦ, ὁ, (ποιέω,) 1) *a maker of any thing, inventor*, as π. μηχανημάτων, or, as applied to words, namely, compositions either in prose or verse, though espec. the latter. So of a *poet*, as the maker

of a poem, Acts xvii. 28. 2) *a doer, keeper of a law or precept*, Rom. ii. 13, οἱ ποιηταὶ τοῦ νόμου, (with which comp. 1 Macc. ii. 67, τοὺς ποιητὰς τοῦ νόμου.) Ja. i. 22, 25, π. ἔργου, *a doer of the works enjoined in the law*.

Ποικίλος, η, ον, adj. prop. *variegated, parti-coloured*, as oft. in Sept. and Class.; in N. T. *various, divers*, as ποικίλαις νόσοις, Matt. iv. 24. ἐπιθυμίας ποικ. 2 Tim. iii. 6. Tit. iii. 3. ποικ. δυνάμεσι, Heb. ii. 4. ποικ. χάριτος Θεοῦ, 1 Pet. iv. 10, i. e. of his manifold grace, various gifts. So 2 Macc. xv. 21. Jos. Bell. iii. 8. 8, and oft. in later Class. as Hddian., Plut., Athen., and Ælian.

Ποιμαίνω, f. ανῶ, (ποιμῆν,) *to feed a flock or herd, to pasture, tend*, trans. 1) prop. Lu. xvii. 7, δούλον ἔχων ποιμαίνοντα. 1 Cor. ix. 7. Sept. and Class. 2) fig. *to feed*, = *to cherish, provide for*, as kings should for their people, Matt. ii. 6, ὅστις ποιμανεῖ τὸν λαόν μου. Rev. vii. 17; also of the spiritual care of pastors and teachers of the Church, John xxi. 16. Acts xx. 28, ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. v. 2. Sept. and Class.; hence by impl. *to rule, govern*, with severity, only in the phrase ποιμανεῖ αὐτοὺς ἐν ράβδῳ σιδηρᾷ, Rev. ii. 27, al. and Sept. In a bad sense, with ἐάντὸν, *to feed or cherish one's self, to take care of one's self*, scil. at the expense of others, Jude 12, ἐαυτοὺς ποιμαίνοντες, said with allusion to Ez. xxxiv. 2, 8, 10, where the unfaithful shepherds of Israel are described as feeding themselves, (ἐβόσκησαν ἐαυτοὺς,) while they neglected their flocks.

Ποιμῆν, ἐνος, ὁ, *a herdsman, shepherd*, one who tends herds or flocks, 1) prop. Matt. ix. 36, πρόβατα μὴ ἔχοντα ποιμένα. xxv. 32, al. Sept. and Class. 2) fig. *one who has the care or superintendence of any thing*; and so the term was espec. applied to kings, as ποίμανες λαῶν, 'nursing fathers of their people.' In N. T. it is employed of Jesus, as the Great Shepherd, who watches over and provides for the welfare of the Church, his flock, Matt. xxvi. 31, πατάξω τὸν ποιμένα. John x. 2, 11, 12, 14, 16. 1 Pet. ii. 25. Heb. xiii. 20, where see my note. So in Sept. it is used of the Messiah, Ezek. xxxiv. 23. xxxvii. 24; also of a pastor, the spiritual guide of a particular Church, Eph. iv. 11. Sept. Jer. ii. 8. iii. 15. Ezek. xxxiv. 2, 5.

Ποίμνη, ης, ἡ, (ποιμῆν,) *a flock*, espec. of sheep, Matt. xxvi. 31. Fig. the flock of Christ, his disciples, Church, John x. 16. Comp. Ποίμνιον. Act. Thom. § 25.

Ποίμνιον, ον, τὸ, (sync. for ποιμέμιον, from ποιμῆν,) *a flock*. In N. T. only fig. the flock of Christ, his disciples,

Church, Lu. xii. 32. Acts xx. 28. 1 Pet. v. 2, 3. Sept. Jer. xiii. 17. Zech. x. 3, τὸ π. τοῦ Κυρίου.

Ποῖος, α, ου, correl. pron. interrog. corresponding to οἶος, τοῖος, prop. *what? of what kind or sort?* Lat. *qualis*: I. prop. Mk. iv. 30, ἐν ποία παραβολῇ παραβάλλωμεν αὐτήν; Lu. vi. 32. John xii. 33. Acts vii. 49. Rom. iii. 27. Ja. iv. 14, ποία ἡ ζωὴ ὑμῶν; So Matt. xxi. 23. Acts iv. 7, ἐν ποία δυνάμει ἢ ἐν ποίῳ ὀνόματι;—II. *what one?* sc. out of a number, equiv. to *what? which?* Matt. xix. 18. xxii. 36, ποία ἐντολὴ μεγ. ἐν τῷ νόμῳ; xxiv. 42, ποία ὥρα. ver. 43. John x. 32. Rev. iii. 3. Sept. and Class.

Πολεμέω, fut. ἦσω, (πόλεμος,) *to war, make war, fight*, foll. by μετὰ with gen. Rev. xii. 7. ii. 16, πολεμήσω μετ' αὐτῶν. xiii. 4. The usual construction is with the dat. Absol. Rev. xii. 7; joined with κρίνω, xix. 11, ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, *will avenge, punish*. Hyperbol. = *to contend, quarrel*, Ja. iv. 2. Sept. Ps. lvi. 2. Diod. Sic. xiii. 84.

Πόλεμος, ου, ὁ, *war*: 1) prop. *battle*, 1 Cor. xiv. 8, τίς παρασκευάζεται εἰς πόλ.; Heb. xi. 34, ἰσχυροὶ ἐν πολ. Rev. ix. 7. So ποιῆσαι πολ. μετὰ τινος, 'to make war with' any one, equiv. to πολεμεῖν, xi. 7. Sept. and Class. Hyperbol. equiv. to *contest, strife*, Ja. iv. 1. Class. 2) *gener. war*, Matt. xxiv. 6, ἀκούειν πολέμων καὶ ἀκοᾶς πολέμων. Lu. xiv. 31. Sept. and Class.

Πόλις, εως, ἡ, (obsol. πόλος, whence πολὺς,) *a city*, prop. *a walled town*: I. prop. and *gener.* Matt. ii. 23, κατ᾿ ἤκτισεν εἰς πόλιν. Mk. vi. 56. Lu. viii. 1, al. sæpe. In various constructions: 1) with art. ἡ πόλις, 'the city,' i. e. before mentioned, Matt. xxi. 17. Mk. xi. 19; or *par excellence*, 'the city,' i. e. the chief city, *metropolis*, Matt. viii. 33. xxvi. 18. 2) with adj. or other adjunct, Matt. x. 15, τῇ πόλει ἐκείνῃ. Acts xix. 29, ἡ π. ὅλη. xxvi. 11. Rev. xvi. 19. So ἡ ἰδία πόλις, 'one's own city,' i. e. in which one dwells, Matt. ix. 1; or the chief city of one's family, Lu. ii. 3. ἡ ἅγια πόλις, 'the holy city,' Matt. iv. 5, called ἡ πόλις ἡ ἡγαπημένη, Rev. xx. 9. 3) foll. by gen. of pers. *the city of any one*, i. e. one's native city, πόλις Δαυὶδ, Lu. ii. 4; or in which one dwells, iv. 29. John i. 45; π. τοῦ μεγ. βασιλέως, i. e. where God dwells, Matt. v. 35. 4) with the prop. name of the city subjoined; in apposition, Acts xi. 5, ἐν πόλει Ἰόππῃ. xxvii. 8; or in the gen. 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γ. 5) foll. by gen. of region or province, Lu. i. 26, εἰς πόλιν τῆς Γαλ. John iv. 5. Lu. i. 39, εἰς πόλιν Ἰουδα.—II. meton.

for the inhabitants of a city, Matt. viii. 34, πᾶσα ἡ πόλις ἐξῆλθεν. Mk. i. 33. Acts xiii. 44, al. and Class.—III. symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out of heaven, Rev. iii. 12. Heb. xi. 10, al.

Πολιτάρχης, ου, ὁ, (πόλις, ἄρχων,) *a city-ruler, prefect, magistrate*, Acts xvii. 6, 8. Class. πολιτάρχος.

Πολιτεία, ας, ἡ, (πολιτεύω,) prop. 'the being a free citizen,' the relation of a free citizen to the state: hence, 1) *citizenship, the right of citizenship, freedom of a city*, Acts xxii. 28. Joseph. and Class. 2) *the state itself, a community, commonwealth*, Eph. ii. 12, where see my note. 2 Macc. iv. 11. Xen. Mem. ii. 1, 13. Pol. vi. 14, 4.

Πολίτευμα, ατος, τὸ, (πολιτεύω,) prop. *the administration of the state*. In N. T. *the state itself, i. e. community, commonwealth*; fig. of Christians in reference to their spiritual community, Phil. iii. 20. See my note.

Πολιτεύω, fut. εὔσω, (πολίτης,) *to live as a free citizen*: oftener, depon. pass. πολιτεύομαι, *to be a citizen of a state, to live as a good citizen, to conduct one's self according to the laws and customs of a state*. Hence in N. T. *gener. to live, to order one's life and conduct*, according to a certain rule; with adv. Phil. i. 27, ἀξίως τοῦ εὐαγγ. πολιτεύεσθε: with dat. Acts xxiii. 1, πεπολίτευμαι τῷ Θ. i. e. *to or for God, according to his will*. So 2 Macc. vi. 1, μὴ π. τοῖς τοῦ Θ. νόμοις. Jos. Vit. 2, π. τῷ πατρίῳ νόμῳ, and oft. in Jos. and Philo.

Πολίτης, ου, ὁ, (πόλις,) *a citizen, an inhabitant of a city*, Acts xxi. 39, οὐκ ἀσήμενον πόλεως πολίτης. Lu. xv. 15; with gen. αὐτοῦ, equiv. to *fellow-citizen*, xix. 14, and oft. in Class.

Πολλάκις, adv. (πολὺς,) *many times, often*, Matt. xvii. 15, oft. and Class.

Πολλαπλασίων, ονος, ὁ, ἡ, adj. (πολὺς,) *manifold, many times more*, Lu. xviii. 30. Pol. xxxv. 4, 4.

Πολυλογία, ας, ἡ, (πολυλόγος, fr. πολὺς, λέγω,) *much speaking, loquacity*, Matt. vi. 7. Sept. and Class.

Πολυμερῶς, adv. (πολυμερής, fr. πολὺς, μέρος,) *in many parts, in manifold ways*, Heb. i. 1. See my note.

Πολυποίκιλος, ου, ὁ, ἡ, adj. (πολὺς, ποικίλος,) prop. *much variegated*; in N. T. fig. *very various, manifold, multifarious*, Eph. iii. 10, π. σοφία τοῦ Θεοῦ.

Πολὺς, πολλή, πολὺ, gen. πολλοῦ, ἡς, οὗ: compar. πλείων, superl. πλείστος, see in their order; *many, much*, prop.

of number, quantity, or amount: I. SING. prop. *many, much*; and with nouns implying number or multitude, *great, large*: 1) without art. with subst. John vi. 10, *χόρτος πολὺς*. Acts xv. 32, *διὰ λόγου πολλοῦ*. xvi. 16, *ἐργασίαν πολλήν*. xxii. 28, *πολλοῦ κεφαλαίου*. Matt. xiii. 5, *γῆν πολλήν*. So with a noun of multitude, Acts xi. 21, *πολὺς ἀριθμὸς*, 'a great number.' xviii. 10, *λαὸς πολὺς*. Mk. v. 24, *ὄχλος πολὺς*. Acts xiv. 1, *πολὺ πλῆθος*: fig. Matt. ix. 37, *ὁ θερισμὸς πολὺς*. Absol. *πολὺ*, *much*, Lu. xii. 48. xvi. 10. Acts xxvi. 29. 2) with art. and subst. Heb. v. 11, *περὶ οὗ πολὺς ἡμῶν ὁ λόγος*. Mk. xii. 37, *ὁ πολὺς ὄχλος*, 'the multitude.' Absol. *τὸ πολὺ*. 2 Cor. viii. 15, *ὁ τὸ πολὺ*, scil. *συλλέξας*.—II. PLUR. *πολλοί, αἱ, ἅ, many*; and with nouns of multitude, *great, large*: 1) without art. with subst. Matt. viii. 16, *δαίμονιζομένους πολλοὺς*. Mk. ii. 15, *πολλοὶ τελῶναι*. Lu. xii. 7, 19, *πολλὰ ἀγαθά*. John iii. 23, *ὑδατα πολλὰ*. So with a noun of multitude, Matt. iv. 25, *ὄχλοι πολλοί*: with another adj. *ἕτεροι πολλοί*, Matt. xv. 30; fem. Lu. viii. 3. Absol. *πολλοί, many*, Matt. vii. 13, 22. Lu. iv. 41, *ἀπὸ πολλῶν*. John viii. 30. So by impl. *many*, equiv. to a multitude, *all*, Matt. xx. 28, *λύτρον ἀντὶ πολλῶν*. Mk. xiv. 24. Heb. ix. 28. Neut. *πολλὰ, many things, much*, Matt. xiii. 3. Mk. v. 26. Lu. x. 41. 2 Cor. viii. 22. Foll. by gen. partit. Matt. iii. 7, *πολλοὺς τῶν Φαρισαίων*. Lu. i. 16. John vi. 66; by *ἐκ* with gen. partit. ver. 60, *πολλοὶ ἐκ τῶν μαθητῶν*. x. 20. 2) with art. as referring to something well known; with subst. Lu. vii. 37, 47. Rev. xvii. 1. Acts xxvi. 24, *τὰ πολλὰ γράμματα*, 'the much learning' which thou hast. Absol. *οἱ πολλοί*, 'the many,' i. e. those before spoken of, including the idea of *all*, Rom. v. 15, 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam; see more in my note. So of *the many*, i. e. all who receive Christ, ver. 15. xii. 5. 1 Cor. x. 33. Also *the many*, equiv. to *the most, the greater number*, but implying exceptions, Matt. xxiv. 12, *ἡ ἀγάπη τῶν πολλῶν*. 2 Cor. ii. 17, *ὡς οἱ πολλοί*, 'as the most do,' i. e. the Judaizing teachers.—III. fig. and intens. of AMOUNT or DEGREE, *much, great, vehement*, Matt. ii. 18, *δύρμους πολὺς*. v. 12. Lu. x. 40, *πολλήν διακονίαν*. Matt. xxiv. 30. John vii. 12. Acts xxi. 40, oft. Sept. and Class.—IV. of TIME, *much, long*, pl. *many*, Matt. xxv. 19, *μετὰ χρόνον πολὺν*. Mk. vi. 35. Lu. viii. 29. xii. 19, *ἐτη πολλὰ*, 'many years,' *ἐπὶ πολὺ*, 'for a long time,' Acts xxviii. 6; *μετ' οὐ πολὺ*, 'not long after,' xxvii. 14; *μετ' οὐ πολὺς ἡμ.* Lu. xv. 13; *οὐ μετὰ πολλὰς ἡμ.*

Acts i. 5, and Class.—V. neut. *πολὺ, πολλὰ*, adverbially: 1) sing. *πολὺ, much, greatly*, Mk. xii. 27. Lu. vii. 47. Rom. iii. 2, and Class. With compar. 2 Cor. viii. 22, *πολὺ σπουδαιότερον*. Dat. *πολλῶ, id.*, with compar. John iv. 41. *πολλῶ μαῖλλον*, Matt. vi. 30. 2) pl. *πολλὰ* without art. *many times, often*, Matt. ix. 14, *νηστεύομεν πολλὰ*. Ja. iii. 2; also *much, greatly*, Mark i. 45. iii. 12. v. 10, *παρεκάλει αὐτὸν πολλὰ*. Rev. v. 4, and Class. With art. *τὰ πολλὰ, these many times, for the most part, greatly*, Rom. xv. 22.

Πολύσπλαγχνος, ου, ὁ, ἡ, adj. (*πολὺς, σπλάγχνον*), *very compassionate, of great mercy*, Ja. v. 11.

Πολυτελής, εὖς οὖς, ὁ, ἡ, adj. (*πολὺς, τέλος*), *very costly, sumptuous; vārδός*, Mk. xiv. 3. *ἱματισμός*, 1 Tim. ii. 9. Sept. and Class.; fig. *very precious, excellent*, 1 Pet. iii. 4. Diod. Sic. xiv. 30.

Πολύτιμος, ου, ὁ, ἡ, adj. (*πολὺς, τιμή*), *of great value or price, very costly, very precious; vārδός*, John xii. 3. *μαργαρίτης*, Matt. xiii. 46.

Πολύτροπος, adv. (*πολύτροπος, fr. πολὺς, τρόπος*), *in many ways, in various manners*, Heb. i. 1.

Πόμα, ατος, τὸ, (πίνω), drink, 1 Cor. x. 4. Heb. ix. 10. Sept. and Class.

Πονηρία, as, ἡ, (πονηρός), badness, prop. in a physical sense; in N. T. only in a moral sense, *evil disposition, wickedness, malice*, Matt. xxii. 18, *γνοὺς ὁ Ἰησ. τὴν πον. αὐ.* Lu. xi. 39. Eph. vi. 12, *τὰ πνευματικά τῆς πονηρίας*, equiv. to *τὰ πονηρά*. Pl. *αἱ πονηρίαι, wicked counsels*, Mk. vii. 22; *wicked deeds, iniquities*, Acts iii. 26.

Πονηρός, ἁ, ὄν, adj. (*πονέω*), prop. 'causing labour, sorrow, pain,' Theogn. 274, or 'having it,' *wretched, miserable*: hence gener. *evil*, both physically (*faulty* as opposed to *χρηστός*), and morally, *wicked*: it is used both active and passive: I. ACT. *evil*, i. e. 'causing evil to others,' *evil-disposed, malevolent, wicked*: 1) of persons, Matt. v. 45, *ἐπὶ πον. καὶ ἀγαθούς*. vii. 11, *εἰ ὑμεῖς πον. ὄντες*. Acts xvii. 5, *ἀνδρας πονηροὺς*, where, however, it may mean, 'bad, worthless, mean,' as Matt. xxv. 26. So *πνεύματα πον.* 'evil spirits,' malignant demons, Lu. vii. 21. xi. 26, *πνεύματα πονηρότερα*. Sept. 1 Sam. xvi. 14, al.: hence *ὁ πονηρός*, 'the Evil One,' Satan, Matt. xiii. 19, 38, oft. 2) of things, *όφθαλμός πονηρός*, 'an evil eye,' envy, Matt. xx. 15. *ὁ διαλογισμὸς πον.* xv. 19. 1 Tim. vi. 4. Lu. vi. 45, *ἐκ τοῦ πον. θησαυροῦ τῆς καρδίας*, equiv. to *θησαυροῦ τῆς πονηρίας*. Hdian. i. 8, 5. So prop. as causing pain

or damage, *hurtful*, e. g. words, *injurious*, *calumnious*, πᾶν πον. ῥήμα, Matt. v. 11. Acts xxviii. 21. 3 John 10. Sept. Gen. xxxvii. 1, al.: also *painful*, *grievous*, Rev. xvi. 2, ἔλκος κακὸν καὶ πον. Neut. τὸ πονηρὸν, *evil*, i. e. *wickedness*, Matt. v. 37, τὸ περισσὸν τούτων ἐκ τοῦ πον. ἔστιν. ver. 39, al.; or *evil*, gener. Matt. vi. 13, ῥῆσαι ἡμᾶς ἀπὸ τοῦ πον. See my note. John xvii. 15. 2 Thess. iii. 3, where see my notes.—II. PASS. *evil*, i. e. *evil* in nature or quality, *bad*, *ill*, *vicious*: 1) of persons, *wicked*, *corrupt*, *an evil-doer*, 1 Cor. v. 13, ἔξαρείτε τὸν πον. ἐξ ὑμῶν. 2 Tim. iii. 13, and Class. So γενεὰ πον. Matt. xii. 39. αἰὼν πον. Gal. i. 4; of a servant, *remiss*, *slothful*, Matt. xxv. 26; of things, *wicked*, *corrupt*, *flagitious*, John iii. 19, πονηρὰ αὐτῶν τὰ ἔργα. vii. 7. Col. i. 21. 2 Tim. iv. 18, al. Sept. and Class. as Xen. Mem. ii. 6, 20, τὰ πονηρὰ ποιεῖν. ῥαδιούργημα πον. Acts xviii. 14 (see my note). 1 Th. v. 22, ἀπὸ παντὸς ἔιδους πον. Heb. iii. 12; also of *times*, prop. as full of sorrow and affliction, *evil*, *sorrowful*, *calamitous*, ἡμέραι πον. Eph. v. 16. Neut. τὸ πονηρὸν, *evil*, *wickedness*, *guilt*, Lu. vi. 45. 1 John v. 19; pl. τὰ πονηρὰ, *evil things*, *wicked deeds*, Matt. ix. 4. xii. 35. Mk. vii. 23. 2) in a *physical* sense, or rather of external quality and condition, *evil*, *bad*, *καρποὶ πον.* Matt. vii. 17; ὁφθαλμὸς πον. i. e. *ill*, *diseased*, vi. 23. xxii. 10, πονηροὺς τε καὶ ἀγαθοὺς, 'both bad and good,' a periphrasis for *all*; Lu. vi. 22, ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πον.

Πόνος, ου, ὁ, (πένυ,) *labour*, *toil*, *travail*: hence *pain*, *anguish*, Rev. xvi. 10, ἔμασσαντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου. ver. 11. xxi. 4. Sept. and Class.

Πορεία, ας, ἡ, (πορεύω,) prop. *a going*; also *a journey*, Lu. xiii. 22, πορείαν ποιοῦμενος, 'making his way,' i. e. *journeying*. From the Heb. in pl. *goings*, *ways*, *pursuits*, *occupations of life*, Ja. i. 11, where see my note.

Πορεύω, f. εὔσω, (πόρος,) *to cause to pass over* by land or water, *to convey*, *transport*; oftener, and in N. T. depon. mid. πορεύομαι, f. εὔσομαι, aor. 1. pass. as mid. ἐπορεύθην, prop. *to convey one's self*, *betake one's self*, = *to PASS* from one place to another, intrans.; hence, 1) prop. *to pass* or *go*, implying motion from the place where one is, and hence often = *to pass ON*, *go AWAY*, *depart*; absol. Matt. ii. 9, οἱ ἀκούσαντες ἐπορεύθησαν. Mk. xvi. 10. Acts v. 20. viii. 39, ἐπορεύετο τὴν ὁδὸν αὐτοῦ. Usually with adjunct of place *whence* or *whither*; e. g. a prep. and its case, ἀπὸ, Matt. xxiv. 1. Acts v. 41; διὰ, Matt. xii. 1; εἰς of place, ii. 20. Lu. iv. 42; of state or condition, xxii. 33, εἰς

θάνατον. vii. 50, εἰς εἰρήνην; ἔμπροσθεν, John x. 4; ἐν of state or manner, Acts xvi. 36; ἐπὶ with acc. of place, Matt. xxii. 9. Acts viii. 26; of person, xxv. 12; of thing sought, object, ἐπὶ τὸ ἀπολωλός, Lu. xv. 4; ἕως of place, Acts xxiii. 23; κατὰ with acc. of place *towards* which, viii. 26; of way *along* which, ver. 36; ὁπίσω of person, by Hebr. *to go after* any one, to follow, Lu. xxi. 8; πρὸς with acc. of pers. Matt. x. 6. Lu. xi. 5; σὺν of pers. vii. 6. So with adverbs, ἐκεῖθεν, Matt. xix. 15; ἐντεῦθεν, Lu. xiii. 31; οὐ for ὅποι, xxiv. 28; ποῦ, John vii. 35. By a sort of pleonasm, πορεύομαι is often prefixed, espec. in the part., to verbs which already imply the idea of *going*, comp. ἔρχομαι and ἀνίστημι. Matt. ii. 8, πορευθέντες ἀκριβῶς ἐξετάσατε. ix. 13. x. 7. Lu. x. 37. 1 Pet. iii. 19. Sept. oft. and Jos. Ant. vii. 13. 1. 2) by impl. *to depart this life*, = *to die*, Lu. xxii. 22. Sept. and so οἶχομαι in Class. 3) gener. *to go*, *walk*; in N. T. only fig. and from the Hebr. *to walk*, = *to live*, *conduct one's self*, with adjunct of manner; with dat. of rule or manner, Acts ix. 31, πορ. τῷ φόβῳ τοῦ Κ. xiv. 16. Jude 11. 1 Macc. vi. 23; with prep. and its case, ἐν of rule or manner, Lu. i. 6. 2 Pet. ii. 10. Sept. in Eccclus. v. 2; κατὰ with acc. of rule or manner, κατὰ τὰς ιδίας αὐτῶν ἐπιθυμίας, 2 Pet. iii. 3. Jude 16, 18. Sept. Num. xxiv. 1. Wisd. vi. 4; ὁπίσω of rule or manner, ὁπίσω σαρκός, 2 Pet. ii. 10; ὑπὸ with gen. *under* or *among*, Lu. viii. 14, ὑπὸ μεριμνῶν πορ. Absol. Lu. xiii. 33, δεῖ με σήμερον πορ. i. e. *to walk*, *act*, fulfil my duties.

Πορθέω, f. ἤσω, (πέρθω,) *to lay waste*, *ravage*, *destroy*, a stronger term than διώκω: τὴν ἐκκλησίαν, Gal. i. 13; τὴν πόλιν, ver. 23; τοὺς ἐπικαλ. κ.τ.λ. Acts ix. 21.

Πορισμός, ου, ὁ, (πορίζω,) prop. 'the act of providing oneself with any thing,' or its effect; *acquisition*, *gain*; also meton. a source or means of gain, 1 Tim. vi. 5, 6. Apocr. and lat. Class.

Πορνεία, ας, ἡ, (πορνεύω,) prop. *harlotry*; also *fornication*; any commerce of the sexes out of marriage, as oft. in Class. In N. T. 1) prop. and gener. Matt. xv. 19, μοιχεῖται, πορνεῖται. Rom. i. 29, and oft.; John viii. 41, ἡμεῖς ἐκ πορν. οὐ γεγενν. 'we are not born of fornication,' we are not spurious children, born of a concubine, but are the true descendants of Abraham; see, however, my note: spec. of whoredom with a married woman, *adultery*, Matt. v. 32. xix. 9. Eccclus. xxiii. 23; see my note; of *incest*, or incestuous marriage, 1 Cor. v. 1. Probably also in reference to marriages within the

degrees prohibited by the Mosaic law, and gener. to all such intercourse as that law interdicted, Acts xv. 20. xxi. 25. 2) from the Hebr. symbol. for *idolatry*, the forsaking of the true God to worship idols, (comp. πορνεία, 2.) Rev. ii. 21, al.

Πορνεία, f. εὔσω, (πόρνος,) *to commit fornication*, (comp. Num. xxv. 1, 9.) intrans. 1) prop. 1 Cor. vi. 18, ὁ πορνεύων, x. 8. Sept. and Class. 2) from the Heb., symbol., of *idolatry*, the spiritual relation existing between God and his Church being shadowed forth under the emblem of the conjugal union; which relation is broken by those who worship idols, Rev. ii. 14, 20. xvii. 2. Sept. & oft.

Πόρνη, ης, ἡ, (πόρνος,) *a harlot*; prop. 'a woman who prostitutes herself for gain,' Matt. xxi. 31. Lu. xv. 30. 1 Cor. vi. 15. Heb. xi. 31. James ii. 25. Sept. Though the sense in Class. is generally a prostitute for gain, yet it may be doubted whether prostitution for *gain* is necessarily meant in any passage of the N. T. It is better to suppose it used in the *general* sense, frequent in our word *whore*, 'one who holds illegal intercourse with men.' From the Hebr., symbol., of Babylon, ἡ πόρνη μεγάλη, 'the great harlot,' as being the chief seat of idolatry, Rev. xvii. 1, al.

Πόρνος, ου, ὁ, (περνάω,) *prop. a male prostitute, catamite*; in N. T. a *fornicator*, 1 Cor. v. 9—11. vi. 9, and oft.

Πόρρω, adv. (πρόσω, Dor. πρόσω, fr. πρό,) *prop. and lit. 'forwards, far forwards'; hence far, far off*, Lu. xiv. 32, and Class.; foll. by ἀπό, Mk. vii. 6, and Class.; comparat. πόρρωτέρω, *farther*, Lu. xxiv. 28, and Class.

Πόρρωθεν, adv. (πόρρω,) *from far, from a distance*, Heb. xi. 13. Sept. and Class.; also *far off*, at a distance, Lu. xvii. 12, οὗ ἕστησαν πόρ. So Sept. and Class. as Hdian. ii. 6, 20, ἐστῶτες π.

Πορφύρα, ας, ἡ, Lat. *purpura*, i. e. *the purple-mussel*, a shell-fish, found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients. In N. T. meton. *purple*, i. e. any thing dyed with purple, *purple cloths, robes of purple*, worn by persons of rank and wealth, Lu. xvi. 19, ἐνεδιδύσκετο πορφύραν καὶ βύσσον. Rev. xvii. 4. xviii. 12. Sept., Jos. Bell. vi. 8, 3. Hdian. vii. 1, 21. Spec. *a purple robe*, put upon Christ as a mock-emblem of royalty, Mk. xv. 17.

Πορφύρεος ους, ἑα ᾧ, εον οὖν, adj. (πορφύρα,) *purple*, i. e. reddish purple, John xix. 2, ἱμάτιον πορφ. and Class.

Πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλέω,) *a dealer in purple cloths or*

vests, for the dyeing of which the Lydians were famous; who seem to have participated in, or rather succeeded to, the reputation of the Tyrians, Acts xvi. 14.

Ποσάκις, adv. interrog. (πόσος,) *how many times? how often?* Matt. xviii. 21.

Πόσις, εως, ἡ, (πίνω,) *prop. a drinking*. In N. T. *drink*, John vi. 55. Rom. xiv. 17, βρώσις καὶ πόσις. Sept. & Class.

Πόσος, η, ον, interrog. pron. (correl. to ὅσος, τόσος,) *how great? quantus?* 1) of *MAGNITUDE* or *QUANTITY*, *how great? how much?* Lu. xvi. 5, πόσον ὀφείλεις τῷ κυρίῳ μου; ver. 7. Intens. Matt. vi. 23, τὸ σκότος πόσον; 2 Cor. vii. 11. Dat. πόσῳ, *by how much*, foll. by comparat. μᾶλλον, *how much more*, Matt. vii. 11; χείρων, Heb. x. 29; διαφέρει, Matt. xii. 12. Wisd. xii. 21. Xen. Mem. ii. 5, 4. Of an amount of time, *how much, how long, πόσον χρόνον*, Mk. ix. 21. Isocr. p. 424, π. χρόνος. 2) of *NUMBER*, *how many?* Matt. xv. 34, πόσους ἄρτους ἔχετε; xvi. 9, 10. Acts xxi. 20, πόσαι μυριάδες. Intens. Matt. xxvii. 13, πόσα σου καταμαρτυροῦσι; 'how many and great things.'

Ποταμός, οὔ, ὁ, (πότος,) *a river, stream*, Mk. i. 5, ἐν τῷ Ἰορδάνῃ ποταμῷ. Acts xvi. 13. Allegor. John vii. 38. Rev. xxii. 1, 2. Said of a *stream*, as swollen, overflowing, equiv. to *a torrent, flood*, Matt. vii. 25, al. Hom. Il. iv. 452.

Ποταμοφόρητος, ου, ὁ, ἡ, adj. (ποταμός, φέρω,) *borne away by a flood*, Rev. xii. 15. Hesych. in ἀπόρσε.

Ποταπός, ἡ, ον, interrog. adj. *what? i. e. of what kind, sort, or manner?* Said of disposition, character, quality; equiv. to ποῖος, Matt. viii. 27, ποταπός ἐστιν οὗτος; *what manner of man is this?* *qualis, quantusque sit!* Mk. xiii. 1, π. λίθοι καὶ π. οἰκοδομαί. Lu. i. 29. vii. 39.

Πότε, interrog. adv. (correl. to τότε or ὅτε,) *when? at what time?* e. g. direct, Matt. xxiv. 3, πότε ταῦτα ἔσται; xxv. 37, πότε σε εἰδομεν πεινῶντα; ver. 38, 39, 44. So ἔως πότε, *until when? how long?* xvii. 17, ὡς γενεὰ ἄπιστος, ἔως πότε ἔσομαι μεθ' ὑμῶν; indirect, Mk. xiii. 33, οὐκ οἰδατε πότε ὁ καιρὸς ἐστιν. Lu. xii. 36.

Ποτε, indef. and enclitic, (correl. to τότε, ὅτε,) *prop. WHEN, WHENEVER*. 1) *at some time, one time or other, once*, both of time past and future; of the past, *once, formerly*, John ix. 13, τὸν ποτε τυφλόν. Rom. vii. 9. xi. 30. 2 Pet. i. 21. Phil. iv. 10, ὅτι ἤδη ποτέ, 'now at length'; of the future, *once, one day, at last*, Lu. xxii. 32. Rom. i. 10. 2) *at any time, ever*, Eph. v. 29, οὐδεὶς ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. 1 Th. ii. 5.

2 Pet. i. 10. Intens. in an interrog. like Engl. *ever, now*, expressing surprise, 1 Cor. ix. 7, *τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ*; Heb. i. 5, 13. Indirect, Gal. ii. 6, *ὁποῖοι ποτε ἦσαν*.

Πότερος, α, ου, interrog. pron. *which of two?* In N. T. only neut. *πότερον*, as adv. *whether? utrum?* indirect, and followed by *ἢ, or*, John vii. 17, *πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ κ.τ.λ.*

Ποτήριον, ου, τό, (ποτήριος, fr. ποτήρ,) a *drinking-vessel, cup*: I. prop. Matt. x. 42, *ποτήριον ψυχροῦ μόνον*. xxiii. 25, *τὸ ἔξωθεν τοῦ ποτηρίου*. ver. 26. xxvi. 27, et sæpe al. Sept. and Class. —II. meton. *cup*, for the contents of a cup, *cup-full*, e. g. *cup of wine*, said of the wine drunk at the eucharist, 1 Cor. xi. 25, *τοῦτο τὸ π. ἡ καινὴ διαθήκη*. x. 16, *τὸ π. τῆς εὐλογίας*, i. e. 'the cup for or over which we give thanks to God.' So *πίνειν π.* 'to drink a cup,' ver. 21, π. Κυρίου *πίνειν καὶ π. δαιμονίων*, i. e. consecrated to the Lord and to idols. xi. 28, *πίνειν ἐκ τοῦ π.* comp. John iv. 14. —III. metaph. from the Heb. *lot, portion*, under the emblem of a *cup*, which God presents to be drunk, either for *good* (as Ps. xvi. 5. xxiii. 5.) or *evil*, (as Ps. xi. 6. Ezek. xxxiii. 31.) In N. T. *cup of sorrow*, i. e. the bitter lot which awaited the Saviour in his passion and death for the sins of the world, Matt. xx. 22. xxiii. 26. xxvi. 42, al. Said also of the *cup* of God's wrath, see *Συμὸς*, Rev. xiv. 10. xvi. 19.

Ποτίζω, f. ἴσω, (πότος,) to *give to drink*: 1) prop. with acc. of pers. Matt. xxv. 35, *ἐποτίσατέ με*. xxvii. 48; acc. impl. xxv. 37; fig. Rev. xiv. 8. Pass. fig. 1 Cor. xii. 13. Sept. and Class. With double acc. of person and thing, Matt. x. 42, *ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τ. ποτήριον ψυχροῦ*: fig. 1 Cor. iii. 2. Sept. Eccles. xv. 3. Ceb. Tab. 19. 2) of plants, *to water, irrigate*, Sept. and Class.; only fig. of instruction, absol. 1 Cor. iii. 6—8.

Πότος, ου, ὁ, (πίνω,) prop. a *drinking*, the act of drinking; oftener, and in N. T. a *drinking together, a drinking-bout*, 1 Pet. iv. 3, *ἐν κόμοις, πότοις, κ.τ.λ.* Sept. and Class.

Που, indeff. enclitic particle, (correl. with *ποῦ, οὐ*,) *somewhere*, in some place or other, Heb. ii. 6, *διεμαρτύρατό που τις*. iv. 4, and Class. Joined with numerals, *somewhere about, nearly*, Rom. iv. 19, *ἐκατονταέτης που ὑπάρχων*, and Class.

Ποῦ, interrog. adv. (correl. to *που* indef. and *οὐ*,) *where? in what place?* I. prop. and gener. 1) in a *direct* question, foll. by indic. Matt. ii. 2, *ποῦ ἐστίν ὁ*

τεχθεὶς βασις; Mark xiv. 14: foll. by *θέλειν* with subj. Matt. xxvi. 17, *ποῦ θέλεις ἐτοιμάσωμεν κ.τ.λ.* Lu. xxii. 9. Sept. and Class. 2) *indirect*; with indic. Matt. ii. 4, *ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χ. γεννᾶται*. Mk. xv. 47. John i. 40, *εἶδον ποῦ μένει*. xi. 57: with subj. Matt. viii. 20, *ποῦ τὴν κεφαλὴν κλίνῃ*. Lu. xii. 17. 3) in a *direct* question *implying a negative*, i. e. that a person or thing is *not* present, does not exist, Lu. viii. 25, *ποῦ ἐστίν ἡ πίστις ὑμῶν*; Rom. iii. 27. 1 Cor. i. 20, al. Sept. and Class. —II. by attraction, after verbs of motion, *where? = whither?* to what place? as often in English; in a *direct* question, John vii. 35, *ποῦ οὗτος μέλλει πορεύεσθαι*; xiii. 36. xvi. 5. Indirect, John iii. 8, *οὐκ οἶδας ποῦ ὑπάγει*. viii. 14. xii. 35. Heb. xi. 8, al.

Πούς, ποδός, ὁ, *the foot*; of men, Matt. x. 14, al.; of animals, vii. 6; anthropopath. of God, v. 35. Acts vii. 49. Sept. and Class. The following special uses may be noted: 1) *παρὰ τοὺς πόδας τινός*, said of what is *at one's feet*, e. gr. *to cast or lay at one's feet*, = to give over into one's care and charge; as sick persons, Matt. xv. 30; money, or garments, Acts iv. 35. vii. 58: also *to sit at the feet* of any one, as disciples were accustomed to sit on the ground before their teacher, Lu. viii. 35. x. 39. Acts xxii. 3; but Lu. vii. 38, *στάσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ*, i. e. 'standing behind the triclinium, at the feet of Jesus' as he reclined on it. 2) *ὑπὸ τοὺς πόδας τινός*, i. e. *to put or subdue under one's feet*, = 'to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, Matt. xxii. 44. Rom. xvi. 20, *ὁ Θεὸς συντρίψει τὸν Σατ. ὑπὸ τοὺς π. ὑμῶν*. 1 Cor. xv. 25. Heb. ii. 8, *πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ*, et al. 3) spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior by prostrating one's self before him, *to fall at one's feet*; in supplication, *πεσὼν εἰς τοὺς πόδας αὐτοῦ*, Matt. xviii. 29. *πρὸς τοὺς πόδας*, Mk. v. 22; in reverence, Lu. xvii. 16. John xi. 32. Acts x. 25. Rev. iii. 9. xix. 10; in a like sense, *κρατῆσαι τοὺς πόδας τινός*, Matt. xxviii. 9. 4) in allusion to the custom of washing and anointing the feet of strangers and guests, Lu. vii. 38, 44, *ὑδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας*. John xiii. 5. ver. 6—14. 5) meton. *to the feet*, as the instrument of *going*, is sometimes ascribed that which strictly belongs to the *person* who goes, walks, &c. Lu. i. 79, *κατευθῆναι τοὺς πόδας ἡμ. εἰς ὁδὸν εἰρήνης*, Acts v. 9. Rom. iii. 15. x. 15. Heb. xii. 13.

Πράγμα, ατος, τό, (πράσσω,) prop. *a thing done or to be done:* 1) *a thing DONE, a deed, act, fact, matter,* Lu. i. 1, διήγησιν περὶ τῶν πεπλ. ἐν ἡμῖν πραγμάτων. Jam. iii. 16, πᾶν φαῦλον πρᾶγμα. Heb. vi. 18. x. 1. xi. 1. Sept. & Class. 2) *a thing DOING or TO BE DONE, a matter, business, affair, Matt.* xviii. 19, ἐὰν δύο ὑμῶν συμφωνήσωσι περὶ παντός πράγ. Acts v. 4. Rom. xvi. 2. 2 Cor. vii. 11. 1 Th. iv. 6, where τῷ πράγματι means 'the matter in question.' In a judicial sense, πρᾶγμα ἔχειν, 'to have a matter at law,' a lawsuit, 1 Cor. vi. 1. Xen. Mem. ii. 9, 1.

Πραγματεία, ας, ἡ, (πραγματεύομαι,) a prosecution of some business, and gener. business, affair, 2 Tim. ii. 4.

Πραγματεύομαι, f. εὔσομαι, depon. mid. (πρᾶγμα,) to be doing, be busy, occupied; in N. T. like Engl. *to do business, i. e. to trade, traffic,* 'to do business with by investment in trade,' Lu. xix. 13, = ἐργάζομαι, Matt. xxv. 16, al.; so Greg. Basil, and Chrys. ap. Steph. Thes. 7935.

Πραιτώριον, ου, τό, Lat. praetorium, i. e. in Lat. usage the general's tent in a camp, the house or palace of the governor of a province, whether a praetor or other officer; also any large house, palace; hence in N. T. *a praetorian residence, governor's house, palace;* said 1) *of the palace of Herod at Jerusalem,* Matt. xxvii. 27. John xviii. 28. 2) *of the palace of Herod at Casarea, perhaps in like manner the residence of the procurator,* Acts xxiii. 35. 3) *of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts,* Phil. i. 13. And so in Soph. Trach. 362. Antig. 39. 121.

Πράκτωρ, ορος, ὁ, (πράσσω,) prop. a doer. As, however, πράσσειν, the verb, signified 'to exact, or require payment' of money, so πρᾶκτωρ came to mean, as in N. T. an exactor, collector, i. e. a public officer, whose business it was to exact any sum of money adjudged to be paid, in the way of fine or satisfaction, to the injured party, by a court of justice. A sense in which the word often occurs in Demosth. and which is attested by Suid. and Hesych. The term, however, probably meant also an exactor *penae* gener. which is alluded to in Soph. Elect. 953, πρ. φόνου, & Aesch. Eum. 315, π. αἵματος, where the sense is *avenger*; and such was, it seems, the name given to an officer of the court, like our *bailliff*, who apprehended and committed to prison any person who failed to pay the fine or mulct awarded, and there secured him till he should pay it. A sense this clearly intended in Lu. xii. 58, especially considering the definite term πρᾶκτορι,

for which St. Matthew, v. 25, uses the general one ὑπηρετή.

Πράξις, εως, ἡ, (πράσσω,) prop. and gener. a doing, or the prosecution of any thing, an action, or course of action, also an occupation or business, Hom. Od. iii. 72, and lastly, practice or behaviour. In N. T. 1) 'something done,' an act, or deed, and pl. acts, works, conduct, Matt. xvi. 27, ἀποδώσει ἐκάστω κατὰ τὴν πρᾶξιν αὐτοῦ, i. e. 'practice, conduct,' as taken generically for τὰς πράξεις. Thus in a similar passage of Eccles. xxxii. 19, ἕως ἀνταποδῶν ἀνθρώπων κατὰ τὰς πράξεις αὐτοῦ. Lu. xxiii. 51. Acts xix. 18. Rom. viii. 13. Col. iii. 9. Sept. Jos. and Class. 2) 'something to be done,' business, office, function, Rom. xii. 4, οὐ τὴν αὐτὴν ἔχει πρᾶξιν, a peculiar idiom, of which I know of no other example; for, as to those adduced by the Lexicographers, they are not to the purpose. The expression may be best explained, in reference to the primary sense, 'an acting or course of action.'

Πρᾶος, neut. πρᾶον, adj. meek, mild, gentle, Matt. xi. 29, πρᾶός εἰμι.

Πραότης or Πραότης, τητος, ἡ, (πρᾶος,) meekness, mildness, forbearance, 1 Cor. iv. 21, ἐν πνεύματί τε πραότητος. 2 Cor. x. 1.

Πρασιά, ᾶς, ἡ, (fr. πρᾶσον, an onion,) prop. an onion-bed, hence a bed in a garden. In N. T. an area, square, like a garden-bed. See my note on Thuc. ii. 56. Hence the term came to denote regular and equal companies of men, like squadrons of troops. So Mk. vi. 40, πρασιαὶ πρ. by squares, like beds in a garden; the repetition without copula denoting distribution, q. d. κατὰ πρασιάς. So ver. 39, we have συμπόσια συμπόσια, 'by table-parties.' And so Sept. Exod. viii. 14, θημωνίας θημωνίας, 'in heaps.' So also μυρία μυρία, in Aeschyl. Pers. 974.

Πράσσω, f. ξω, aor. 1. ἐπραξα, perf. πέπραξα, to do, expressing an action as continued or not yet completed; what one does repeatedly, habitually; like ποιέω II. I. foll. by acc. of thing, without reference to a person as the remote object; comp. below in III. 1) as said of particular deeds or acts, done repeatedly, or continually, to do, to PERFORM, to execute, Acts xix. 19, ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων. ver. 36, μηδὲν προπετές. xxvi. 26. 1 Th. iv. 11, πράσσειν τὰ ἴδια. Xen. Cyr. v. 4, 11, πρ. τὰ ἑαυτοῦ. 2) of a course of action or conduct, espec. of right, duty, virtue, to do, i. e. to exercise, to practise, Acts xxvi. 20, ἄξια τῆς μετανοίας ἔργα πράσσοντας. Rom. ii. 25, νόμον, i. e. τὰ τοῦ νόμου. vii. 15. ix. 11, al. Sept. and Class. 3) oftener of evil

deeds or conduct, to do, to commit, to practise, Lu. xxii. 23, ὁ τοῦτο μέλλων πράσσειν. xxiii. 15, 41, bis. John iii. 20, ὁ φαῦλα πράσσειν. Rom. ii. 1. Sept. and Class.—II. intrans. *to do, act*, 1) with an adjunct of manner, Acts iii. 17, κατὰ ἀγνοίαν ἐπράξατε. xvii. 7. 2) like Engl. *to do*, i. e. *to fare*, to be in any state of good or ill, with an adjunct of manner, Eph. vi. 21, τί πράσσω, *how I do*. And so in Apocr., Jos., and Class.—III. said in reference to a person, *to do to*, or *in respect to* any one; in N. T. only of harm or evil: 1) gener. with acc. of thing and dat. of pers. Acts xvi. 28, μηδὲν πράξης σεαυτῷ κακόν. So with ἐπὶ τινα, *as to*, Acts v. 35. πρὸς τινα, *against*, Acts xxvi. 9, and Class. 2) in the sense *to exact, to collect money from* any one; a use of the word, like that of *perficere* in Latin, frequent in the Class. writers, and of which the full construction is πράσσειν τινὰ ἀργύριον; though sometimes the acc. of person is omitted, especially when the person is not meant to be made prominent; e. gr. χοήματα πράττειν and τέλος πρ. So in N. T. Lu. iii. 13, μηδὲν πλέον παρά τὸ διατεταγμένον ὑμῖν πράσσετε. And Lu. xix. 23, ἐγὼ ἐλθὼν σὺν τόκῳ αὐτοῦ ἐπραξα αὐτόν, is also adduced; but there πράσσω has the sense found in the Lat. *exigo*, 'to require or call in money' deposited with any one, or due from him.

Πραὺς, εἶα, ὅ, gen. ἑὸς οὓς, εἶας, ἑὸς οὓς, adj. *meek, mild, gentle*, Matt. v. 5, μακάριοι οἱ πραεῖς. xxi. 5, (where see my note,) 1 Pet. iii. 4.

Πραῦτης, τητος, ἡ, (πραὺς,) *meekness, mildness, forbearance*, Ja. i. 21. iii. 13, ἐν πραΰτητι σοφίας, for σοφία πραεῖα, in allusion to the dictatorial temper of the false teachers. 1 Pet. iii. 15. Sept. Eccles. iii. 17. iv. 8.

Πρέπω, prop. *to be eminent, distinguished, to excel*; in N. T. impers. *πρέπει, it becomes one, it is right, proper*; part. *πρέπον ἐστὶ, it is becoming*, &c.; sometimes with an implied notion of what is necessary to be done, and *ought* to be done. Constr. prop. with dat. of pers. and infin. as subject, Heb. ii. 10, ἔπρεπε γὰρ αὐτῷ —τελειῶσαι. Matt. iii. 15, πρέπον κ.τ.λ. and Class. With simple dat. Eph. v. 3, καθὼς πρέπει ἁγίοις. Foll. by acc. and infin. 1 Cor. xi. 13, and Class. Also in the personal construction with a nom. 1 Tim. ii. 10, δὲ πρέπει γυναιξίν. Tit. ii. 1. Heb. vii. 26. Sept. and Class.

Πρεσβεία, ας, ἡ, (πρεσβεύω,) prop. *age, seniority, primogeniture*; in N. T. *an embassy*, (for concr. *ambassadors*,) e. gr. πρεσβείαν ἀποστέλλειν, Lu. xiv. 32. xix. 14. 2 Macc. iv. 11. Hadian. ii. 8, 12. Xen. Cyr. ii. 4, 1.

Πρεσβεύω, f. εὔσω, (πρέσβυς, an aged man, elder, also an ambassador,) prop. *to be aged or elder*, Hdor. vii. 2. In N. T. *to be an ambassador*, intrans. 2 Cor. v. 20, ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν. Eph. vi. 20. Jos. Ant. xii. 4, 2. Dem. 421, 16. Xen. Cyr. v. 1, 1.

Πρεσβυτέριον, ἰον, τὸ, (πρεσβύτερος,) prop. *an assembly of aged men, council of elders, senate*; in N. T. used 1) of the Jewish senate, *Sanhedrim*, συνέδριον, (wh. sec.) Lu. xxii. 66. Acts xxii. 5. 2) of the presbyters of the Christian Church, 1 Tim. iv. 14.

Πρεσβύτερος, α, ον, adj. (prop. compar. fr. πρέσβυς,) *older, elder*: I. prop. as compar. ADJ. Lu. xv. 25, ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος. Hence as subst. *an elder person, senior*, pl. *old men, seniors*, 1 Tim. v. 1, πρεσβυτέρω μὴ ἐπιπλήξης. ver. 2. Acts ii. 17. 1 Pet. v. 5; also οἱ πρεσβύτεροι, *the ancients, the fathers, ancestors*, Matt. xv. 2, ἡ παράδοσις τῶν πρεσβ. Heb. xi. 2.—II. as SUBST. in the Jewish and Christian usage, as a title of dignity, *an elder*, pl. *elders*, i. e. persons of ripe age and experience, who were called to take part in the management of public affairs; in N. T. used 1) of members of the Jewish sanhedrim at Jerusalem, gener. John viii. 9. Acts xxiv. 1; as one of the classes of members, ὁ ἀρχιερεὺς, οἱ γραμματεῖς καὶ οἱ πρεσβ. Matt. xxvi. 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γραμμ. καὶ οἱ πρεσβ. xxvi. 3. xxvii. 41; also οἱ ἀρχιερεῖς καὶ οἱ πρεσβ. xxi. 23; οἱ πρεσβ. καὶ οἱ γραμμ. Acts vi. 12. iv. 8. 2) of the elders in other cities; Capernaum, Lu. vii. 3. 3) of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, Acts xi. 30, oft., on whose office, &c. see my note on Acts xi. 30, and xx. 17; sing. ὁ πρεσβύτερος, 1 Tim. v. 19. 2 John 1. 3 John 1. 4) symbol. of the 24 elders around the throne of God in heaven, Rev. iv. 4, (where see my note,) et al. in Apoc.

Πρεσβύτης, ου, ὁ, (πρέσβυς,) *an old man, one aged*, Lu. i. 18. Tit. ii. 2. Philem. 9, Παῦλος πρεσβύτης, & Class.

Πρεσβῦτις, ἰδος, ἡ, (πρεσβύτης,) *an aged woman*, Tit. ii. 3, and Class.

Πρήθω, see Πίμπρημι.

Πρηνής, ἑὸς οὓς, ὁ, ἡ, adj. Lat. *pronus*, i. e. *bending forwards, headlong*, Acts i. 18, προνὴς γενόμενος, *falling headlong*, namely, from a certain height, as the expression itself implies.

Πρίζω, or Πρίω, fut. ἴσω, *to saw, saw asunder*, Heb. xi. 37, where see my note. Sept. and Class.

Πρὶν, adv. of time (kindred with πρό,)

prop. *before, formerly*; usually and in N. T. in a relative or conjunctive sense, connecting the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*: I. simply, foll. by infin. aor. with acc., when something new is introduced, Matt. xxvi. 34, *πρὶν ἀλέκτορα φωνῆσαι*. John iv. 49. viii. 58. xiv. 29.—II. with ἦ, i. e. *πρὶν ἢ, sooner than, = before*: 1) foll. by inf. aor. with acc., where something new is introduced, Matt. i. 18, *πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη κ.τ.λ.* Mk. xiv. 30. Acts ii. 20. vii. 2) foll. by subjunct. aor., where the reference is to something future, Lu. ii. 26, *μὴ ἰδεῖν θάνατον*, *πρὶν ἢ ἰδῇ τὸν Χρ.* xxii. 34. 3) foll. by optat., where the preceding clause contains a negat. Acts xxv. 16.

Πρίω, see *Πρίζω*.

Πρό, prep. governing the genit. with the prim. signif. *before* (Lat. *pro, prae*.) both of place and time: I. of PLACE, *before*, i. e. 'in front of, in presence of, or in advance of,' opp. to *μετά* with acc. *behind*; foll. by gen. of place, Acts v. 23, *ἐστῶτας πρὸ τῶν θυρῶν*. xii. 6, 14. xiv. 13; of person, from the Heb. *πρὸ προσώπου* τινός, prop. *before the face* of any one, but used pleonast. instead of *πρὸ* simply, *before* any one, Matt. xi. 10, oft.—II. of TIME, *before*, i. e. 'earlier than, prior to': 1) foll. by gen. of a noun of time, Matt. viii. 29, *πρὸ καιροῦ*, *before the time* appointed, John xi. 55. Acts v. 36. 1 Cor. ii. 7. 2 Cor. xii. 2. 2 Tim. i. 9; by inversion, John xii. 1, *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, for *ἑξ ἡμ. πρὸ τοῦ πάσχα*, 'six days before the passover.' 2) foll. by gen. of a noun implying an event, as marking a point of time, Matt. xxiv. 38, *πρὸ τοῦ κατακλυσμοῦ*. Lu. xi. 38. xxi. 12. John xvii. 24. Heb. xi. 5; by Hebr. Acts xiii. 24, *πρὸ προσώπου τῆς εισόδου αὐτοῦ*, by Hebr. for *πρὸ εισόδου αὐτοῦ*, see in no. I. 3) foll. by gen. of person or thing, *before one* in time, John v. 7, *πρὸ ἐμοῦ καταβαίνει*, *before me*. x. 8. αὐτός ἐστι πρὸ πάντων, Col. i. 17. οἱ πρό τινος, *those before any one*, who preceded him, Matt. v. 12. Rom. xvi. 7. Gal. i. 17. 4) foll. by τοῦ with infin. expressing an event, Matt. vi. 8, *πρὸ τοῦ ὑμᾶς αἰτῆσαι*. Lu. ii. 21. xxii. 15, al.—II. fig. of PREFERENCE, preference, dignity, *before, above*; *πρὸ πάντων*, *before all things*, Ja. v. 12. 1 Pet. iv. 8.—NOTE. In composition *πρὸ* implies, 1) place, *fore, before, forward, forth*, as *προάγω*, *προβαίνω*, *προβάλλω*, &c.; 2) time, *fore, before, beforehand*, as *προεῖπον*, *προλέγω*, *προμεριμνάω*, &c.; 3) preference, as *προαιρέομαι*.

Προάγω, f. *ξω*, I. TRANS. *to lead forth, bring forth*; of a prisoner, Acts xvi.

30, *προαγαγὼν αὐτοὺς ἔξω*: so, in a judicial sense, xii. 6, *ὅτε ἐμελλεν αὐτὸν προάγειν* ὁ Ἡρώδης, (scil. *εἰς τὴν ἐκκλησίαν*, or *εἰς δίκην*, which words are expressed in Jos. Ant. xvi. 11, 6.) Arr. Exp. Al. iv. 14, 3. Acts xxv. 26, *διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν*, i. e. 'before you as judges.—II. INTRANS. *to go before*, referring either to place or time: 1) of PLACE, *to go before*, i. e. in front, absol. Matt. xxi. 9, *οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον*. Lu. xviii. 39; with acc. of person, depending on the force of *πρὸ* in comp., although by itself it governs only the gen. Matt. ii. 9, *ὁ ἀστὴρ προῆγεν αὐτοὺς*. Mk. x. 32. Jos. Bell. vi. 1, 6, *προῆγε δὲ πολὺ πάντας*. 2) of TIME, *= to go first, precede*, absol. Mk. vi. 45, *προάγειν εἰς τὸ πέραν*: fig. 1 Tim. v. 24; with acc. of pers. depending on *πρὸ*, Matt. xiv. 22, *προάγειν αὐτὸν εἰς τὸ πέραν*. xxi. 31. xxvi. 32. Part. *προάγων*, *foregoing, former*, 1 Tim. i. 18, *κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας*. Heb. vii. 18. Hadian. viii. 8, 8.

Προαιρέω, f. *ήσω*, *to take forth* out of any place; oftener mid. *προαιρέομαι*, *to take one thing before another*, = *to prefer, choose*; in N. T. mid. prop. *to take or have before one's self*, = *to propose to one's self, to purpose, resolve, be disposed*, absol. 2 Cor. ix. 7, *καθὼς προαιρεῖται τῇ καρδίᾳ*, and Class.

Προαιτιόομαι, f. *άσομαι*, depon. mid. *to accuse beforehand*, aor. 1. *to have already accused, to have already brought a charge, with acc.* and inf. Rom. iii. 9, *προητιασάμεθα Ἰουδ.* not 'already proved,' for which sense there is no authority, but 'made a [well-grounded] charge against;' see more in my note.

Προακούω, aor. 1. *προήκουσα*, *to hear beforehand*, aor. *to have heard of before, already*, with acc. Col. i. 5, *ἦν (ἐλπίδα) προηκούσατε*. Jos. and Class.

Προαμαρτάνω, f. *ήσω*, perf. *προημάρτηκα*, *to have sinned already, heretofore*, 2 Cor. xii. 21. xiii. 2, and Class.

Προαύλιον, ου, τό, (αὐλή,) prop. 'place before the αὐλή or interior court,' i. e. the large gateway of an oriental house or palace, equiv. to *gateway, vestibule*, Mk. xiv. 68, comp. Matt. xxvi. 71, *πυλῶν*.

Προβαίνω, f. *βήσομαι*, aor. 2. *προέβην*, *to go forward, advance*, intrans. Matt. iv. 21, *προβάς ἐκεῖθεν*. Jos. and Class. Fig. part. perf. *προβεβηκώς*, *υἱα*, *ὄς*, *advanced*, i. e. in life; foll. by *ἐν*, Lu. i. 7, *προβεβηκότες ἐν ταῖς ἡμέραις*. ver. 18. ii. 36. Sept. and Class.

Προβάλλω, f. *αλῶ*, *to cast or thrust forward*, trans. 1) gener. Acts xix. 33, *προβαλλόντων αὐτὸν τῶν Ἰουδ.* 'the

Jews thrusting him (Alexander) forward,' or rather, *to put forward* as an advocate, *to propose, recommend*, and so in Class. 'to propose or nominate any one for an office:' 2) of *plants* and trees, *to put forth*, e. gr. leaves, blossoms, fruit, Lu. xxi. 30, ὅταν προβάλωσιν sc. τὰ φύλλα, comp. Matt. xxiv. 32. Jos. Ant. iv. 8, 19, καρπόν. Julian Or. p. 169.

Προβατικός, ἡ, ὄν, adj. (πρόβατον,) *pertaining to sheep*, John v. 2, ἐπὶ τῇ προβατικῇ sc. πύλῃ, *by the sheep-gate*, and prob. so called as being the place where sheep were sold for the sacrifices.

Πρόβατον, ου, τὸ, (προβαίνω,) *gener. τὰ πρόβατα, beasts, cattle*, espec. smaller cattle, sheep and goats; in Attic usage and N. T. *a sheep*, pl. *sheep*, as distinguished from goats, Matt. xxv. 32, ὅσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβ. ἀπὸ τῶν ἐρίφων. ver. 33; so gener. vii. 15. ix. 36, *sæpe*; fig. of those under the care of any one, as sheep under a shepherd, Matt. x. 6. xv. 24, and oft.

Προβιβάζω, f. ἄσω, *to cause to go forwards, or advance*, trans. Acts xix. 33, ἐκ τοῦ ὄχλου προεβίβασαν Ἀλ. 'they caused Alexander to advance out of the crowd,' i. q. to stand forth, prob. to speak in behalf of the Jews. Fig. *to urge on, instigate*, Matt. xiv. 8, προβιβ. ὑπὸ τῆς μητρὸς αὐτῆς: a signif. found in the Sept. and also in Class. as Xen. Mem. i. 2, 17, προβ. λόγῳ. Aristoph. Av. 1570.

Προβλέπω, f. ψω, *to foresee*; in N. T. mid. προβλέπομαι, *to provide*, with acc. Heb. xi. 40.

Προγίνομαι, perf. 2. προγίγνα, *to be done before, to have been before*, Rom. iii. 25, τῶν προγεγ. ἁμαρτημάτων, 'sins before done,' former sins, meaning 'the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith.'

Προγινώσκω, f. γινώσκειν, *to know before*, trans. 1) gener. = *to know already, to be before acquainted with*, foll. by acc. Acts xxvi. 5, προγιν. με ἄνωθεν. 2) = *to foreknow, foresee*; in N. T. by impl. *to fore-determine, fore-ordain*, pass. part. 1 Pet. i. 20, Χρ. προεγν. πρὸ καταβολῆς κόσμου. In Rom. viii. 29, οὓς προέγνω καὶ προώρισε, the sense is doubtful; it may be either, 'whom he fore-approved and loved,' or 'who he foreknew would be lovers of God.' See more in my note. xi. 2, λαὸν αὐτοῦ ὃν προέγνω, i. e. 'whom he hath fore-approved, loved of old,' comp. γινώσκω II. 3.

Προγνώσις, εως, ἡ, (προγινώσκω,) *foreknowledge of future things*; in N. T. by impl. *fore-determination*, i. q. *eternal purpose, decree, counsel*, Acts ii. 23. 1 Pet.

i. 2: a signif. common to Hellenistic and Class. Greek.

Πρόγονος, ου, ὁ, ἡ, adj. (προγίνομαι,) *prop. earlier born, older*; in N. T. οἱ πρόγονοι, *progenitors, ancestors*, and gener. *forefathers*, 2 Tim. i. 3, see ἀπὸ III. 2; spec. *parents*, 1 Tim. v. 4. Xen. Mem. i. 3, and Class.

Προγράφω, f. ψω, *to write before*: I. in reference to time PAST, in the preter tenses, *to have written before*, at a former time, Eph. iii. 3, καθὼς προέγραψα ἐν ὀλίγῳ. Rom. xv. 4.—II. in reference to time FUTURE, *to announce beforehand in writing*, i. e. *by posting up a written tablet*, as oft. in Class.: hence in N. T. gener. *to announce, promulgate*, Gal. iii. 1, οὗς κατ' ὀφθ. Ἰ. Χρ. προεγράφη ἐν ὑμῖν ἔστανρωμένος, 'before whose eyes Jesus Christ hath been announced, set forth, among you as crucified,' namely, partly by *preaching*, (see 1 Cor. i. 23. ii. 2,) and partly by the lively representation of Christ crucified in the *Eucharist*. Hence also *to appoint, ordain*, Jude 4, οἱ πάλαι προγεγρ. εἰς τοῦτο τὸ κρίμα, meaning that stated ver. 5—7, 11, 15. The expression is a *forensic* one, denoting *those cited to trial*, by posting up their names, or those whose names were posted up, as required εἰς κρίμα, 'for condemnation and punishment.'

Προδῆλος, ου, ὁ, ἡ, adj. *manifest beforehand*; in N. T. emphat. *manifest before all, well-known, prominently conspicuous*, 1 Tim. v. 24, 25. Heb. vii. 14, where it is used as a stronger term for δῆλον, and is synon. with κατάδηλον, Heb. vii. 15. In this intensive sense both terms occur in Class.; the former also in Apocr. as Judith viii. 29. 2 Macc. iii. 17.

Προδίδωμι, f. δώσω, *to give beforehand, give first*, with dat. Rom. xi. 35, τίς προέδωκεν αὐτῷ; So Xen. oft.

Προδότης, ου, ὁ, (προδίδωμι,) *a betrayer, traitor*, Lu. vi. 16, and Class.

Προδράμω, see Προτρέχω.

Πρόδρομος, ου, ὁ, ἡ, adj. (προτρέχω,) *running before*; in N. T. *a fore-runner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, namely, 'to introduce thither all true believers into the presence of God,' to prepare a place for them, as he himself says, John xiv. 2. See more in my note. Heb. vi. 20.

Προεῖδον, aor. 2. (see εἶδω,) *to see before one's self, far off*; in N. T. *to foresee*, as things future, absol. Acts ii. 31, προεῖδὼν ἐλάλησε. Gal. iii. 8, with ὅτι, and Class. oft.

Προεῖπον, aor. 2. perf. προεῖρηκα, (see εἶπον,) *to say before*: I. in reference

to time PAST, *to have said before*, aor. *καθὼς και προεῖπον*, Gal. v. 21; with dat. 1 Th. iv. 6, *προεῖπαμεν ὑμῖν*. Perf. Gal. i. 9. Heb. x. 15; with ὅτι, 2 Cor. vii. 3, and Class.—II. in reference to time FUTURE, *to say beforehand, foretell*; aor. with acc. Acts i. 16, *ἦν προεῖπε τὸ Πν.* Perf. Rom. ix. 29; with ὑμῖν, Matt. xxiv. 25. *ὑμῖν πάντα*, Mk. xiii. 23. ὅτι, 2 Cor. xiii. 2. *τῶν προειρημένων ρημάτων*, 2 Pet. iii. 2, and Class.

Προελπίζω, f. *ίσω*, *to hope before*; perf. *to have hoped before*, Eph. i. 12, *ἡμᾶς τοὺς προηλπικότες ἐν τῷ Χριστῷ*, meaning either *the Jews*, as having of old had the hope and promise of the Messiah, in opp. to the Gentiles, who have only now first heard of him, or *the Jewish Christians*, as having already and before the Gentiles hoped in Christ. Comp. Rom. iii. 1, sq.

Προενάρχομαι, f. *ξομαι*, *to begin before*; aor. *to have begun before*, already, 2 Cor. viii. 6, 10.

Προεπαγγέλλω, f. *ελῶ*, *to promise before*; aor. 1. mid. Rom. i. 2, ὁ *προεπηγγέλατο διὰ τῶν προφ.* i. e. of old; a signification rare in Class. See my note there.

Προέρχομαι, f. *ελεύσομαι*, aor. 2. *προῆλθον*, depon. mid. I. *to go forward or further, pass on*, intrans. Matt. xxvi. 39, *προελθὼν μικρόν*: with acc. of way, Acts xii. 10, *προῆλθον ῥύμην μίαν*, and Class.—II. *to go before* any one, as referring either to place or time: 1) of PLACE, *to go before*, in advance of any one, as a fore-runner, messenger; with ἐνώπιόν τινος, Lu. i. 17; or as a leader, guide, with acc. xxii. 47, *Ἰούδας προήρχετο αὐτούς*. 2) of TIME, *to go first, precede*, set off before another, Acts xx. 5, *οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρ.* xx. 13, *ἐπὶ τὸ πλοῖον*. 2 Cor. ix. 5, *εἰς ὑμᾶς*. In the sense of *to outgo, arrive first*, Mk. vi. 33.

Προετοιμάζω, f. *άσω*, *to prepare beforehand*; in N. T. *to appoint before*, trans. with εἰς, Rom. ix. 23, ἂ *προητ.* εἰς *δόξαν*, where see my note; with dat. Eph. ii. 10, *οἷς* (scil. *ἔργοις ἀγαθοῖς*) *προητοίμασεν* (ἡμᾶς) ὁ Θεός, 'to the performance of which God hath fore-prepared us,' namely, by the motives to holiness propounded in the Gospel, and the influences of the Holy Spirit. So Philo, p. 17, ὁ Θεός τὰ ἐν τῷ κόσμῳ πάντα *προητοίμασσο* εἰς ἔρωτα καὶ πόθον αὐτοῦ.

Προεναγγελίζομαι, f. *ίσομαι*, *to announce glad tidings beforehand, to foretell joyful news*, Gal. iii. 8, *προενηγγ.* τῷ Ἀβραάμ, ὅτι.

Προέχω, f. *έξω*, prop. *to have a thing*

before another; hence to have the preference or pre-eminence, *to excel, be superior*; hence in N. T. mid. *προέχομαι, to excel*, Rom. iii. 9, *τί οὖν; προεχόμεθα*; 'have we any pre-eminence?' See my note there.

Προηγέομαι, f. *ήσομαι*, prop. and in Class. *to go before, take the lead*, as guide or leader; in N. T. fig. *to lead on by example*, with acc. and dat. of that *in or as to which*, Rom. xii. 10, *τῇ τιμῇ ἀλλήλους προηγ.* 'in mutual respect, or courtesy, taking the lead of each other,' and anticipating each other.

Πρόθεσις, εως, ἡ, (*προτίθημι*,) *a setting before or forth, exposure to*, as the laying out of a dead body, Demosth. 1071; in N. T. used 1) prop. of food, said only of *the shew-bread*, as being *set out before* Jehovah on a table in the sanctuary, and hence by the Hebrew name denominated literally *presence-bread*. See Lev. xxiv. 5—9. Used in an adjectival sense in the phrases *οἱ ἄρτοι τῆς προθ.* Matt. xii. 4. ἡ *πρόθ.* τῶν ἄρτων, Heb. ix. 2, both equiv. to *οἱ ἄρτοι οἱ προτιθέμενοι*. Both expressions are of frequent occurrence in the Sept. From the directions given in Exod. xxv. 30, and Lev. xxiv. 5—9, for the preparation and use of this shew-bread, it is plain that this was meant to typify *Christ*, first presented as a sacrifice to God, and thus becoming spiritual food to such as in and through him are made spiritual priests unto God, even the Father. See Rev. i. 6. v. 10. xx. 6, and compare 1 Pet. ii. 5. 2) *fig.* of what any one sets before his mind, proposes to himself, Lat. *propositum*, i. e. *purpose, counsel, resolve*, Acts xxvii. 13, *δόξαντες τῆς προθ. κεκρατηκέναι*. So of *firm purpose, resolve*, xi. 23, *τῇ προθ. τῆς καρδίας*. 2 Tim. iii. 10, *τῇ προθ.* There, however, it denotes not so much, as most Commentators suppose, 'firmness of purpose,' but rather *purpose* generally, i. e. such a course as one sets before oneself as one's great end and aim, or design, to which one's actions tend; which was, in the present case, the approving himself in the sight of God. Elsewhere the term used of the eternal purpose and counsel of God, namely, of 'gathering together in one all things in Christ,' both Jews and Gentiles, or of choosing one nation rather than another to certain privileges and blessings. Rom. viii. 28, *τοῖς κατὰ πρόθ.* (scil. Θεοῦ) *κλητοῖς*, and ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9; on which passages see my notes.

Προθέσμιος, *ία, ον*, adj. (*πρὸ, θεσμός*,) *set beforehand, appointed*, said of time; whence ἡ *προθεσμία*, scil. *ἡμέρα*, 'a set day, appointed time,' Gal. iv. 2. So Jos.

Ant. xii. 47, τῆς προθεσμίας ἐνισταμένης, and oft. in Lucian.

Προθυμία, ας, ἡ, (προθύμος,) forwardness of mind, readiness, alacrity of mind, Acts xvii. 11. 2 Cor. viii. 11, al. and Class.

Πρόθυμος, ου, ὁ, ἡ, adj. lit. 'forward in mind, ready,' willing, prompt, τὸ πνεῦμα πρόθυμον, Matt. xxvi. 41. Mk. xiv. 38. Sept. and Class. Neut. τὸ πρόθυμον, readiness, alacrity, Rom. i. 15, τὸ κατ' ἐμὲ πρόθ. (ἐστι), 'there is a readiness on my part,' I am ready. 3 Macc. v. 26. Jos. Ant. iv. 8, 13, τὸ περὶ αὐτοὺς πρόθυμον τοῦ Θεοῦ. Thuc. iv. 81.

Προθύμως, adv. (πρόθυμος,) readily, willingly, with alacrity, 1 Pet. v. 2.

Προΐστημι, f. προστήσω, aor. 2. προέστην, perf. part. contr. προεστώς, trans. to cause to stand before, to set over; in N. T. only in the intrans. tenses, e. gr. aor. 2. and perf. of the active, and pres. mid. or pass. to stand before: 1) to be over, preside, rule, absol. Rom. xii. 8, ὁ προϊστάμενος. 1 Tim. v. 17, οἱ καλῶς προεστῶτες: foll. by gen. like other verbs of ruling, through the force of πρὸ in comp. iii. 4, τοῦ ἰδίου οἴκου καλῶς προεστῶμενον, ver. 5. 1 Th. v. 12. Jos. and Class. 2) by impl. to care for any thing, to be diligent in it, to practise, with gen. καλῶν ἔργων προϊστασθαι, Tit. iii. 8, 14. So Jos. Bell. i. 20, 2, πρ. φιλίας. Athen. p. 612, πρ. τέχνης. Plut. Pericl. 24, πρ. ἐργασίας.

Προκαλέω, f. ἐσω, to call forth, mid. to call forth before one's self, i. e. either to invite to come, to solicit, or to challenge, to defy, i. e. to combat; hence in N. T. mid. προκαλέομαι, to provoke, irritate, or to call forth by a vain-glorious rivalry; with acc. Gal. v. 26, ἀλλήλους προκαλούμενοι, see my note.

Προκαταγγέλλω, f. ἐλῶ, to announce beforehand, foretell future events, Acts iii. 18. vii. 52: pass. part. perf. προκατηγγελέμενος, announced beforehand, equiv. to promised, 2 Cor. ix. 5. Jos. Ant. ii. 9, 4, τοῖς προκατηγγελέμενοις ὑπὸ τοῦ Θεοῦ πίστιν παρεῖχε.

Προκαταρτίζω, f. ἴσω, to make ready beforehand, trans. 2 Cor. ix. 5.

Πρόκειμαι, part. προκείμενος, prop. to lie before, to be laid or set before any one, intrans.; in N. T. only fig. 1) to lie or be before the mind of any one, to be present to him, 2 Cor. viii. 12, εἰ ἡ προθυμία πρόκειται. Philo and Class. 2) equiv. to perf. pass. of προτίθημι, to be laid or set before one's mind, as a duty, reward, example, Heb. vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος. xii. 1, 2. Jude 7. Jos. and Class. oft.

Προκηρύσσω, f. ξω, to proclaim, i. e. by a herald; in N. T. gener. to announce or preach beforehand, and in the past tenses to have before announced, preached, trans. Acts iii. 20, text. rec. xiii. 24, προκηρύξαντος Ἰωάννου βάπτισμα μετανοίας, and Class.

Προκοπή, ἡς, ἡ, (προκόπτω,) prop. a going forward, and fig. progress, advancement, furtherance, Phil. i. 12, 25. 1 Tim. iv. 15, and later Gr. wr.

Προκόπτω, f. ψω, prim. 'to cut forward, cut one's way forward,' as through a wood or thicket; hence 'to make one's way forward,' proceed, make progress, Jos. Ant. ii. 16, 13. Bell. iv. 2, 4; in N. T. only fig. 1) to make progress in any thing, to advance, increase; with dat. of that in or as to which, Lu. ii. 52, Ἰησοῦς προέκοπτε σοφία. Plut. πρ. τῇ ἀρετῇ, and similar expressions occ. in other Class.; with ἐν, Gal. i. 14, ἐν τῷ Ἰουδαίῳ. Comp. Lucian, Hermog. πρ. ἐν τοῖς μαθήμασι. Diod. Sic. iv. 50, πρ. ἐν παιδείᾳ: with ἐπὶ and acc. ἐπὶ τὸ χεῖρον, 'to grow worse and worse.' 2 Tim. iii. 13; ἐπὶ πλεῖον, further, ii. 16, and oft. in lat. Class. 2) spoken of time, aor. to be advanced, to be far spent, Rom. xiii. 12, ἡ νύξ προέκοψεν. So Jos. Bell. iv. 4, 6, τῆς νυκτὸς προκοπούσης. Hdot. ix. 44, expresses it thus, πρόσω τῆς νυκτὸς προελήλατο.

Πρόκριμα, ατος, τὸ, (προκρίνω,) prejudice, prepossession, lit. 'fore-judging,' 1 Tim. v. 21.

Προκυρώ, f. ὥσω, to establish or confirm before, previously, pass. perf. Gal. iii. 17.

Προλαμβάνω, aor. 2. προέλαβον, to take before, trans. 1) to take before another, to anticipate another in doing any thing, with acc. 1 Cor. xi. 21, ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, 'ante-capit,' i. e. 'the rich man eats the provisions he has brought, without waiting for the poorer members to come in;' intrans. to take up beforehand, to anticipate the time of doing any thing, with inf. Mk. xiv. 8, προέλαβε μυρίσαι μου τὸ σῶμα κ.τ.λ. 'she hath anointed my body, by anticipation, against my burial.' Comp. Eurip. Hel. 345, Μὴ, πρόμαντις ἀλγέων, Προλάβαν, ὦ φίλα, γόους. 2) of persons, aor. 1. pass. προελήφθην. Gal. vi. 1, ἐάν καὶ προληφθῇ ἄνθρ. ἐν τινι παραπτώματι, 'if any one should be overtaken or surprised in a fault.'

Προλέγω, f. ξω, to foretell, foreshow, forewarn, 2 Cor. xiii. 2. Gal. v. 21. 1 Th. iii. 4. Sept. Jos. and Class.

Προμαρτύρομαι, prop. to call to

witness beforehand; in N. T. *to testify or declare beforehand*, 1 Pet. i. 11.

Προμελετάω, f. ἴσω, *to premeditate*, with inf. Lu. xxi. 14, μὴ προμελετᾶν ἀπολογηθῆναι, and Class.

Προμεριμνάω, f. ἴσω, *to care or take thought beforehand*, Mk. xiii. 11.

Προνοέω, f. ἴσω, prop. *to foresee, perceive beforehand*, Hom. II. xviii. 526. Xen. Cyr. viii. 1, 13; *to consider beforehand*, Hom. Od. v. 364. In N. T. fig. *to see beforehand*, i. e. *to care for, provide for*, with gen. of person, 1 Tim. v. 8, & Class. espec. Xenoph. Mid. *to provide for* in one's own behalf, as to any thing, and by impl. *to apply oneself to it, to practise it diligently*: so πρὸν. καλὰ ἐνώπιον πάντων ἀνθρ. Rom. xii. 17. 2 Cor. viii. 21. Sept. Prov. iii. 4, προνοοῦ καλὰ ἐνώπιον Κυρίου. Sext. Emp. p. 104, προνοεῖσθαι τὰ καλὰ. Jos. Ant. ix. 1, 1, τοῦ δικαίου προνοοῦμενος.

Πρόνοια, as, ἡ, (προνοέω,) *foresight, providence, provision*, Acts xxiv. 3. Rom. xiii. 14, πρόνοιαν μὴ ποιῆσθαι. The phrase πρόνοιαν ποιῆσθαι τινος, 'to make provision for any thing,' often occurs in Class.

Προοράω, perf. προεώρακα, *to foresee*, Jos. C. Ap. i. 28. Xen. Conv. iv. 5; also *to look or see before oneself*, Thuc. vii. 44; in N. T. *to see before*: 1) mid. *to see before oneself*, have before one's eyes, to be so mindful of a thing or person as to have it or him constantly, as it were, before us; with acc. Acts ii. 25, προωρώμην τὸν Κύριον ἐνώπιόν μου. 2) perf. *to have seen before*, in time, Acts xxi. 29.

Προορίζω, f. ἴσω, *to set bounds before*; in N. T. fig. *to pre-determine, fore-ordain*, spoken of the eternal counsels and decrees of God, foll. by acc. with inf. expr. or impl. Acts iv. 28, ὅσα ἡ βουλή σου προώρισε γενέσθαι. Rom. viii. 29, 30; with acc. and eis, 1 Cor. ii. 7. Eph. i. 5, pass. ver. 11. See my notes on the passages.

Προπάσχω, aor. 2. προέπαθον, *to be affected beforehand, to experience before*, either good, as in Hdot. vii. 11, al. or evil, as in N. T. aor. *to have suffered before*, previously, 1 Th. ii. 2. Thuc. iii. 67.

Προπέμπω, f. ἴσω, *to send on before*, Xen. Cyr. ii. 4, 18; *to send forwards or forth*, Hdot. iv. 33; in N. T. *to send forward* on one's journey, *to bring one on his way*, espec. *to accompany* for some distance in token of respect and honour, trans. προέπεμπον αὐτὸν εἰς τὸ πλοῖον, Acts xx. 38. xxi. 5. Jos. and Class.; hence gener. *to help one forward* on his journey, Acts xv. 3. Rom. xv. 24, al. 1 Esdr. iv. 47. 1 Macc. xii. 4.

Προπετῆς, εὖς οὖς, ὁ, ἡ, adj. (προπίπτω,) prop. *hanging or falling forwards*, and fig. *prone, inclined, ready to do any thing*, Xen. Hist. v. 5, 24; in N. T. in a bad sense, *precipitate, headlong, rash*, Acts xix. 36, μηδὲν προπ. πράττειν. 2 Tim. iii. 4. Jos. and Class.

Προπορεύομαι, f. εὔσομαι, depon. mid. *to pass on before, go before* any one; as a leader, guide, with gen. Acts vii. 40, Θεοῦ οὐ προπ. ἡμῶν. 1 Macc. ix. 11. Pol. xviii. 2, 5; also as a forerunner, herald, Lu. i. 76. Sept. and Class.

Πρὸς, prep. governing the genit., dat., and accus., and corresponding, in its primary signif., to the primary force of these cases themselves, viz. with the gen. implying *motion*, or *direction, from* a place *hither*; with the dat. *rest* or *remaining by, at, near* a place; with the accus. *motion or direction towards or to* a place. I. with the GENITIVE, prop. *from* a place *hither*, Hom. Od. viii. 29, ξείνος—ἵκετ' ἐμὸν δῶ, ἡὲ πρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων. Then, in the *direction of* a place, as πρὸς βορεάω, *from the north, at north*, Hom. Od. xiii. 110. Fig. of the source, agent, or cause *from* which any thing comes or proceeds, as λαβεῖν τι πρὸς τινος, Hdot. ii. 139, and so after neut. and passive verbs, *from, of, by*: also expressing dependence or relation of any kind *from* or *with* any one, i. e. 'the pertaining or belonging' in any way to a person or thing, e. g. πρὸς δίκης, 'according to right,' Soph. Œd. Col. 1014. Hence in N. T. once, fig. *pertaining to*, i. e. *for, for the benefit of*, Acts xxvii. 34, τοῦτο πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. So Thuc. iii. 38, and oft. in Class.—II. with the DATIVE πρὸς marks a place or object *by the side of* which a person or thing is, *by, at, near*, Mk. v. 11, πρὸς τῷ ὄρει. Lu. xix. 37, πρὸς τῇ καταβάσει τοῦ ὄρους. John xviii. 16, ὁ Π. εἰστήκει πρὸς τῇ θύρᾳ. xx. 12. Rev. i. 13, and Class.—III. with the ACCUS. πρὸς marks the object *towards* or *to* which any thing moves or is directed.—I. of PLACE, *towards, to, unto*, with acc. of place, thing, person: 1) prop. of *motion or direction*; after verbs of going, coming, departing, returning, &c., and also after like nouns, Matt. ii. 12, μὴ ἀνακάμψαι πρὸς Ἡρώδην. iii. 5, ἐξεπορεύετο πρὸς αὐτόν. ver. 14. x. 13. xi. 28. xxv. 9. Mk. i. 33, πρὸς τὴν θύραν. vi. 25, 45, προάγειν πρὸς Βηθσαϊδάν. x. 1. Lu. viii. 4, 19. xxiv. 12, ἀπῆλθε πρὸς ἐαυτὸν, i. e. home. John iii. 20. vii. 33. Acts iii. 11. xxviii. 30, al. seipiss. and Class. So after γίνεσθαι, John x. 35. Acts xiii. 32. 2 Cor. i. 18. After verbs of sending, with acc. of pers. Matt. xxi. 34. Lu. xxiii. 7. John xvi. 7: hence ἐπι-

στολή πρὸς τινα, Acts ix. 2, and Class. After verbs of leading, bringing, drawing, by force or otherwise, Matt. xxvi. 57, ἀπήγαγον πρὸς Καϊάφαν. Mk. ix. 17, 19, φέρετε αὐτὸν πρὸς με. Lu. xii. 58. John xii. 32, πάντας ἐλύσω πρὸς ἑμαυτόν. xiv. 3. Acts xxiii. 15. Rev. xii. 5. So after verbs implying motion to a place, and also a subsequent remaining there, where in Engl. we mostly use *at*, *upon*, but also *to*, *unto*; verbs of falling, πίπτειν or προσπίπτειν πρὸς τοὺς πόδας τινος, 'to fall at one's feet,' Mk. v. 22. vii. 25; of laying, putting, casting, and the like, Matt. iii. 10, ἡ ἀξίνη πρὸς τὴν ρίζαν κεῖται. Lu. xvi. 20, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ. Acts iii. 2. So Matt. iv. 6. Mk. x. 7. Acts xiii. 36. Also after verbs and words implying mere direction, as a turning, reaching, looking, and the like, Lu. vii. 44, στραφεὶς πρὸς τὴν γυναῖκα. Acts ix. 40. Rom. x. 21, ἐξεπέτασα τὰς χεῖράς μου πρὸς λαόν. Eph. iii. 14; fig. James iv. 5, see ἐπιποθέω. So by Hebr. βλέπειν πρόσωπον πρὸς πρόσωπον, *face to face*, 1 Cor. xiii. 12. 2) with all verbs and words which include the idea of *speaking* to any one, mostly with accusative of pers. (1) gener. Lu. i. 13, 19. v. 36. xxii. 70. So with verbs of answering, Acts iii. 12; of accusing, John v. 45; of praying, entreating, Lu. xviii. 7. Acts viii. 24. xii. 5. Rom. x. 1. 2 Cor. xiii. 7. With words of declaring, making known, Lu. i. 80. Acts xxiii. 22. Phil. iv. 6; of command and the like, Acts xvii. 15. xxii. 1, &c. Sept. and Class. (2) of *mutual* words and sayings, &c. Acts ii. 12, ἄλλος πρὸς ἄλλον λέγοντες. So πρὸς ἀλλήλους, *to one another*, one to another, Mk. viii. 16. πρὸς ἑαυτοὺς, id. i. 27. (3) after verbs of *swearing* to any one, Lu. i. 73, ὅρκον ὃν ὤμοσε πρὸς Ἀβρ. Hom. Od. xiv. 331. 3) fig. after verbs and words implying *direction* of the mind or will, an affection or disposition *towards* any one, whether *favourable*, 2 Cor. iii. 4, πεποιθήσιν ἔχ. πρὸς τὸν Θεόν. vii. 4, παρρησία πρὸς ὑμᾶς. ver. 12. Gal. vi. 10, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. vi. 9. 1 Th. i. 8, ἡ πίστις ἡ πρὸς τὸν Θεόν. v. 14. 2 Tim. ii. 24. Tit. iii. 2: so Col. iv. 5, ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Th. iv. 12: also in Class. or *unfavourable*, equiv. to *against*, Acts vi. 1, γογγυσμὸς πρὸς τοὺς Ἑβρ. xxiii. 30, λέγειν τὰ πρὸς αὐτόν. xxiv. 19. xxv. 19. 1 Cor. vi. 1. Eph. vi. 11. Col. iii. 13, 19. Heb. xii. 4. Rev. xiii. 6, and Class.—II. of TIME: 1) prop. of time *when* any thing is, *towards*, *near*, Lu. xxiv. 29, ὅτι πρὸς ἐσπέραν ἐστὶ, and Class. 2) as forming with the accus. a periphr. for an adv. of time, equal to *at*, *for*; πρὸς καιρὸν, *for a sea-*

son, awhile, Luke viii. 13. πρὸς καιρὸν ὥρας, 1 Th. ii. 17. John v. 35: so Heb. xii. 10, πρὸς ὀλίγας ἡμέρας. ver. 11, πρὸς τὸ παρὸν, *for the present*. Jam. iv. 14, πρὸς ὀλίγον, sc. χρόνον, and Class. —III. FIG. as denoting the direction, reference, *relation*, which one object has *towards* or to another: 1) *towards*, i. e. *in reference to*, *in respect to*, as to, implying the direction or remote object of an action. (1) with accus. of *pers.* Mk. xii. 12, ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts xxiv. 16, ἀπρ. συνείδωσιν ἔχειν πρὸς τὸν Θεόν. Rom. iv. 2. Heb. i. 7, and Class. (2) with accus. of *thing*, Heb. ix. 13, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα. Lu. xviii. 1. 2 Cor. iv. 2: so after verbs of replying, Matt. xxvii. 14. Rom. viii. 31, and Class. Here belongs the construction τὰ πρὸς τινα or τι, *things relating or pertaining to* any person or thing; τὰ πρὸς εἰρήνην, *either prop.* Lu. xiv. 32, 'conditions of peace,' or fig. xix. 42; τὰ πρὸς τὴν χρείαν, 'things necessary,' Acts xxviii. 10; τὰ πρὸς ζωὴν, 2 Pet. i. 3; τὰ πρὸς τὸν Θεόν, *things pertaining to God*, divine things, Ex. xviii. 19. Rom. xv. 17, and oft. in Class. as τὰ πρὸς πόλεμον or εἰρήνην. 2) spoken of a rule, standard, *according to*, in conformity with, &c. Lu. xii. 47, μὴδὲ ποιήσας πρὸς τὸ ᾠέλημα αὐτοῦ. 2 Cor. v. 10, πρὸς ᾧ ἔπραξεν. Gal. ii. 14. Eph. iii. 4. 3) of the motive, ground, or occasion of an action, equiv. to *on account of*, *because of*, *for*, Matt. xix. 8, M. πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν. Mk. x. 5, and Class. 4) as marking the *end* or *result*, the aim or purpose of an action; πρὸς τί, *for what? why?* i. e. *to what end*, *for what purpose*, John xiii. 28. (1) after *verbs*, as expressing the end, aim, tendency of an action or quality, Acts iii. 10, ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος. Rom. iii. 26. xv. 2. 1 Cor. vi. 5, πρὸς ἐντροπὴν ὑμῶν λέγω. vii. 35. x. 11. 1 Tim. iv. 7. 1 Pet. iv. 12; espec. foll. by inf. with τὸ, *to the end that*, Matt. v. 28, πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. vi. 1, πρὸς τὸ θεαθῆναι αὐτοῖς. xiii. 30. Mk. xiii. 22. Eph. vi. 11. Jam. iii. 3, & Class. (2) after *nouns* and *adjectives*, John xi. 4, ἀσθένεια πρὸς θάνατον. Eph. iv. 14. Col. ii. 23. John iv. 35, λευκαὶ εἰσι πρὸς θερισμόν. Acts xxvii. 12. 2 Cor. ii. 16. x. 4. Eph. iv. 29, oft. and Class. Also of a *tendency* or *result*, 2 Pet. iii. 16, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John v. 16, μὴ πρὸς θάνατον: so ἀμαρτία πρὸς θάνατον. ver. 16, 17. 5) of the *relation* in which one pers. or thing stands *towards* another, *towards*, *with*, &c. Lu. xxiii. 12, ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. Rom. v. 1, εἰρήνην ἔχ. πρὸς τὸν Θεόν. Acts ii. 47. xxviii. 23, ἀσύμ-

φωνοι ὄντες πρὸς ἀλλήλους. 2 Cor. vi. 15 : so διατίθεσθαι διαθήκην πρὸς τινα, to make a covenant with any one, Acts iii. 25. Heb. ix. 20. x. 16. So in a comparison, Rom. viii. 18, πρὸς τὴν μέλλουσαν δόξαν.—IV. sometimes πρὸς with acc. is used after verbs which express simply rest at, by, in a place, equiv. to πρὸς with dat. 1) with acc. of place, Mk. xi. 4, δεδεμένον πρὸς τὴν θύραν. xiv. 54, θερμαινόμενος πρὸς τὸ φῶς, at or towards the fire. Lu. xxii. 56. John xx. 11. 2) with acc. of person, equiv. to with, by, among, Matt. xxvi. 18, πρὸς σέ ποιῶ τὸ πάσχα. ver. 55. Mk. xiv. 49. Acts xii. 20. xiii. 31. 1 Cor. ii. 3. xvi. 7. 2 Cor. i. 12, al. 3) rarely, and only in later usage, the idea of previous motion or direction is wholly dropped, and πρὸς with acc. is then equiv. to παρὰ with dat. Mk. ii. 2, τὰ πρὸς τὴν θύραν. iv. 1. Matt. xiii. 56. John i. 1. Phil. 13.—NOTE. In comp. πρὸς implies, 1. motion, direction, reference towards, to, at, &c. as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω : 2. accession, addition, thereto, over and above, more, further, as προσαίτιω, προσαπειλώ, hence intens. as πρόσπεινος, προσφιλής : 3. nearness, near, at, by, as προσεδρεύω, προσμένω.

Προσάβατον, ου, τὸ, (πρὸ, σάββατον,) lit. fore-sabbath, eve of the sabbath, equiv. to παρασκευή, Mk. xv. 42. Judith viii. 6.

Προσαγορεύω, fut. εὔσω, gener. to speak to, accost, any one, to address, salute ; also to call by name, to name, Jos. Ant. xv. 8. Xen. Mem. iii. 2, 1 ; hence in N. T. to name, declare, pass. Heb. v. 10, προσαγ. ὑπὸ τοῦ Θεοῦ ἀρχιερεύς : or rather, there is a blending of two senses, namely, named or declared, and constituted.

Προσάγω, f. ξω, aor. 2. προσήγαγον, to lead or conduct any one, to bring near : 1) TRANS. with acc. Lu. ix. 41, προσάγαγε ὧδε τὸν υἱόν σου : with acc. and dat. Acts xvi. 20, προσαγ. αὐτοὺς τοῖς στρατηγοῖς. Sept. and Class. Implying admission or access to any one, as, in Class., introduction to a king, Xen. Cyr. i. 3, 8. In N. T. used fig. of God, to bring near, present before, with acc. and dat. 1 Pet. iii. 18, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, i. e. 'bring us into a state of reconciliation with God.' 2) INTRANS. to come or draw near, to approach, with dat. Acts xxvii. 27, ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν, 'the sailors deemed that some country drew near to them ;' meaning, by a usual seaphrase founded on a well-known optical illusion, (by which, on drawing near to a coast, the land seems to approach to the

ship, not the ship to the land,) 'that they were drawing near to some land.' So Achill. Tat. ii. 2, 32, τὴν γῆν ἐωρῶμεν ἀπὸ τῆς νεὸς ἀναχωροῦσαν, ὡς αὐτὴν πλέουσιν.

Προσαγωγή, ἡς, ἡ, (προσάγω,) a leading or bringing to, accession, Plut. vi. p. 201. Thuc. i. 82. In N. T. approach, access, admission, εἰς τι, Rom. v. 2, εἰς τὴν χάριν ταύτην. Eph. ii. 18, δι' αὐτοῦ ἔχομεν τὴν πρ. πρὸς τὸν Πατέρα : absol. iii. 12, ἐν ᾧ ἔχομεν πρ. (πρὸς τὸν Θεόν), as said of the free access to God obtained for us by Christ, meaning both access in prayer, and access as to salvation, or introduction to a state of favour and acceptance. In the Class. the term is only used of introduction to some powerful person.

Προσαίτιω, f. ἦσω, (πρὸς, αἰτέω,) to ask in addition, to demand besides, Xen. An. i. 3, 21. In N. T. to beg, absol. Mk. x. 46, al. Sept. and later Class.

Προσαίτης, ου, ὁ, (προσαίτιω,) a beggar, John ix. 8, in later edit. for τυφλός.

Προσαναβαίνω, aor. 2. προσέβην, to go up further, higher, with ἀνώτερον pleon. Lu. xiv. 10, φίλε, προσανάβηθι ἀνώτερον, 'take a higher seat,' Sept. and Class. but not in the same sense.

Προσαναλίσκω, f. λῶσω, prop. to consume besides, or expend further, as Demosth. 1025, 20. Plut. p. 3, 11. Such, however, cannot be the sense in Lu. viii. 43, ἥτις ἰατροῖς προσαναλώσασα ὄλον τὸν βίον. Yet the preposition there is not, as Schleusner and others regard it, pleonastic, but rather intensive, i. e. 'had gradually and entirely spent.' Perhaps, however, the πρὸς in this as well as many other instances, merely denotes movement or direction towards any thing. So at Dio Cass. 353, 62, we have πάντα τὰ ὑπάρχοντά μοι προσανάλωκα ὑμῖν, and Diog. Laërt. vi. 98, εἰ τὸν χρόνον ὃν ἐμελλον ἰστοῖς προσαναλώσειν, τοῦτον εἰς παιδείαν κατεχρησάμην.

Προσαναπληρόω, f. ὠσω, to fill up further, supply fully, τὰ ὑστερήματα, 2 Cor. ix. 12. xi. 9, and Class.

Προσανατίθημι, f. θήσω, prop. to lay up in addition, mid. to take upon one's self besides, as an additional burden, Xen. Mem. ii. 1, 8 ; in N. T. only mid. aor. 2. προσανεθέμην, fig. to lay before in addition, to impart or communicate further, i. e. on one's own part : 1) gener. with acc. and dat. Gal. ii. 6, ἐμοὶ οἱ δοκοῦντες οὐδὲν προσανέθεντο. 2) by way of consultation, = to confer with, consult, with dat. Gal. i. 16, οὐ προσανεθέμην σαρκὶ καὶ αἵματι. So Diod. Sic. xvii. 116,

τοῖς μάντεσι π. περὶ τοῦ σημείου. Lucian Trag. 1, ἐμοὶ προσανάθον' λάβε με σύμβουλον πόνων. Here the *πρός* merely denotes *direction*, as perhaps in the compound *προσαναλίσκω*, lit. 'to commit or deposit any communication' to another, lay one's case open to him, refer it to him, and thus consult him in the matter.

Προσαπειλέω, f. ἴσω, *to threaten further*, absol. Acts iv. 21, and Class.

Προσδαπανάω, f. ἴσω, *to spend further*, with acc. Lu. x. 35, and Class.

Προσδέομαι, f. ἴσομαι, depon. pass. *to need besides*, in addition, with gen. Acts xvii. 25. Sept. and Class.

Προσδέχομαι, f. ξομαι, depon. mid. *to receive to one's self, to admit*, trans. 1) of THINGS, fig. *to admit, allow*, τὴν ἐλπίδα, Acts xxiv. 15; negat. Heb. xi. 35, οὐ προσδεξ. τὴν ἀπολύτρωσιν, *not accepting*, equiv. *to rejecting*. So Pol. i. 17, 1, & 63, 1, πρ. τὰς συνήκας. Of evils, *to put up with, endure*, Heb. x. 34, τὴν ἀρπαγὴν τῶν ὑπαρχόντων. So Exod. x. 17, προσδέξασθέ μου τὴν ἁμαρτίαν, i. e. put up with, overlook. 2) of PERSONS, *to receive, to admit*, i. e. to one's presence and kindness, Lu. xv. 2, οὗτος ἁμαρτωλοὺς προσδέχεται. Sept. and Class. as Thuc. ii. 12. So in hospitality, *to receive kindly, to entertain*, as a guest, Rom. xvi. 2. Phil. ii. 29. Sept. 1 Chron. xii. 18. 3) of things future, *to wait for, expect*, with acc. Lu. xii. 36, ἀνθρώποις προσδεχ. τὸν κύριον ἐαυτῶν, πότε κ.τ.λ. Acts xxiii. 21: so of a future good, with the idea of faith, confidence, τὴν βασ. τοῦ Θεοῦ, Lu. xxiii. 51. παράκλησιν, ii. 25. λύτρωσιν, ver. 38. τὴν μακαρίαν ἐλπίδα, Tit. ii. 13. τὸ ἔλεος τοῦ Κυρίου, Jude 21, and Class.

Προσδοκάω, f. ἴσω, (πρός, δοκεῖω,) prop. *to watch toward or for* any thing, = *to look for, expect*: 1) absol. or with inf. = *to think, suppose*, Matt. xxiv. 50, ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ. Lu. iii. 15. Acts xxviii. 6; with inf. ib. οἱ δὲ προσεδόκων αὐτὸν κ.τ.λ. Jos. and Class. In the sense of *to hope*, Acts xxvii. 33, with inf. iii. 5, and Class. 2) with acc. = *to wait for, to await*; of person, Matt. xi. 3, ἢ ἕτερον προσδοκῶμεν; Lu. vii. 19. i. 21, προσδοκῶν τὸν Ζαχ. viii. 40. Acts x. 24; acc. of thing, 2 Pet. iii. 12, τὴν παρουσίαν, and ver. 13, 14. Sept. and Class.

Προσδοκία, as, ἡ, (προσδοκάω,) prop. *a looking for*, Pol. i. 31, 3. Jos. Ant. xv. 3, 4; also *expectation*. In N. T. only of evil, Lu. xxi. 26, ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων. So Jos. Ant. xv. 3, 4, ἐπὶ μείζονος κακοῦ προσδοκία, and v. 104; also Thuc. vi. πρὸς τὸν πρῶτον φόβον καὶ προσδοκίαν.

Most frequently, however, in Class. the word is used only of *good*. Meton. as Gen. xlix. 10, αὐτὸς, i. e. the Messiah, προσδοκία ἐθνῶν. Acts xii. 11, τῆς πρ. τοῦ λαοῦ τῶν Ἰουδ., i. e. 'the evils which the Jews expect to come upon me.'

Προσδράμω, see *Προστρέχω*.

Προσεάω, f. ἄσω, (πρός and ἔάω,) *to permit or suffer further*, with dat. Acts xxvii. 7, μὴ προσεῶντος ἡμῖν τοῦ ἀνέμου, i. e. 'the wind not suffering us to proceed further' on that course, πρὸς for πρόσω, as in several passages of the Class. adduced by me in Rec. Syn.

Προσεγγίζω, f. ἴσω, (ἐγγίζω,) *to come near unto* any one, with dat. Mk. ii. 4. Sept. Pol. xxxix. 1, 4.

Προσεδρεύω, f. εὐσω, (πρόσεδρος, sitting by, from ἔδρα,) *to sit near by*, lit. *adsideo*, e. gr. by other persons, Dem. 313, 11. Eurip. Or. 397; also, 'to be in respectful attendance upon' any person, or 'to be assiduously occupied about' any thing. In N. T. *to wait near, to attend, serve*, with dat. 1 Cor. ix. 13, οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, where the above two senses seem blended. So Jos. contra Ap. i. 7, τῇ Σεραπείᾳ τοῦ Θεοῦ πρ. Diod. Sic. v. 46, πρ. ταῖς τῶν Σεῶν Σεραπείαις.

Προσεργάζομαι, f. ἄσομαι, depon. mid. *to work out in addition, to gain more by labour*, Hdot. vi. 61. In N. T. gener. *to gain besides*, in addition, Lu. xix. 16, ἡ μᾶ σου προσεργ. δέκα μνᾶς.

Προσέρχομαι, f. ελεύσομαι, depon. mid. *to come to or near to* any place or person, *to approach*, intrans. I. PROP. and foll. by dat. after πρὸς in comp.; e. gr. dat. of place, Heb. xii. 18, οὐ γὰρ προσεληλύθατε ψηλαφωμένῃ ὄρει. ver. 22, and Class. Foll. by dat. of pers. Matt. iv. 3, καὶ προσελθὼν αὐτῷ—εἶπεν. viii. 5. Absol. or with dat. impl. Matt. iv. 11, ἄγγελοι προσῆλθον καὶ κ.τ.λ. Mk. i. 31. Lu. viii. 24. x. 34, al. Sept. and Class. In the sense of *to visit, to have intercourse with*, Acts x. 28. xxiv. 23.—II. FIG. 1) of God or Christ, *to come to God, to draw near unto*, in prayer, worship, implying the devotion of heart and life; with dat. Heb. vii. 25, τοὺς προσερχ. δι' αὐτοῦ τῷ Θ. xi. 6, with τῷ Θεῷ impl. Heb. x. 1, 22. So iv. 16, προσερχώμεθα οὖν—τῷ θρόνῳ τῆς χάριτος. So Sept. Lev. xxi. 21. Deut. xxi. 5, of approaching to the altar in sacrifice. Of Christ, 1 Pet. ii. 4, πρὸς ὃν προσερχόμενοι, *to whom coming*, i. e. 'becoming his disciples, followers.' So of disciples, with dat. Xen. Mem. i. 2, 47. ib. i. 6, 1. 2) with dat. of thing, *to assent to, embrace*, 1 Tim. vi. 3, μὴ προσέρχεται ὑγιαίνουσι λόγοις. So

Philo, p. 289, μηδενὶ προσέρχεσθαι γνώμη τῶν εἰρημένων, and 401, προσελθόντες ἀρετῇ.

Προσευχῇ, ἧς, ἡ, (προσεύχομαι,) prayer offered to God, whether by way of petition for good, Matt. xxi. 22, or deprecation of evil, Matt. xvii. 21, al. I. PROP. πρ. πρὸς τὸν Θ. Acts xii. 5. ἡ πρ. τοῦ Θ. prayer to God, Lu. vi. 12: gener. and absol. Matt. xvii. 21, εἰ μὴ ἐν πρ. καὶ νηστεία. xxi. 22. Lu. xxii. 45, ἀναστὰς ἀπὸ τῆς πρ. So οἶκος πρ. house OF prayer, i. e. FOR prayer, Matt. xxi. 13, al. Acts i. 14, προσκαρτεροῦντες τῇ πρ. vi. 4. ἡ ὥρα τῆς πρ. iii. 1. x. 31. Rom. xii. 12. plur. Acts ii. 42. x. 4, oft.—II. METON. proseucha, equiv. to οἶκος or τόπος πρ. house or place of prayer, an oratory, Acts xvi. 13, οὐ ἐνομιζέτο προσευχῇ εἶναι. ver. 16, i. e. according to the interpretation of most recent commentators. But I have in my note in loc. given, I apprehend, good reasons why it cannot be admitted.

Προσεύχομαι, (f. ξομαι, imperf. προσηυχόμην, aor. 1. προσηυξάμην, dep. mid.) to pray to God, to offer prayer, 1 Cor. xi. 13, τῷ Θεῷ πρ. Matt. vi. 6, πρ. τῷ Πατρὶ: absol. or with τῷ Θεῷ impl. ver. 5, ὅταν προσεύχῃ. ver. 7. xiv. 23. Mk. i. 35, oft. The manner in which one prays is expressed by the dat. 1 Cor. xi. 5, γυνὴ προσευχομένη ἀκατακαλύπτῳ τῇ κεφαλῇ. xiv. 14, γλώσση. ver. 15, τῷ πνεύματι, τῷ νοί. James v. 17, προσευχῇ προσηύξατο, he prayed earnestly; Eph. vi. 18, ἐν πνεύματι. Jude 20; the matter of one's prayer, the words uttered, &c. are put after οὕτως, Matt. vi. 9. λέγων, xxvi. 39. εἶπον, Acts i. 24; or in the acc. Rom. viii. 26; the object, or thing prayed for, is put after ἵνα or ἵνα μὴ, Matt. xxiv. 20. Mk. xiv. 35, 38. εἰς δ—ἵνα, 2 Th. i. 11; the subject, or person for whom one prays, is put with a preposition, περὶ with gen. Acts viii. 15. Col. i. 3. iv. 3: ὑπὲρ with gen. Matt. v. 44. Col. i. 9: ἐπὶ with acc. James v. 14.

Προσέχω, f. ξω, prop. to hold any thing towards any pers. Jer. vii. 24, πρ. τὸ οὐς αὐτῶν. Hdot. iv. 200, πρ. τὴν ἀσπίδα: or thing, as a ship towards a place, to sail towards, ix. 99, πρ. τὰς νῆας: also intrans. to hold one's course towards a place, as oft. in Class.; in N. T. only fig. I. TRANS. absol. with τὸν νοῦν impl. to apply one's mind to any thing, to attend to, oft. in Class. and in N. T. 1) gener. and with dat. of thing spoken, Acts viii. 6, προσεῖχον οἱ ὄχλοι τοῖς λεγομένοις. Heb. ii. 1. 2 Pet. i. 19. Sept. and Class. In the sense of to yield assent, to believe, embrace, Acts xvi. 14, προσέχειν τοῖς λαλουμένοις. 1 Tim. i. 4. Tit. i. 14.

Apocr. Jos. and lat. Class. With dat. of person, to care for, watch over, Acts xx. 28, προσέχετε ἑαυτοῖς: so Epict. Ench. 51, 1, προσέξεις σεαυτῷ. 2) reflex. προσέχειν ἑαυτῷ or ἑαυτοῖς, to take heed to one's self, beware, mostly imperat. Lu. xvii. 3. Acts v. 35: with ἀπό τινος, Lu. xii. 1, προσέχετε ἑαυτοῖς ἀπὸ τῆς ζήμης: with μήποτε, xxi. 34. So ellipt. with ἑαυτοῖς impl. foll. by μὴ with inf. Matt. vi. 1, προσέχετε μὴ ποιεῖν, and Class.: by ἀπό τινος, vii. 15, προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. x. 17. Lu. xx. 46. Sept. and lat. Class.—II. INTRANS. or with ἑαυτὸν impl. prop. to hold to any person or thing, = to apply one's self, give or devote one's self to any thing; with dat. of thing, οἶνον πολλῶν, 1 Tim. iii. 8: so Polyæn. viii. 56, τρυφῇ καὶ μέθῃ. τῇ ἀναγνώσει, 1 Tim. iv. 13: so Hdot. ix. 33, Thuc. and others: τῷ θυσιαστηρίῳ, = to give attendance, to minister, Heb. vii. 13; of pers. = to adhere to, to follow, Acts viii. 10, 11. 1 Tim. iv. 1, προσέχοντες πνεύμασι πλάνοις.

Προσηλώω, f. ὠσω, to nail to any thing, to affix with nails, espec. to a cross; foll. by acc. and dat. Col. ii. 14, προσηλώσας αὐτὸ τῷ σταυρῷ. Plut. t. ii. p. 206, Α. συνήρπασε τοὺς ληστὰς καὶ προσήλωσε. Jos. Bell. ii. 14, 9.

Προσήλυτος, ου, ὁ, ἡ, (προσέρχομαι,) prop. 'one who comes to another country or people,' a stranger, sojourner, Sept. Ex. xii. 48, sq. xx. 10; in N. T. only in the later Jewish sense, a proselyte, a convert from paganism to Judaism, Matt. xxiii. 15. Acts ii. 11. vi. 5; the same are called οἱ φοβούμενοι and σεβόμενοι τὸν Θεόν, Acts xiii. 16, 50; also Ἰουδαῖζοντες, Jos. Bell. ii. 18, 2. On the kinds of proselytes, &c. see Calmet.

Πρόσκαιρος, ου, ὁ, ἡ, adj. instead of phrase πρὸς καιρῷ, for a season, i. e. transient, temporary, enduring only for a while, Matt. xiii. 21, πρόσκαιρός ἐστιν, 'is but a temporary and unstable disciple.' In 2 Cor. iv. 18, opp. to αἰώνιος. Jos. & Class.

Προσκαλέω, f. ἔσω, to call to, to summon, send for; in N. T. only mid. προσκαλέομαι, to call any one to one's self, to call for, summon, with acc. of pers. Matt. x. 1, προσκαλ. τοὺς δώδεκα μαθητὰς αὐτοῦ. Mk. iii. 13. vi. 7, oft. Sept. & Class. Fig. of God, to call, invite men to embrace the gospel, Acts ii. 39; also to call one to any office or duty, = to appoint, to choose, perf. pass. προσκέκλημαι, as mid. Acts xvi. 10. xiii. 2, εἰς τὸ ἔργον (εἰς) ὃ προσκέκλημαι αὐτούς.

Προσκαρτερέω, f. ἥσω, to be strong or firm towards any thing, to endure or

persevere in or with, = *to be continually in, with*, or *near* any person or thing, intrans.; e. gr. of a work, business, *to continue in, persevere in*, be constantly engaged or occupied with, foll. by dat. *τῇ προσευχῇ*, Acts i. 14. vi. 4; *τῇ διδασκῇ*, ii. 42; by *εἰς αὐτὸ τοῦτο*, 'for this very purpose,' Rom. xiii. 6. Jos. and Class.; of place, *ἐν τῷ ἱερῷ*, Acts ii. 46; of person, *to remain near, to wait upon*, so as to be in readiness, with dat. Mk. iii. 9, *ἵνα πλοιάρχιον προσκαρτερῇ αὐτῷ*: by impl. *to attend upon, adhere to* any one, with dat. Acts viii. 13, *τῷ Φιλίππῳ*, and oft. in Class.

Προσκαρτέρησις, εως, ἡ, (*προσκαρτερῶ*), *perseverance, continuance in* any thing, Eph. vi. 18, *ἐν πάσῃ προσκ. καὶ δέσει*, equiv. *to προσκαρτεροῦντες τῇ δέσει*.

Προσκεφάλαιον, ου, τὸ, (*πρός, κεφαλῇ*), *a pillow, or cushion for the head*: in Mk. iv. 38, it is used of the cushion to sit upon, used by sailors, but occasionally used as a *pillow*.

Προσκληρώ, f. ὥσω, *to give or assign by lot, to allot to* any one, as fortune, destiny, Diod. Sic. iii. 48. Lucian Amor. 3; in N. T. aor. 1. pass. *προσεκληρώθην*, as mid. *to allot one's self to* any one, q. d. 'to join one's lot to his lot,' *to consort with, adhere to*, with dat. Acts xvii. 4, *ἐπέστησαν καὶ προσεκλη. τῷ Παύλῳ*. Philo, p. 741, 1001.

Προσκληῖν, f. ἰνῶ, prop. *to incline or lean a thing towards or upon* another, intrans. and fig. *to incline towards, to favour*; in N. T. aor. 1. pass. *προσεκλήθην*, as mid. *to incline one's self towards*, fig. *to join one's self to* any one's party, *to adhere to* him, with dat. Acts v. 36, *ᾧ προσεκλήθη ἀριθμὸς ἀνδρῶν*, later edd. *προσεκολλήθη*, text. rec. See my note.

Πρόσκλησις, εως, ἡ, (*προσκληῖν*), prop. *a leaning against*, also *inclination towards*; in N. T. fig. *a leaning towards, partiality*, 1 Tim. v. 21. Polyb. v. 51, 8, al. Clem. 1 Cor. § 21. Jos. Ant. xix. 3, 3.

Προσκολλάω, f. ἴσω, *to glue one thing to another, pass. to become glued, to adhere to* any thing, Jos. vii. 12, 4, *to join to, unite with*, Plut. J. Cæs. 29, *τὴν βασιλικὴν τῇ ἀγορᾷ προσεκολλήσεν*: in N. T. aor. 1. pass. *προσεκολλήθην*, as mid. *to join one's self to* any one as a companion or follower, with dat. Acts v. 36, text. rec.: fut. pass. *προσκολληθήσονται*, *to be joined with or to join one's self unto*, i. q. *to cleave unto*, as a husband to his wife, with dat. *προσκολλ. τῇ γυναικὶ αὐτοῦ*, Matt. xix. 5; *πρὸς τὴν γυναῖκα*, Mk. x. 7. Eph. v. 31.

Πρόσκομμα, ατος, τὸ, (*προσκόπ-*

τω), *a stumbling, scil. ξύλον προσκόμματος*, Eccus. xxxiv. 7; in N. T. only fig. *λίθος προσκόμματος*, 'a stone of stumbling,' spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. ix. 32, 33. Comp. Is. viii. 14: meton. equiv. *to a stumbling-block*, i. e. fig. *a cause of falling, an occasion of sinning*, Rom. xiv. 13, *μὴ τιθεῖναι πρόσκομμα τῷ ἀδελφῷ*. 1 Cor. viii. 9. Rom. xiv. 20, *διὰ προσκόμματος*. Sept. & Eccus. xvii. 25. xxxix. 24.

Προσκοπή, ἡς, ἡ, (*προσκόπτω*), prop. *a stumbling, fig. offence*, i. e. 'a being offended,' indignation; in N. T. meton. *offence*, i. e. cause of offence, occasion of falling into sin, 2 Cor. vi. 3, *μὴ διδόντες προσκοπήν*.

Προσκόπτω, f. ψω, prop. *to beat towards*, i. e. *upon* any thing, *to strike against*: in N. T. 1) gener. & intrans. with dat. Matt. vii. 27, *οἱ ἄνεμοι προσέκοιψαν τῇ οἰκίᾳ*. Theophr. Hist. Pl. iv. 8, 8, *μὴ προσκόψῃ τῷ ὀφθαλμῷ*. 2) spec. & trans. *to strike the foot against* any thing, = *to stumble*, absol. John xi. 9, 10: foll. by acc. and *πρὸς* with acc. Matt. iv. 6, *μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου*. So Aristoph. Vesp. 275, *προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου*. Fig. *to stumble at* any thing, *to take offence at*, so as to fall into error and sin, absol. 1 Pet. ii. 8, *οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες*: with dat. Rom. ix. 32; with ἐν ᾧ, xiv. 21.

Προσκυλίω, f. ἴσω, *to roll to or upon* any thing, *λίθον τῇ θύρᾳ*, Matt. xxvii. 60. *ἐπὶ τὴν θύραν*, Mk. xv. 46.

Προσκυνέω, fut. ἴσω, prop. *to kiss towards* any one, i. e. *to kiss one's own hand and extend it towards* a person, in token of respect and homage: the ancient oriental mode of salutation, between persons of equal rank, was to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell on his knees and touched the ground with his forehead or prostrated himself, kissing at the same time his hand towards the superior. This latter action Greek writers express by *προσκυνέω*. See Hdot. i. 134. Xen. Cyr. v. 3, 18: hence in N. T. and gener. *to do reverence or homage to* any one, usually by kneeling or prostrating one's self before him. I. GENER. towards a person as superior, to whom one owes reverence and homage, or from whom one implores aid; absol. with words expressing prostration added, Acts x. 25, *ὁ Κορν. πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν*: simply, Matt. xx. 20, *προσκυνούσα καὶ αἰτοῦσα*. Sept. Foll. by dat. of person in later usage, with words expressing prostration, Matt. ii. 11, *πεσόντες προσ-*

ἐκύνησαν αὐτῷ. iv. 9, ἐὰν πεσὼν προσκυνήσῃς μοι. xxviii. 9, ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. Mk. xv. 19, τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ: simply, Matt. ii. 2, ἤλθομεν προσκυνῆσαι αὐτῷ. ver. 8, oft. Foll. by acc. in the earlier Greek usage, Lu. xxiv. 52, προσκυνήσαντες αὐτόν. From the Hebr. construed with ἐνώπιόν τινος, Lu. iv. 7, ἐνώπιον τῶν ποδῶν τινος, Rev. iii. 9, and Sept. oft.—II. SPEC. as said of those who pay reverence and homage to the Deity, render divine honours, &c. to worship, adore: 1) of God, absol. John iv. 20, οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν. ver. 24, δεῖ προσκυνεῖν. xii. 20. Acts viii. 27. xxiv. 11. Jos. Ant. viii. 4, 4: prægū. Heb. xi. 21, προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, 'he worshipped (leaning) upon the top of his staff.' Foll. by dat. with words expressing prostration, 1 Cor. xiv. 25, πεσὼν ἐπὶ πρόσκρον προσκυνήσει τῷ Θεῷ. Rev. iv. 10. vii. 11: simply, John iv. 21, προσκυνήσετε τῷ Πατρὶ. Rev. xiv. 7. xix. 10, τῷ Θεῷ προσκύνησον. Followed by acc. Matt. iv. 10, τὸν Θεόν σου προσκυνήσεις. John iv. 22—24; by ἐνώπιόν σου, Rev. xv. 4. 2) of CHRIST, with dat. Heb. i. 6. 3) of angels, with ἔπεσον ἔμπροσθεν, and dat. Rev. xix. 10, absol. xxii. 8. 4) of false gods, idols, with dat. Acts vii. 43, οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. Rev. xvi. 2; with acc. ix. 20, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια. xiii. 8. Xen. An. iii. 2, 13, πρ. τοὺς Θεούς.

Προσκυνητής, οὗ, δός, (προσκυνέω,) *a worshipper of God*, John iv. 23.

Προσλαλέω, f. ἴσω, *to speak to or with any one*, foll. by dat. Acts xiii. 43, absol. xxviii. 20, and lat. Class.

Προσλαμβάνω, f. λήψομαι, *to take thereto*, in addition, *to receive besides, to take to or with one's self*, in one's company, Xen. Cyr. i. 4, 16; in N. T. mid. προσλαμβάνομαι, *to take to one's self*, also semi-pass. *to receive to one's self*. 1) *to take to one's self*, food, with gen. Acts xxvii. 36, προσελάβοντο τροφῆς: so Jos. B. v. 10, 3, προσφέρεισθαι τροφῆς: with acc. μηδέν, Acts xxvii. 33: with acc. of pers. *to take to one's self*, q. d. to take by the hand and draw aside, Matt. xvi. 22, an action naturally accompanying advice, remonstrance, or censure. So Aristoph. Lysist. 1128, λαβοῦσα δ' ὑμᾶς, λοιδορήσai βούλομαι: so 'to take to one's company, intercourse, house,' &c. Acts xvii. 5, προσλ. τινὸς ἄνδρας πονηροῦς. xviii. 26. xxviii. 2. Jos. and Class. 2) *to receive to one's self*, i. e. to admit to one's society and fellowship, to receive and treat with kindness, foll. by acc. of pers. Rom. xiv. 1,

τὸν ἀσθενούντα τῇ πίστει προσλαμβ. ver. 3. xv. 7. Philem. 12, 17. Sept. Ps. lxxv. 4. 2 Macc. x. 15.

Πρόσληψις, εως, ἡ, (προσλαμβάνω,) prop. *a taking to one's self*; in N. T. *a receiving, admission*, Rom. xi. 15.

Προσμένω, f. ἐνῶ, *to remain at a place, or with a person*; of place, absol. Acts xviii. 18. ἐν Ἐφέσῳ, 1 Tim. i. 3. Of persons, *to continue with any one*, foll. by dat. Matt. xv. 32. Fig. *to remain faithful to any one, to adhere to*, Acts xi. 23. Metaph. *to continue in any thing, = to be constant in, to persevere*, with dat. 1 Tim. v. 5, ταῖς δεήσεσι. Acts xi. 23, later edd.

Προσορμίζω, f. ἴσω, *to bring a ship to anchor at or near a place*, Plut. vii. 217, προσορμισθεὶς τῷ Ἀρτεμισίῳ, q. d. *to cast anchor, land at*; in N. T. mid. *to come to anchor, draw in to shore*, absol. Mk. vi. 53. Arr. Exp. Al. vi. 4, 3. 20, 7. Ælian V. H. viii. 5.

Προσοφείλω, f. ἴσω, (ὀφείλω,) *to owe besides*, in addition, Philem. 19, σεαυτόν μοι προσοφείλεις. The expression is not, as Commentators say, put for the simple προσοφείλω: signifying lit. 'to owe money besides what one has paid,' *to be in debt*; and, properly speaking, it has no regimen. So Xen. Œcon. xx. 1, οὐδὲ ἀναγκαῖα δύνανται πορίζεσθαι, ἀλλὰ καὶ προσοφείλουσι. Thuc. vii. 48, where see my note; and Arist. Eth. iv. 3, προσοφλήσει ὁ ὑπάρξας. When it carries an accus. there is an ellipsis of some prep. q. d. 'in respect to,' or 'as regards.' There is great elegance in the expression πρ. σεαυτόν, with which we may compare a similar one of Demosth. 650, 23, πρ. χάριν αὐτῷ, and 37, 7, τῶν ὑμετέρων αὐτῶν χάριν προσοφείλετε.

Προσοχθίζω, f. ἴσω, *to be indignant, angry at any one*, implying detestation, loathing, with dat. Heb. iii. 10, 17, διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, in allusion to Ps. xciv. 10. So also Eccles. i. 25, ἐν δυσὶν ἔθνεσι προσώχθισεν ἡ ψυχὴ μου. xxv. 5. Lev. xix. 43, and so the simple verb in Hom. II. i. 570.

Πρόσπεινος, ου, ὁ, ἡ, adj. (πρὸς, intens. πείνα,) *very hungry*, Acts x. 10.

Προσπῆγνυμι, f. πήξω, *to fix or fasten to any thing, to affix*, trans. Acts ii. 23, τούτων—προσπῆξαντες (τῷ σταυρῷ) ἀνέιλετε. Dio Cass. 230, p. 431.

Προσπίπτω, f. πεσοῦμαι, prop. *to fall towards or upon any thing, to strike against, impinge*, Xen. Eq. vii. 6. In N. T. 1) of things, *to fall upon, to dash against*, as the wind, with dat. Matt. vii. 25, οἱ ἄνεμοι προσέπεσον τῇ οἰκίᾳ, and Class. 2) of persons, *to fall down to or*

before any one, i. e. at his feet in reverence, or as a suppliant; foll. by dat. of pers. Mk. iii. 11, *προσέπιπτεν αὐτῷ*. v. 33. Foll. by τοῖς γονάσι τινος, Lu. v. 8. Sept. and Class.: by πρὸς τοὺς πόδας τινός, Mk. vii. 25. So Sept. Ex. iv. 25.

Προσποιέω, f. ἤσω, to make to or for any one, i. e. to gain for, i. e. some person or thing for another, as often in Thucyd. and Xenoph. Usually depon. mid. *προσποιέομαι*, to make pretension to be so and so, = to claim or arrogate to oneself, Aristoph. Eccl. Hence in N. T. depon. mid. to make as though, to make a show of, with inf. Lu. xxiv. 23, *προσ-εποιεῖτο πορρώτέρω πορεύεσθαι*, meaning, as Euthym. well explains, 'made a motion as though,' ἐσχηματίζετο.

Προσπορεύομαι, f. εὔσομαι, depon. pass. to go or come to any one, with dat. Mk. x. 35. Sept. and Class.

Προσρήγνυμι, f. ρήξω, to break or burst towards or upon any thing, to dash against, as waves, intrans. with dat. Lu. vi. 48, 49, *προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ*. So *πρόσρηξις ὑδάτων*, Hab. iii. 9, Symm.

Προστάτις, ἰδος, ἡ, fem. to *προσ-τάτης*, a patroness, protectress, adjutrix, Rom. xvi. 2. Utterly unfounded is the opinion of certain learned Commentators, who suppose an allusion to the *προστάται*, or patrons of the μέτοικοι at Athens. The term is there, as in Lucian Char. 10, bis acc. 29, simply put for *adjutrix*, answering to *patrona* in Latin, (which might be in the mind of the Apostle,) e. gr. Terent. Eun. v. 2, 48, 'Te mihi *patronam* cupio.'

Προστάσσω, f. ξω, to set any person over others; also, 'to enjoin any thing to others.' Hence in N. T. to command, prescribe to; with dat. of pers. Matt. i. 24, ὡς προσέταξεν αὐτῷ ὁ ἄγγ. xxi. 6. Foll. by acc. and dat. in pass. constr. Acts x. 33, πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ. Foll. by inf. with acc. Acts x. 48; all which constructions are found in Class. Spoken of times or seasons, to prescribe or appoint to any one, with dat. impl. Acts xvii. 26, ὁρίσας προστεταγμένους καιροὺς, (text. rec. προτεταγμένους,) 'certain determinate periods,' i. e. determined or marked out in the eternal counsels of God, Jonah ii. 1. iv. 7—9.

Προστίθηναι, f. θήσω, imperf. *προσ-ετίθην*, 3 pers. *προσέτιθαι*, to set, put, lay unto or with any thing, trans. 1) prop. foll. by πρὸς with acc. Acts xiii. 36, *προσ-ετίθη πρὸς τοὺς πατέρας αὐτοῦ*, an expression derived from the O. T. (Gen.

xlix. 29. xxv. 8. Judg. ii. 10,) used with allusion to those vast subterranean vaults, in which the Hebrews, and other Oriental nations, used to deposit the dead of a whole family or race. The expression occurs also in 1 Macc. ii. 69. 2) gener. = to join unto, to add unto; of persons, with acc. and dat. Acts ii. 47, ὁ δὲ Κ. *προσέτιθαι τοὺς σωζ. καθ' ἡμ. τῇ ἐκκλ.* v. 14. xi. 24, τῷ Κυρίῳ. Sept. and Jos. Of things, with acc. and dat. Lu. xvii. 5, *πρόσθεσ ἡμῖν πίστιν*. Pass. with dat. Matt. vi. 33, καὶ ταῦτα πάντα προστε-θήσεται ὑμῖν. Heb. xii. 19. Foll. by acc. and ἐπὶ with dat. Lu. iii. 20; ἐπὶ with acc. xii. 25. Sept. and Class. Hence by Hebr. before an infin., or sometimes a finite verb, to go on to do, to do any thing further; mid. aor. 2. *προσθέμην* with inf. Lu. xx. 11, 12, καὶ προσθέτο πέμψαι ἕτερον, i. e. again he sent, &c. Acts xii. 3, *προσθέτο συλλαβεῖν καὶ Πέτρον*, 'he went on to seize also Peter.' So part. *προσθεῖς* before a finite verb, Lu. xix. 11, *προσθεῖς εἶπε παραβολήν*. Sept. oft. Jos. Ant. vi. 13, 4. Pol. xxxi. 7, 4, *προσθέ-μενος ἐξηγείτο*.

Προστρέχω, aor. 2. *προσέδραμον*, to run to or towards any one, = to run up, absol. Mk. ix. 15. x. 17, and Class.

Προσφάγιον, ου, τό, (*προσφαγεῖν*), prop. 'what is eaten thereto,' i. e. along with bread; hence meat, flesh, equiv. to ὄψον, though, like ὀψάριον, generally used of fish, as John xxi. 5.

Πρόσφατος, ου, ὁ, ἡ, adj. prop. signifying recently slain; hence also, both in Class. and Hellenistic writers, fresh, recent. In N. T. gener. recent, new, Heb. x. 20.

Προσφάτως, adv. recently, lately, Acts xviii. 2, and Class.

Προσφέρω, f. *προσείσω*, aor. 1 *προσ-ήνεγκα*, aor. 2. imperat. *προσένεγκε*, perf. *προσενήνοχα*, to bear or bring to any place or person: I. gener. e. gr. of things, with acc. and dat. of place, i. q. to bring near or put to, John xix. 29, *προσήνεγκαν αὐτοῦ τῷ στόματι*, sc. τὸν σπόγγον, and Class. Of persons, foll. by acc. and dat. Matt. iv. 35, *προσήνεγκαν αὐτῷ πάντας κ.τ.λ.* viii. 16. ix. 2, al. & Class. So to bring or conduct to or before any one, with acc. and dat. Matt. xviii. 24. Lu. xxiii. 14, ἐπὶ τινα, xii. 11; pass. Matt. xviii. 24.—II. to offer, to present to any one, with acc. and dat. e. gr. ὄψος, Lu. xxiii. 36; *χρήματα*, Acts viii. 18; δῶρα, 'gifts,' Matt. ii. 11, in a sacrificial sense, of oblations offered to God, foll. by acc. and dat. τῷ Θεῷ, &c. e. gr. *θυσίας*, Acts vii. 42. Heb. xi. 4. *λατρείαν*, John xvi. 2. *ἐαυτὸν*, Heb. ix. 14. Elsewhere with τῷ Θεῷ or πρὸς τὸν Θεόν impl. foll. by acc. simpl. Matt. v. 23, 24. Heb. viii. 3,

bis, 4. ix. 25. The person or thing *for* or *on account of* which offering is made, is put with *ὑπέρ* or *περί*, e. gr. *ὑπέρ τινος* with acc. Heb. v. 1.—III. mid. with dat. fig. *to bear oneself towards* any one, *to deal with*, *treat* any one so and so, Heb. xii. 7, *ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός*, and oft. in Class., espec. Xen. and Dio Cass.

Προσφιλής, *έος οὖς*, *ὁ, ἡ*, adj. (*πρός*, *φιλέω*), prop. *dear* to any one, *beloved*; in N. T. of dispositions and qualities, *amiable*, such as to conciliate love and esteem, Phil. iv. 8. So Eccus. xx. 12, *ὁ σοφός ἐν λόγῳ προσφιλή ποιήσει*, and oft. in Class.

Προσφορά, *ās, ἡ*, (*προσφέρω*), *an offering, oblation*, i. e. 1) prop. *the act of offering* to God, Heb. x. 10, *διὰ τῆς προσφοράς τοῦ σώματος* I. Xp. ver. 14. Eccus. xlvii. 16; fig. Rom. xv. 16. 2) *meton.* for the thing offered, *θυσία προσφερομένη*, *an offering, oblation*, strictly without blood, opp. to *θυσία* and *όλοκαυτώματα*, Eph. v. 2. Heb. x. 5, 8. Sept. Ps. xl. 6. Also *a sacrifice*, with blood, equiv. to *θυσία*, Acts xxi. 26, *ἕως οὗ προσηνέχθη — ἡ προσφορά*. xxiv. 17. So *προσφορά* *περί ἁμαρτίας*, Heb. x. 18. Eccus. xxxi. 18, 19.

Προσφωνέω, *φ. ἴσω*, (*φωνέω*), prop. *to utter sounds towards* any one, i. e. *to hail him*; hence, *to speak to* or *accost* any one: 1) gener. with dat. expr. or impl. Lu. xiii. 12, *προσεφώνησε καὶ εἶπεν αὐτῇ*. xxiii. 20. Acts xxi. 40. In the sense *to call out to* any one, *to exclaim*, with dat. Matt. xi. 16, al. 2) *to call* any one *to oneself*, foll. by acc. Lu. vi. 13, *προσεφώνησε τοὺς μαθ.* Jos. Ant. vii. 7, 4, *προσφωνήσας ἕνα τῶν οἰκετῶν*.

Πρόσχυσις, *εως, ἡ*, (*προσχέω*), *a pouring out upon, effusion, sprinkling*, π. τοῦ αἵματος, Heb. xi. 28. Comp. Ex. xii. 7, 22.

Προσψάύω, *φ. αὖσω*, prop. & lit. *to touch to*, by *putting* one's fingers *upon* any thing, and by impl. *handling* it lightly, intrans. with dat. Lu. xi. 46, *οὐ προσψαύετε τοῖς φορτίοις*. Soph. Philoct. 1054.

Προσωπολήπτειω, *φ. ἴσω*, (*προσωπολήπτειω*), *to respect the person of* any one, *to show partiality*, Ja. ii. 9.

Προσωπολήπτειω, *ον, ὁ*, (*πρόσωπον & λαμβάνω*), *a respecter of persons*, i. e. 'one who shows his favours with preference to rank, dignity, or other grounds of external superiority, to the neglect of such as are destitute of those advantages.' Acts x. 34.

Προσωπολήψια, *as, ἡ*, (*προσωπολήπτειω*), *respect of persons, partiality*, Rom. ii. 11. Col. iii. 25. Ja. ii. 1.

Πρόσωπον, *ον, τὸ*, (*πρός, ὦψ*, the eye,) prop. 'the part of any object which is presented to the eye of the beholder,' hence gener. *the face, visage, countenance*: I. PROP. Matt. vi. 16, 17, *τὸ πρ. σου νύχαι*. xvii. 2. xxvi. 67. Gal. i. 22, *ἀγνω- ούμενος τῷ πρ.* 'unknown by sight,' sæpe al. Sept. and Class. In phrases, *πίπτειν ἐπὶ πρόσωπον*, Matt. xvii. 6, al. *πρόσωπον πρὸς πρόσωπον, face to face*, with nothing intervening, 1 Cor. xiii. 12. Sept. Gen. xxxii. 31. So *κατὰ πρόσωπον ἔχειν*, 'before the face,' face to face, Acts xxv. 16. 2 Cor. x. 1, opp. to *ἀπὸν*. ver. 7, *τὰ κατὰ πρόσωπον*, prop. 'things before the face,' i. e. external things. Sept. Jos. and Class. *κατὰ πρόσωπον αὐτῷ ἀντίστην*, Gal. ii. 11. Fig. and by Hebr. Lu. ix. 51, *αὐτὸς τὸ πρ. αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κ.τ.λ.* 'firmly resolved to go.' So Sept. oft. Ellipt. in the same sense, Lu. ix. 53, *τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερ.* So 1 Pet. iii. 12, *πρ. Κυρ. ἐπὶ ποιούν- τας κακά*. Fig. in antith. with *καρδία*, as 1 Th. ii. 17, *προσώπῳ, οὐ καρδία*, 'in body, not in spirit.' 2 Cor. v. 12, *ἐν προσ- ῳπῳ καυχώμενος, καὶ οὐ καρδία*, i. e. 'in appearance, not in reality.'—II. METON. *face*, equiv. to *presence, person*, chiefly in phrases borrowed from the Heb. 1) *with prepositions*, and followed by a genit. of pers., it forms a periphr. for a simple preposition, e. gr. *ἀπὸ προσώπου τινός*, *from the face, presence of* any one, equiv. to *from before, from*, Acts iii. 19. v. 41. vii. 45, al. and Sept. *εἰς πρόσωπον τῶν ἐκκλησιῶν*, equiv. to 'before or to the churches,' 2 Cor. viii. 24. *ἐν προσ- ῳπῳ Χριστοῦ*, 'in the presence of Christ,' i. e. *before him*, as a formula of asseveration, 2 Cor. ii. 10. *κατὰ προσώπῳ τινος*, 'in the presence of' any one, equiv. to *before, him*, Lu. ii. 31. Acts iii. 13. *μετὰ τοῦ πρ. σου*, 'with or in thy presence,' equiv. to *with thee*, Acts ii. 28. *πρὸ προσ- ῳπου τινός*, 'before the face of' any one, equiv. to simpl. *πρὸ τινος*, *before* any one; so of place, Matt. xi. 10; of time, Acts xiii. 24. 2) *in construction with verbs*, with or without an intervening prep., and with a genit. of pers. expr. or implied, forming a periphr. for *the person* designated by the genitive. So in the phrase *ὁρᾶν* or *ιδεῖν τὸ πρόσωπῳ τινος*, 'to see the face of' any one, equiv. to 'see him face to face,' 'to see and converse with' any one, Acts xx. 25, 38. 1 Th. ii. 17. iii. 10, and Sept. Hence also *βλέπειν* or *ὁρᾶν τὸ πρ. τοῦ Θ.* 'to behold the face of God,' = to have access to God, to be admitted to his presence, Matt. xviii. 10. Rev. xxii. 4. In a like sense, Heb. ix. 24, *ἐμφανισθῆναι τῷ πρ. τοῦ Θ.* *ὑπὲρ ἡμ.* q. d. *before God*. Elsewhere including the idea of external condition and circumstances; so *βλέπειν*

εἰς πρ. τινος, 'to regard the person,' i. e. the external appearance of any one, Matt. xxii. 16. Jude 16. λαμβάνειν πρόσωπόν τινος, Lu. xx. 21. Gal. ii. 6. See Λαμβάνω. 3) once absol., as in later Greek, a person, 2 Cor. i. 11, ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, 'a gift to us from many persons.'—III. of THINGS, face, surface, Lu. xxi. 35, ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts xvii. 26. So Sept. Gen. ii. 6. Hence the exterior, external appearance, Matt. xvi. 3, τὸ μὲν πρ. τοῦ οὐρανοῦ. Lu. xii. 56. Ja. i. 11. Sept. Ps. civ. 30.

Προτάσσω, f. ξω, prop. of place, to arrange or set in order before, in front, Xen. H. G. ii. 4, 15. In N. T. of time, to appoint before, pass. perf. part. καιροὶ προτεταγμένοι, 'times before appointed,' Acts xvii. 26, text. rec.

Προτείνω, f. ενῶ, to stretch forth or out; in N. T. to stretch out or extend, as a person bound with thongs in order to be scourged, Acts xxii. 25, ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν, 'as they were stretching him forward to the block by thongs.' See my note there.

Πρότερος, α, ον, compar. formed from πρὸ, before, forward; in N. T. and comm. of time, before, former: I. prop. Eph. iv. 22, κατὰ τὴν πρ. ἀναστροφήν. Sept. and Class.—II. neut. πρότερον, as adv. before, first: 1) gener. John vii. 51, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. i. 15. Heb. iv. 6, al. Sept. and Class. 2) with the art. πρότερον, as adj. former, Heb. x. 32, τὰς πρότερον ἡμέρας. 1 Pet. i. 14, ταῖς πρ. ἐπιθυμίαις. Sept. and Class. Neut. τὸ πρότερον, as adv. before, formerly, John vi. 62, ὅπου ἦν τὸ πρότερον; ix. 8, al. Sept. and Class.

Προτίθημι, f. θήσω, to set or put before any one; in N. T. only mid. προτίθεμαι, i. e. I. fig. to set before oneself, to propose to oneself, to propose, with inf. Rom. i. 13, προεθέμην ἐλθεῖν πρὸς ὑμ. with acc. Eph. i. 9. Jos. c. Ap. ii. 40. Pol. vi. 12, 8.—II. to set forth before the world, publicly, with acc. Rom. iii. 25, ὃν προέθετο θεὸς ἱλαστήριον. Æl. V. H. xiv. 8. Diod. Sic. xvi. 27.

Προτρέπω, f. ψω, (τρέπω,) to turn forward, to propel, impel, morally, as oft. in Class. In N. T. and comm. mid. προτρέπομαι, to propel, to impel, and hence to exhort, absol. Acts xviii. 27. Jos. Ant. vii. 11, 1. Pol. ii. 22, 2. Xen. Mem. i. 2, 32.

Προτρέχω, aor. 2. προέδραμον, (τρέχω,) to run before, in advance; foll. by gen. with compar. John xx. 4, προέδραμε τάχιον τοῦ Πέτρου. Sept. and Class.

Pleon. Lu. xix. 4, προδραμών ἔμπροσθεν. Tob. xi. 2. Xen. Cyr. iv. 2, 23.

Προϋπάρχω, f. ξω, prop. to begin before, to do first, Thuc. iii. 40; also, to be or exist before, to precede in time, Thuc. i. 1, 38. In N. T. only with a participle of another verb, thus forming a periphr. for a finite tense of that verb; comp. Ὑπάρχω. So Lu. xxiii. 12, προϋπῆρχον ἐν ἔχθρᾳ ὄντες, prop. 'who before were being at enmity,' (as Jos. Ant. iv. 6, 5,) Acts viii. 9, προϋπῆρχεν μαγέων, 'who before practised sorcery.'

Πρόφασις, εως, ἡ, (προφαίνω, to show before,) prop. 'what is shown before any one,' also, by impl. show, pretence, pretext, put forth in order to cover one's real intent, Matt. xxiii. 14, προφάσει μακρὰ προσευχόμενοι. Acts xxvii. 30, προφάσει ὡς κ.τ.λ. 1 Th. ii. 5, οὔτε ἐν προφ. πλεονεξίας, supply ἐγενήθημεν, meaning, 'the carrying forward of any plan of avarice under a fair pretence,' as the false teachers did; in which sense the term oft. occurs in the Class., espec. Thucyd. So πρόφ. ἔχειν, 'to have a pretext,' John xv. 22, πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμαρτίας αὐτῶν. Xen. Cyr. iii. 1, 27.

Προφέρω, f. προοίσω, (πρὸ, φέρω,) to bear or bring forth out of any place or thing, foll. by acc. and ἐκ with gen. Lu. vi. 45, bis. Sept. and Class.

Προφητεία, ας, ἡ, (προφητεύω,) a prophesying, prophecy, i. e. 1) prop. a foretelling of future events, prediction, but including also, from the Heb., the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence: said of the prophecies of the O. T. Matt. xiii. 14, ἀναπληροῦνται αὐτοῖς ἡ προφ. Ἡσαΐου. 2 Pet. i. 20, 21: so of the revelations and warnings of the Holy Spirit in the Apocalypse, Rev. i. 3, τοὺς λόγους τῆς προφ. xxii. 7, al. So Jos. Bell. iii. 8, 3, τὰς προφητείας τῶν ἱερῶν βιβλίων. In 1 Tim. i. 18. iv. 14, προφητεία may refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive Church; comp. Acts xiii. 2. xx. 28. See my note. 2) prophecy, i. e. in its fullest extent, the prophetic gift, spoken in N. T. of the peculiar χάρισμα, or spiritual gift, imparted to the primitive teachers of the Church, Rom. xii. 6, ἔχοντες χαρίσματα—εἴτε προφητείαν. 1 Cor. xii. 10. xiii. 2. xiv. 22, where see my notes. 3) by meton. a prophesying, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. xi. 6. Spec. the exercise of the prophetic gift in the

primitive Church, 1 Cor. xiv. 6. 1 Th. v. 20.

Προφητεύω, f. εὔσω, (προφήτης,) *to act as prophet, to prophesy*, intrans. 1) prop. *to foretell* future events, *to predict*; but often including also, from the Hebr., the idea of exhorting, reproving, threatening, in short, the *whole utterance* of the prophets while acting under Divine influence, as ambassadors of God and interpreters of his mind and will: of the prophets of the O. T. Matt. xi. 13, πάντες οἱ προφηῆται ἕως Ἰωάννου προεφήτευσαν. xv. 7, προεφήτευσεν περὶ ὑμῶν, for ὡς περὶ ὑμῶν, meaning, 'spoke, under Divine inspiration, of the Jews, as if he had been speaking of you.' 1 Pet. i. 10. Jude 14. In a like sense, of persons acting by a Divine influence as prophets and ambassadors of God under the N. T. Rev. x. 11, δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς. xi. 3; also Acts ii. 17, 18; as including the idea of praise to God, accompanied by prediction, Lu. i. 67. Of the High-Priest, John xi. 51, προεφ. i. e. unwittingly 'uttered a prediction' afterwards fulfilled; of false prophets, Matt. vii. 22, where, besides the sense 'taught and preached the Gospel,' may be included the ordinary one, *prophesied*; for there is reason to think that miraculous powers were by God permitted to be exercised by men whose lives were at variance with the precepts of the Gospel. Spoken in mockery by the soldiers to Jesus, and conveying a taunt, by a play on the double sense of προφητεῦν, which (as also μαντεύεσθαι) is often used in the acceptance of our term *to divine*, or *guess*. Matt. xxvi. 68. 2) spec. of the χάρισμα, or prophetic gift, imparted by the Holy Spirit to the primitive Christians, Acts xix. 6, ἦλθε τὸ Πν. τὸ ἅγ. ἐπ' αὐτοὺς, καὶ προεφήτευσεν. 1 Cor. xi. 4. xiii. 9, al.

Προφήτης, ου, ὁ, (πρόφημι,) *a prophet*, prop. *a foreteller* of future events; in Sept. and N. T. 'one who speaks from a Divine influence,' acts under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as 'the ambassador of God and the interpreter of his will' to men: I. of the prophets of the O. T. 1) prop. Matt. i. 22. ii. 5, 17. xii. 39. xiii. 35. xxi. 4. xxiv. 15. Acts ii. 16, 30. xiii. 20. 2) Pet. ii. 16. Pl. gener. Matt. ii. 23. oft. 2) meton. the prophetic books of the O. T. equiv. to αἱ γραφαὶ τῶν προφ. Matt. xxvi. 56; so gener. v. 17, καταλῦσαι τὸν νόμον ἡ τοὺς προφ. Mk. i. 2. Lu. xvi. 29. Acts viii. 28; by synecd. put for the doctrines, &c. contained in the prophetic books, Matt. vii. 12. Acts xxvi. 27. —II. GENER. of persons acting by a Divine

influence as prophets and ambassadors of God under the new dispensation, equiv. to 'teachers of the Gospel,' Matt. xxiii. 34, προφῆτας καὶ σοφοὺς καὶ γραμματεῖς, titles these given by the Jews to their prophets and teachers, which our Lord here applies to the Apostles and their successors, to intimate the authority with which they would preach, (an authority equal to that of the prophets of old,) and their qualifications for this effect,—qualifications such as would well entitle them to the appellations σοφοὶ and γραμματεῖς. Matt. x. 41. xiii. 57. John vii. 52. Hence the term is applied to CHRIST, the great Prophet, who, according to the prophecy of Moses, Deut. xviii. 18, should come into the world, John i. 21, 25. vi. 14. vii. 40. (See Bp. Kidder's Messiah, c. iv.) Also used of John the Baptist, Lu. i. 76. xx. 6. —III. SPEC. of those who possessed the prophetic gift, or Charisma imparted by the Holy Spirit to the primitive Churches, *a prophet*, i. e. a class of instructors or preachers who were next in rank to the apostles, and before the teachers, διδάσκαλοι, (see 1 Cor. xii. 28, and compare Acts xiii. 1. 1 Cor. xiv. 32. Eph. ii. 20,) persons, we may suppose, who were not merely, as some have thought, interpreters of Scripture, but who, by Divine inspiration, and therefore authoritatively, explained and set forth all the mysteries of the Gospel, and publicly preached and exhorted, for the purposes of Christian edification.—IV. spoken of the Greek poet Epimenides, Tit. i. 12, where, though it is by most Commentators explained poet or minstrel, yet the person in question was perhaps not a poet at all. At all events, he was chiefly known as a prophet and seer, and wrote a work περὶ χρησμῶν. So Plut. Sol. 12, says he was σοφὸς περὶ τὰ θεῖα, and consequently the general sense, 'one professing to interpret the will of the gods,' may be here the true meaning. The word denoted prop. 'interpretation of oracles or divinations,' i. e. of what the μάντις said. Then it came to signify the same as μάντις. Thus the Hebr. נָבִי meant 1) an interpreter of God's will; 2) one familiar with God. So Gen. xx. 7.

Προφητικός, ἡ, ὄν, adj. (προφήτης,) *prophetic*, uttered by prophets, Rom. xvi. 26. 2 Pet. i. 19.

Προφήτις, ἡ, (fem. to προφήτης,) *a prophetess*: 1) prop. of one speaking and acting from a Divine influence, an ambassadress from God, Rev. ii. 20. 2) by impl. of 'one who lives in communion with God,' to whom God 'reveals himself by his Spirit,' Luke ii. 36. So Abraham is called προφήτης, Gen. xx. 7.

Προφθάνω, f. ἄσω, *to come or get*

before any one, to anticipate one in doing any thing, Thuc. iii. 69; in N. T. said of speaking, with acc. Matt. xvii. 25. So Æschyl. Agam. 1028, προφθάσασα καρδία γλώσσαν.

Προχειρίζομαι, f. ίσομαι, depon. mid. prop. 'to reach any thing or person forth,' to cause to be at hand; in N. T. fig. to appoint, choose, destine, with acc. and inf. Acts xxii. 14, προχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ. xxvi. 16. Perf. pass. in pass. sense, with dat. Acts iii. 20, in later edit.; in the sense, 'destined and appointed for you.' So 1 Pet. i. 20, we have προεγνωσμένου (Χριστοῦ) πρὸ καταβολῆς κόσμου.

Προχειροτονέω, f. ήσω, prop. to choose before any one; in N. T. to choose beforehand, pass. Acts x. 41, μάρτυσι τοῖς προκεχειρ. ὑπὸ τοῦ Θεοῦ, i. e. fore-chosen.

Πρύμνα, ης, ή, (prop. fem. of πρυμνός,) equiv. to ή πρυμνή ναῦς, the hindmost part of a ship, as distinguished from the foreship, or prow, the stern, Mk. iv. 38, and Class.

Πρωῖ, adv. (πρό,) early, in the morning. 3^d at. mane: 1) prop. and absol. Matt. χικάς, Mk. i. 35. With prepositions:

Πυρωῖ, ἀπὸ πρωῖ, ἐπὶ τὸ πρωῖ. 2) in Cla for the morning-watch, which ushers πυγμ dawn, Mk. xiii. 35; see φυλακή II. theyρωῖα, see πρώϊος.

Πρώϊμος, η, ου, adj. (πρωῖ,) early, spoken of the early rain, Ja. v. 7, where see my note. Sept. and Class.

Πρωῖνός, ή, δν adj. (πρωῖ,) early, morning, Rev. ii. 28. xxii. 16, later edd.

Πρώϊος, α, ου, adj. (πρωῖ,) early, morning; in N. T. only ή πρωῖα, i. e. ὥρα, 'the morning hour,' morning, Matt. xxi. 18, πρωῖας ἐπανάγων εἰς τὴν πόλιν. xxvii. 1. Sept. and Class.

Πρώρα, ας, ή, (πρό,) the forward part of a ship, the prow, Acts xxvii. 30, & Class.

Πρωτεύω, f. εύσω, (πρῶτος,) to be first, chief; = to hold the first rank, highest dignity, ἐν πᾶσιν, Col. i. 18.

Πρωτοκαθεδρία, ας, ή, (πρῶτος, καθέδρα,) the first or chief seat, Matt. xxiii. 6.

Πρωτοκλισία, ας, ή, (πρῶτος, κλισία,) the first place of reclining at table, the chief place at a feast, Matt. xxiii. 6.

Πρῶτος, η, ου, adj. (superl. from πρό, compar. πρότερος,) prop. foremost, hence first: I. gener. as adj. I. spoken of place, order, time: 1) prop. without art. Mk. xvi. 9, πρώτη σαββάτου, sc. ήμέρα. Lu. ii. 2. Phil. i. 5. Eph. vi. 2, ἐντολή πρώτη. 1 Cor. xv. 3, ἐν πρώτοις, equiv. to 'first of all': foll. by δεύτερος, Acts xii. 10. With art. Matt. xxvi. 17, τῇ πρώτῃ τῶν

ἀζύμων, scil. ήμέρα. Mk. xiv. 12. Acts i. 1, τὸν πρῶτον λόγον. 1 Cor. xv. 45. Heb. ix. 2. Rev. i. 17. iv. 1; οἱ πρῶτοι, the first, Matt. xx. 8. τὰ πρῶτα, xii. 45. 1 Tim. v. 12, ή πρώτη πίστις, 'first or originally professed'; Rev. ii. 4, τὴν ἀγάπην σου τὴν πρ. ver. 5; opp. to καινός, xxi. 1. Heb. viii. 13. So in division or distribution, ὁ πρῶτος—ὁ δεύτερος, Matt. xxii. 25. Lu. xiv. 18. 2) in an adverbial sense, Matt. x. 2. John i. 42. viii. 7. Acts xxvi. 23. 3) put adverb. for the compar. πρότερος, with gen. John i. 15, 30, ὅτι πρῶτός μου ἦν. xv. 18, ἐμὲ πρῶτον ὕμῶν.—II. fig. of rank, dignity, first, chief; without art. Matt. xx. 27, εἶναι πρῶτος. xxii. 38. Acts xvi. 12, al.; with gen. paritit. Mk. x. 44. xii. 28, πρώτη πάντων ἐντολή. 1 Tim. i. 15. With art. Acts xvii. 4, γυναικῶν τῶν πρώτων οὐκ ὀλίγαι. Lu. xv. 22: so ὁ πρῶτος, οἱ πρῶτοι, the first, the chief, Acts xxviii. 7, τῷ πρῶτῳ τῆς νήσου. Mk. vi. 21. Lu. xix. 47.—II. neuter, πρῶτον, as adverb: 1. prop. of place, order, time, usually without article: 1) gener. Matt. xvii. 10, 27, τὸν ἀναβάнта πρῶτον ἰχθύν. Mk. vii. 27. Lu. ix. 59, 61: so Acts vii. 12. 2) emphat. first of all, before all, Matt. xxiii. 26, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου. Acts xiii. 46. Rom. i. 8. 1 Cor. xi. 18. 3) in division or distribution, foll. by δεύτερον, 1 Cor. xii. 28; εἴτα, Mk. iv. 28; ἔπειτα, Ja. iii. 17; μετὰ ταῦτα, Mk. xvi. 9.—II. fig. of dignity, importance, first, equiv. to first of all, chiefly, especially, Matt. vi. 33, ζητεῖτε πρῶτον τὴν βασ. τοῦ Θ. Rom. iii. 2. 2 Pet. i. 20. iii. 3. πρῶτον πάντων, 1 Tim. ii. 1.

Πρωτοστάτης, ου, ὁ, (πρῶτος, ἵστημι,) prop. one who stands first, on the right, in a line of troops, Thucyd. v. 71; but in the later writers, a front-rank man, and sometimes a leader. So Xen. Laced. xi. 4. Job xv. 24, ὥσπερ στρατηγός πρ. πίπτων: in N. T. fig. a leader, lit. ringleader, Acts xxiv. 5.

Πρωτοτόκια, ων, τὰ, (πρωτότοκος,) the rights of the first-born, birth-right, Heb. xii. 16.

Πρωτότοκος, ου, ὁ, ή, adj. (πρῶτος, τίκτω,) first-born: 1) prop. the first-born of a father or mother, Matt. i. 25, τὸν υἱὸν αὐτῆς τὸν πρωτότοκου, the first-born of animals, Heb. xi. 28. 2) fig. first-born, equiv. to the first, the chief, one highly distinguished and pre-eminent: so of CHRIST, as the Beloved Son of God before the creation, Col. i. 15, before any created being had existence, i. e. as Bp. Pearson says, 'before any thing proceeded from him, or was framed and created by him.' See more in my note. Compare verse 16. Heb. i. 6, compare verse 5; or

in relation to his *followers*, Rom. viii. 29, *εἰς τὸ εἶναι αὐτὸν πρωτ. ἐν πολλοῖς ἀδελφοῖς*: or as being the first who rose from the dead, no more to die, the Leader and Prince of those who shall arise, Col. i. 18. Rev. i. 5; also of the saints in heaven, the just men made perfect, as the patriarchs, prophets, apostles, &c. Heb. xii. 23, *ἐκκλησία πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων*, including those who, in every age, have lived in the faith and fear of Christ, and whose robes have been washed in the blood of the Lamb.

Πταίω, f. αἰσω, prop. act. *to strike one's foot against an object, to stumble*; in N. T. fig. *to stumble*, i. e. 1) *to err or fail in duty, to offend*, with ἐν, Ja. ii. 10. iii. 2, *εἴ τις ἐν λόγῳ οὐ πταίει*; absol. Rom. xi. 11, *μὴ ἔπταισαν ἵνα πείσωσι*, with πολλὰ adv. Ja. iii. 2. Sept. Deut. vii. 25. Ecclus. xxxvii. 12. Marc. Anton. vii. 15, *ἰδίου ἀνθρώπου φιλεῖν τοὺς πταίοντας*. 2) *to fail of success*, 2 Pet. i. 10, *οὐ μὴ πταίσητέ ποτε*, 'ye shall never fail of attaining salvation.' So in the Class. it is used of failing or miscarrying in one's attempts, e. gr. Thucyd. viii. 11, *ἔπταισαν*. Hdot. ix. 101, *ἀρρώδην, μὴ περὶ Μ. πταίση ἡ Ἡ.*

Πτέρνα, ης, ἡ, (by ellipsis from the old adj. *πτερινος*, per sync. *πτέρνος*, another form of the yet older adj. *πτέρος*, whence *πτερόν* and *πτέρυξ*. Thus *πτέρυξ* was so called from its *angular* form, (just as *πτερύγιον* is used of the corner of a square robe,) with allusion to the *angular* form of the bones of the wing, similar to that of the foot with respect to the leg,) *the heel*, John xiii. 18, *ἔπηρεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ*, a metaphor taken from kicking animals, which suddenly and treacherously injure their feeders. See Jer. ix. 4.

Πτερύγιον, ου, τὸ, (*πτέρυξ*), *a little wing*, or any thing shaped like a wing, running out to a point, i. e. *a fin, the corner or skirt of a garment*; in N. T. *a pin-nacle*, the highest point of the Temple, the apex of Solomon's porch, Matt. iv. 5.

Πτέρυξ, υγος, ἡ, *a pinion, wing*, Matt. xxiii. 27, and oft. Sept. & Class.

Πτηνός, ἡ, ὄν, adj. (*πέτομαι*), *flying, winged*; in N. T. neut. plur. *τὰ πτηνά*, *birds, fowls*, 1 Cor. xv. 39. Hdian. iii. 9, 10. Xen. Hist. iv. 1, 16. The more usual form is *πτήναι*, as Xen. Cyr. i. 4, 11, & so oft. in Hom. and the Dramatic writers.

Πτοέω, f. ἥσω, (fr. *πίπτω*, as denoting, observes Wyttenb. on Plut. i. 597, prop. a sudden percussion of the mind, and the *perturbation* thence arising,) *to terrify, put in a fright*; pass. *to be terrified, be in trepidation*, Lu. xxi. 9, *μὴ πτοηθῆτε*.

xxiv. 37. Sept. and Class. as Hom. Od. xxii. 298. Æsch. Prom. 858. Eur. Iph. A. 1029.

Πτόησις, εως, ἡ, (*πτοέω*), *terror, trepidation, fear*, 1 Pet. iii. 6, *μὴ φοβούμεναι μηδεμίαν πτόησιν*, 'not being deterred from persevering in their Christian profession by any timidity' (so natural to their sex); see ver. 14. Comp. *φοβ. φόβον μέγαν* in Mk. iv. 41. Sept. Diod. Sic. xx. 66.

Πτόον, ου, τὸ, (*πτύω*, to toss away,) *a winnowing-shovel*, with which grain is tossed away against the wind, in order to cleanse it, Matt. iii. 12. Lu. iii. 17. Artemid. ii. 24. Theocr. vii. 156.

Πτύρω, f. ρῶ, (kindr. with *πτοέω*), *to scare or terrify*; pass. Phil. i. 28, *μὴ πτυρόμενοι*, a term prop. used of horses which take fright, and then of men who are *frightened*, as Plut. Fab. Max. 3. Diod. Sic. xvii. 34, 57, 58.

Πτύσμα, ατος, τὸ, (*πτύω*), *spittle*, 'what is spit out,' John ix. 6. Pol. viii. 14, 5.

Πτύσσω, f. ξω, *to fold or roll together*, e. g. τὸ βιβλίον, Lu. iv. 20. Ant. x. 1, 4. Hdian. i. 17, 1. prop. 18;

Πτύω, f. σω, *to spit, to spit out*, Pet. Mk. vii. 33. Xen. Cyr. viii. 1, 42. where Jos. and Class. χαμαί, John ix. 6. & tor-Mk. viii. 23.

Πτώμα, ατος, τὸ, (*πίπτω*), prop. *a fall*, Æl. V. H. ix. 31; and meton. *any thing fallen, a ruin*, e. g. of a wall, building, Pol. xvi. 31, 8. Diod. Sic. xviii. 70. In N. T. a *BODY fallen*, i. e. *a dead body*, Matt. xxiv. 28, *ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί*. Rev. xi. 8, 9. Sept. Joseph. and later Class.

Πτώσις, εως, ἡ, (*πίπτω*), *a fall, downfall*, e. g. of a building, Matt. vii. 27. Diod. Sic. iii. 57. Pol. ii. 16, 3; fig. *downfall, ruin*, Lu. ii. 34, *εἰς πτώσιν*, i. e. 'a cause of fall and ruin,' Ecclus. i. 21. v. 13, *γλῶσσα ἀνθρώπου πτώσις αὐτοῦ*.

Πτωχεία, ας, ἡ, (*πτωχός*), prop. the *act of begging*; also its condition, *beggary*, Lys. 898, 9. In N. T. *poverty, want*, 2 Cor. viii. 2, *ἡ κατὰ βάθους πτωχεία*, i. e. 'deep poverty,' Aristoph. Plut. 549. So of a state of poverty and humiliation, 2 Cor. viii. 9. Rev. ii. 9.

Πτωχεύω, f. εύσω, (*πτωχός*), in Class. *to beg, be a beggar*; in N. T. *to become poor*, to be in a state of poverty and humiliation, intrans. 2 Cor. viii. 9; comp. Phil. ii. 7, said of the Redeemer, on which important passage see my note in loc. and Abp. Magee on the Atonement, vol. ii. 621.

Πτωχός, ἡ, ὄν, adj. (πτώσσω, to crouch,) *begging, beggarly, poor*, prop. crouching in the manner of beggars; see 1 Sam. ii. 36. I. prop. and oft. as subst. 1) ὁ πτωχός, a *beggar*, Lu. xiv. 13, 21. xvi. 20, πτωχός δέ τις ἦν ὀνόματι Λάζαρος. ver. 22, and Class.; fig. Rev. iii. 17. 2) οἱ πτωχοί, *the poor*, i. e. the needy, destitute, Matt. xix. 21, δὸς πτωχοῖς. xxvi. 9, δοθῆναι τοῖς πτωχοῖς. ver. 11. Mk. x. 21, al. Sept. 3) gener. as an adjective, *poor, needy*, equiv. to πένυς, spoken of honest poverty as opp. to riches, without the notion of mendicity; e. gr. μία χήρα πτωχή, Mk. xii. 42, 43. Lu. xxi. 3, and oft. Sept. and Apocr.—II. by impl. and from the Heb. *poor*, i. e. *lowly, humble*, of low estate, including also the idea of being *afflicted, distressed*, Lu. iv. 18, ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς. So Matt. xi. 5, and Lu. vii. 22, πτωχοὶ εὐαγγελίζονται, and Sept.; fig. Matt. v. 3, οἱ πτωχοὶ τῷ πνεύματι, 'the poor in spirit,' equiv. to 'the lowly in mind and heart.' Lu. vi. 20. Sept. ταπεινός, Isaiah lxvi. 2.—III. fig. of things, *beggarly, poor, imperfect*, Gal. iv. 9, πτωχὰ στοιχεῖα, for the Class. πτωχικά. So Lucian, t. 1. 190, πτ. ὀνόματα. Plato, p. 554, πτωχὸς ἐπιθυμίας.

Πύγμη, ἡς, ἡ, (πύξ,) *the fist*, as oft. In N. T. Mk. vii. 3, ἐὰν μὴ ἡ νύθωνται τὰς χεῖρας, lit. 'unless wash their hands (rubbing them) the fist,' i. e. carefully, diligently; see more in my note.

Πύθων, ὠνος, ὁ, *Python*, in Greek mythology the name (derived from Heb. 𐤑𐤔𐤕, 'the striker,' and that from the old root, 𐤑𐤔𐤕, to beat, found in the Sanscrit *pata*, to kill,) of a huge serpent slain by Apollo, Ael. V. H. iii. 1, and then transferred to Apollo himself; in later writers spoken of *diviners, soothsayers*, who were held to be inspired of the Pythian Apollo. In N. T. Acts xvi. 16, ἔχουσιν πνεῦμα Πύθωνος, 'having a spirit of Python,' i. e. of a diviner, equiv. to a *soothsaying demon*; see more in my note.

Πυκνός, ἡ, ὄν, adj. (kindr. with πύκα, whence πυκνός and πυκνός,) prop. *thick, dense, close together*, 'thickly crowded,' and by impl. *numerous*, as oft. in Homer. Hence in N. T. *frequent, often occurring*, 1 Tim. v. 23, διὰ τὰς πυκνάς σου ἀσθενείας. Thuc. i. 23. Xen. Eq. ix. 6, and the tragedians. Neut. plur. πυκνά, as adv. *frequently*, Lu. v. 33, νηστεύουσιν πυκνά. Ael. V. H. ii. 21. Xen. Conv. ii. 26. πυκνότερον, Acts xxiv. 26, and Class.

Πυκτεύω, f. εὔσω, (fr. πυκτής, and that from πύξ, the fist,) to box, to fight as a boxer, intrans. applied spiritually by

St. Paul to man's combat with his corporeal inclinations to evil, 1 Cor. ix. 26, οὕτω πυκτεύω, ὥς οὐκ ἄερα δέρω, i. e. 'I strike no blow in vain;' see my note.

Πύλη, ἡς, ἡ, a *door, gate*, prop. the large door or portal of a public edifice, or of the fortified gateway leading into a city, in opp. to θύρα, a common door; e. g. of the Temple, ὡραία πύλη τοῦ ἱεροῦ, Acts iii. 10; of a prison, xii. 10; of a city, Lu. vii. 12. Acts ix. 24. Heb. xiii. 12, and Sept.; symbol. or allegor. *an entrance*, Matt. vii. 13, bis, 14. Lu. xiii. 24. Comp. Cebet. Tab. xv. Also πύλαι ᾄδου, *the gates of Hades*, by meton. for Hades itself, (see in "Αἰδης,) i. e. either Hades with its powers, Satan and his hosts, Matt. xvi. 18, τὴν ἐκκλ. καὶ πύλαι ᾄδου οὐ κατασχέουσιν αὐτῆς: or rather simply *death, the grave*; see my note. So Is. xxxviii. 10. The Hebrews, and Greeks and Romans, alike ascribed gates to Sheol or Hades.

Πύλων, ὠνος, ὁ, (πύλη,) prop. a *large gate* at the entrance of an edifice or city: 1) gener. of a house, Acts x. 17, ἐπίστησαν ἐπὶ τὸν πυλ. xii. 13, and Sept.; of a city, Acts xiv. 13. Rev. xxi. 12, al. and Sept. and Class. 2) by SYNECD. a *gateway, portal*, the deep arch under which a gate opens, Matt. xxvi. 71. Lu. xvi. 20. Sept. Jos. and Class.

Πυνθάνομαι, f. πεύσομαι, aor. 2. ἐπυνθόμην, (fr. πύω and πύθω, whence πύθμην and πύνθος, fundus,) depon. mid. to ask, inquire. The primary sense was to sound or fathom with a plummet, to ascertain the depth of any place; and fig. to inquire, learn, &c. So Shakspeare says, 'To sound the bottom of the after-times.' So also the Latin *percontor*, to inquire, came from *per* and *contus*, a pole, used by sailors to sound withal. 1) prop. and foll. by παρά τινος, from or of any one, e. g. with acc. John iv. 52, ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν κ.τ.λ. Acts x. 18. Sept. Gen. xxv. 22, and Class. Absol. with interrogat. dir. Acts iv. 7. x. 29, πυνθάνομαι οὖν, τίνα λόγῳ κ.τ.λ. xxiii. 19. So before an indir. interrog. with the opt. after a preter. Lu. xv. 26, ἐπυνθάνετο, τί εἶη ταῦτα; xviii. 36. John xiii. 24. Acts xxi. 33. Xen. An. vii. 1, 14. In a judicial sense, to inquire, examine, foll. by acc. and περί τινος, Acts xxiii. 20, and Class. 2) by implic. to find out by inquiry, to learn, hear, foll. by ὅτι, Acts xxiii. 34, as oft. in the best writers.

Πῦρ, πυρός, τό, *fire*, (from the Heb. 𐤑𐤏𐤔 hûr, which, though it prop. means *light*, sometimes designates *fire*;) I. prop. and gener. Matt. iii. 10, καὶ εἰς

βάλλεται. ver. 12. vii. 19. xiii. 40. i. 15, al. sæpe. Sept. and Class. Rev. 18. viii. 5, ἐκ τοῦ πυρός τοῦ θυσιασίου, i. e. upon the altar, et al. The it. πυρός often takes the place of an

So φλόξ πυρός, 'flame of fire,' i. q. flame, Acts vii. 30. Heb. i. 7. Rev. i. ii. 18. Once *vice versâ*, ἐν πυρὶ φλόγῃ, id. 2 Th. i. 8. Sept. Is. xxix. 6. So ῥακας πυρός, 'burning coals,' Rom. 20. γλῶσσαι ὡσεὶ πυρός, Acts ii. 3. ὑπᾶδες πυρός, Rev. iv. 5. στύλοι πυρός, 'fiery pillars,' x. 1. Said of fire in heaven, ἀπὸ τοῦ οὐρ. Lu. ix. 54, al. Eurip. Phœn. 1182, πῦρ Διός, and Pl. Soph. Antig. i. 35.—II. *symbol.* 1) God, as inflicting punishment, Heb. xii. 29. ὁ Θεὸς ἡμῶν πῦρ καταναλίσκει. Num. Deut. iv. 24. 2) of strife, disunion, Rev. xii. 49. So of the tongue, as kindling strife and discord, Ja. iii. 6. 3) of the fire of persecution and adversity, namely, the tribulations, & trials, which purify the faith and hearts of professed Christians, as the crucible tries and purifies the precious metals; Rev. i. 7. So Mk. ix. 49. 1 Cor. xiii. 13, ἐν πυρὶ ἀποκαλύπτεται καὶ ἐκάστη τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ ἐκκαθαίρει, on the sense of which passage, Rev. 15, σωθήσεται ὡς δια πυρός, see my notes. 4) of the fire of hell, represented under various images, e. g. ἡ κάμινα τοῦ πυρός, 'a fiery furnace,' Matt. 23. 42, 50. v. 22. τὸ πῦρ τὸ ἄσβεστον, Rev. ix. 43. τὸ αἰώνιον, Matt. xviii. 8. ἡ μύνη τοῦ πυρός, Rev. xix. 20, al.—III. *ardour, vehemence*, Heb. x. 27, πυρός Θεοῦ, denoting the fiery wrath of God, often so designated in the O. T. as Mal. iv. 1, and so αἶθων and διάπυρος in the Class. writers. See Blomf. on Æsch. Ag.

Πυρά, *ās, ἡ, (πῦρ), a fire*, i. e. as kindled and burning, *burning fuel*, Acts xiii. 2, 3. Apocr. and Class.

Πύργος, *ov, ὁ, a tower*: 1) prop. for defence, as in the wall of a city, Lu. xiii. 14. Πύργος ἐν τῷ Σιλόμ. i. e. in the wall of the city near Siloam. Sept. Joseph. and Class. Said of the watch-tower of a vineyard, Matt. xxi. 33. Mk. xii. 1. Sept. Is. lxi. 2) meton. of any building with one or more towers, *a castle*, or turreted edifice, Lu. xiv. 28, where see my note. Num. ii. 10. II. xxii. 447. Pol. xxvi. 4, 1.

Πυρεῖσσω, *f. ξω, (πυρετός), to be feverish, be sick of fever*, intrans. Matt. 23. 14. Mark i. 30. Eurip. Cyclop. 228. Schin. p. 69.

Πυρετός, *οὐ, ὁ, (πῦρ), prop. fiery heat*, as of Sirius, Hom. Il. xxii. 31; or of the heat of a fever. In N. T. a fever, Matt. viii. 15. Mk. i. 31. Lu. iv. 41. John iv. 52, al. Sept. and Class.

Πύρινος, *η, ου, adj. (πῦρ), prop. fiery, burning*. In N. T. by impl. *flaming, glittering*, Rev. ix. 17, θώρακες πυρίνους. Comp. θώρακες πεπυρωμένοι, Hsian. viii. 4, 27.

Πυρόω, *f. ὦσω, (πῦρ), to set on fire*. In N. T. only pass. πυρόμαι, *to be fired, set on fire, kindled, = to burn, to flame*. 1) *prop.* Eph. vi. 16, see my note, and on Βέλος. 2) Pet. iii. 12, οὐρανοὶ πυρούμενοι λυθήσονται. Rev. i. 15; fig. *to burn, be inflamed with anger, be incensed*, 2 Cor. xi. 29; with lust, 1 Cor. vii. 9, κρεῖσσον γαμήσαι ἢ πυροῦσθαι. So ἐκπυροῦσθαι εἰς τὸ μοιχεύειν, Sept. Hos. vii. 4, ed. Vat. φλέγομαι, Dion. Hal. Ant. xi. 28. So Lat. *uror*, as Virg. Æn. iv. 68, *uritur infelix Dido*, and Hor. Od. i. 6, 19, *'sive quid urimur.'* 2) BY IMPL. *to be tried with fire, purified*, as metals, Rev. iii. 18. Sept. Prov. x. 20, al.

Πυρρόζω, *f. ἄσω, (πυρρός), to be fire-coloured, fire-red*, intrans. Matt. xvi. 2, π. ὁ οὐρανόσ. ver. 3.

Πυρρός, *ἄ, ὄν, adj. (πῦρ), fiery-coloured, fiery-red, red*, Rev. vi. 4, ἵππος. xii. 3, δράκων. Sept. and Class.

Πύρωσις, *εως, ἡ, (πυρόω), prop. burning, conflagration*, Rev. xviii. 9, 18; fig. *fiery trial, calamity, suffering*, 1 Pet. iv. 12, πύρωσις πρὸς πειρασμόν, where there is an allusion to the *quæstio*, or torment by fire.

Πω, enclit. partic. *yet, even*, used only in compos.; see Μήπω, Μηδέπω, Οὐπω, Οὐδέπω.

Πωλέω, *f. ἦσω, (see on πιπράσκω), prop. to trade away wares, to barter*; hence gener. *to sell*, with acc. Matt. xiii. 44, ὅσα ἔχει, πωλεῖ. xix. 21. xxi. 12, al. Sept. and Class. Pass. with gen. of price, Matt. x. 29, οὐχὶ δύο στρουθία ἄσσαρίου πωλεῖται; Lu. xii. 6. Absol. Matt. xxi. 12, al.

Πῶλος, *ov, ὁ, ἡ, a foal*, Lat. *pullus*, i. e. gener. a young animal, lit. *youngling*; spec. of the horse, *a colt*, and oft. in Class. In N. T. of an ass, *a foal, a colt*, joined with ὄνος, etc. Matt. xxi. 2, 5, 7. John xii. 15. absol. Mk. xi. 2, 4, 5, 7, and Sept. oft.

Πῶποτε, *adv. (πω and ποτέ), lit. yet ever, ever, at any time*: in N. T. occ. only after a neg. *not yet even, never*, Lu. xix. 30, ἐφ' ὃν οὐδεὶς πῶποτε ἐκάθισε. John i. 18, al. Sept. and Class.

Πωρόω, *f. ὦσω, (πῶρος, a kind of stone, also Lat. callus), prop. to make hard like a stone*; then gener. *make callous, to indurate*, e. g. ὁστέα, Dioscor. i. 90, διὰ τῆς πεπωρωμένης σαρκός. In N. T. only fig. *to harden, make dull, stupid*, e. g. τὴν καρδίαν, John xii. 40. Pass. *to be hardened, dull, stupid*, e. g. ἡ καρδιά, Mk. vi.

52. viii. 17. τὰ νοήματα, 2 Cor. iii. 14. So of persons, Rom. xi. 7.

Πώρωσις, εως, ἡ, (παρώω,) prop. *a hardening, induration*: in N. T. only fig. *hardness of heart or mind, dullness, stupidity*, Mk. iii. 5. Eph. iv. 18. Absol. id. Rom. xi. 25.

Πως, enclitic particle indef. *any how, in any way*, in some way or other; in N. T. only in the compounds εἰπως, μήπως.

Πώς, interrog. adv. (correl. to πῶς, ὥς, ὅπως,) *how?* in what way or manner? by what means? I. prop. in a *direct question*. 1) with the *indicative*: gener. and simply, Lu. x. 26, πῶς ἀναγινώσκεις; John vii. 15. ix. 10, πῶς ἀνεῴχθησαν σοι οἱ ὀφθαλμοί; 1 Cor. xv. 35: implying wonder, Matt. xxii. 12, πῶς εἰσῆλθες ὧδε; John iii. 9. vi. 52: so with the fut. expressing what *may or can* take place, Matt. vii. 4, πῶς ἔρεις τῷ ἀδελφῷ σου; Lu. i. 34; with intensive particles, καὶ πῶς, John xii. 34. πῶς οὖν, vi. 42. In the same expression of surprise, &c. πῶς may often be rendered *how is it that? how comes it? why?* Mk. xii. 35, πῶς λέγουσιν οἱ γραμμ. ὅτι ὁ Χρ. κ.τ.λ. John iv. 9. 1 Cor. xv. 12. Gal. ii. 14. iv. 9: so καὶ πῶς, Acts ii. 8. πῶς οὖν, Matt. xxii. 43. πῶς οὐ, xvi. 11. Also often in questions which serve to affirm the contrary; e. g. a negative, Matt. xii. 29, 34, πῶς δύνασθε ἀγαθὰ λαλεῖν; i. e. 'ye cannot,' Mk. iii. 23. John iii. 4. καὶ πῶς intens. Lu. xx. 44. John xiv. 5. Rom. iii. 6. 1 Cor. xiv. 7, 9. Heb. ii. 3. Hence πῶς οὐχί, implying strong affirmation, Rom. viii. 32. 2 Cor. iii. 8. 2) with the *subjunctive*, in a question expressing doubt, Matt. xxiii. 33, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; xxvi. 54. 3) with the *optative* and ἄν, expressing a negative subjectively, Acts viii. 31, πῶς γὰρ ἂν δυναίμην; 'for how can I?'—II. in an *indirect question*, with the *indicative*, expressing what is real and of actual occurrence, John ix. 15, ἡρώτων αὐτὸν πῶς ἀνέβλεψεν. Oftener in oblique discourse, after verbs of considering, finding out, knowing, making known, and the like: here the interrog. force is dropped, and πῶς is equiv. to its correlative ὅπως, *how, in what way*: 1) with the *indic.* Matt. vi. 28. xii. 4. Mk. v. 16. 2) with the *subjunct.* where any thing is expressed as objectively possible, Matt. x. 19, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mk. xiv. 1, 11. Lu. xii. 11. xxii. 2, 4. Acts iv. 21. 3) with the *fut. indic.* instead of the *subjunct.* Mk. xi. 18, ἐξήτουν πῶς αὐτὸν ἀπολέσουσιν, 1 Cor. vii. 32.—III. as an intensive exclamation, *how? how very! how greatly!* before an adj. or adv. Mk. x. 24, πῶς δύσκολόν

ἐστι, &c. Matt. xxi. 20; before a verb, Lu. xii. 50, πῶς συνέχομαι ἕως οὗ τελεσθῇ; John xi. 36.

Ρ.

Ῥαββί, Heb. *a master or teacher*, Matt. xxiii. 7, and oft.

Ῥαββονί, Heb. intens. *great master*, Mark x. 51, al.

Ῥαβδίζω, f. ἴσω, (ράβδος,) *to beat with rods, to scourge*, absol. Acts xvi. 22. 2 Cor. xi. 25, τοῖς ἑράβδίσθη, and lat. Class.

Ῥάβδος, ου, ἡ, *a rod, wand, staff*, 1) gener. Heb. ix. 4, ἡ ῥάβδος Ἀαρών. Rev. xi. 1. So Sept. Ex. iv. 2, 4. For *chastising, scourging*, 1 Cor. iv. 21. For leaning upon, walking, Matt. x. 10. Mk. vi. 8, al. 2) spec. *a sceptre*, i. e. staff or wand of office, Heb. i. 8.

Ῥαβδοῦχος, ου, ὁ, prop. *a rod-holder*, i. e. *a lictor*, an officer, or sort of sergeant, who attended on the magistrates of Roman cities and colonies, and executed their decrees; so called as bearing the Roman *fascēs* or bundle of rods, Acts xvi. 35, 38, and later Class.

Ῥαδιούργημα, ατος, τὸ, (ράδιουργέω, ῥαδιουργός, 'one who makes light of what he does,' whether good or evil; fr. ῥάδιος, ἔργον,) prop. 'what is done lightly,' i. e. with levity. Now this may, and often does, denote, by an Attic softening, *crime, wickedness*; but, according to its original force, it may denote that lighter sort of crime, called with us *knavery or trickery*. So Lucian, Calum. non tem. cred. 20, ἀπάτη καὶ ψευδός, καὶ ἡ ἐπιτορκία, καὶ προσλιπάρησις, καὶ ἀναισχυντία, καὶ ἄλλα μυρία ῥαδιουργήματα. Plut. ix. 415, 10. And such may be the sense intended at Acts xviii. 14, εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρόν. But as there πονηρόν is united with the term ῥαδ. it may rather be understood to denote, like our *rogue, wag, wagger*, 'a wanton mischievous trick.' Indeed, there and elsewhere (as Theogn. 274) πονηρός certainly denotes no other than *mischievous*, causing trouble. In short, the expression may be supposed to have reference to those mischievous *tricks* played off by the heathens, in ridicule of the Mosaic rites and ceremonies, especially *circumcision*; for which the Jews were by the heathens contemptuously styled *verpi*. See Juven. Sat. xiv. 96—106. Finally, in Plut. vii. 79, 1, ῥαδιουργέω is used in this very sense for *petulanter et lascive agere*.

Ῥαδιουργία, ας, ἡ, (comp. ῥαδιούργημα,) *levity of action, and hence knavery, rogery*; in which there is a conjoint idea

of subtlety or roguery with the criminality, be it more or less. So in Acts xiii. 10, *πλήρης παντός δόλου καὶ ραδιουργίας*. And so occasionally in the Class., e. gr. Plut. vi. 19, 12, *οἱ αὐτοσχέδιοι τῶν λόγων καὶ ραδιουργίας εἰσι πλήρεις*. In short, the word has all the senses of our word *roguery*, which, indeed, sprung from it, as *rogue* from *ραδιουργός*.

Ῥακά, Heb. an appellation of strong contempt, *worthless, foolish*, Matt. v. 22.

Ῥάκος, εὖς οὖς, τὸ, (ρήσσω, to rend,) *a piece torn off, a rag*, Hom. Od. xxi. 221. In N. T. *a shred*, or a piece cut off from a web of new cloth, Matt. ix. 16. Mk. ii. 21, ἐπιβλημα ῥάκους ἀγνάφου. So in the Anthol. Gr. the term is used of the remnant of a web of cloth. And in Artem. i. 13, of the strips of cloth which were wound around the dead, ῥάκεσιν ἐσχισμένοις ἐνελιδύνται οἱ ἀποθανόντες.

Ῥαντίζω, f. ἴσω, (ραίνω,) prop. *to sprinkle, besprinkle*, with acc. Heb. ix. 13, σποδὸς δαμάλεως ραντίζουσα τοὺς κοινωνωμένους. ver. 19, 21. Pass. in ix. 19, 21. Sept. Lev. vi. 27. 2 K. ix. 33. And so in Class., as Athen. xii. 3, fin. Metaph. or symbol. *to purify, cleanse*, in a moral sense, Heb. x. 22, ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, 'purified as to our hearts from whatever defiles the conscience,' from all sense of sin. So Sept. Ps. li. 9, ραντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι.

Ῥαντισμός, οὖ, ὁ, (ραντίζω,) prop. *a sprinkling, and meton. purification, cleansing*, Heb. xii. 24, αἵματι ραντισμοῦ, 'blood of sprinkling,' i. e. *for sprinkling, cleansing*. So Sept. ὕδωρ ραντισμοῦ, Num. xix. 9, 13, 20, sq. 1 Pet. i. 2, ἐκλεκτοῖς—εἰς ὑπακοὴν καὶ ραντισμὸν αἵματος Ἰησοῦ Χρ. 'to sprinkling with the blood of Jesus, to cleansing through his blood,' in which passage the apostle seems to have had in view a strikingly similar one of Zech. xiii. 1, where this very thing is prophesied of: 'In that day there shall be a fountain opened for sin and for uncleanness,' i. e. for its removal, εἰς τὸν χωρισμὸν, or, as the Alexandrian and other MSS. with Symm. have, εἰς τὸν ραντισμὸν, the very word, doubtless, read by St. Peter.

Ῥαπίζω, f. ἴσω, (ραπῖς, rod, = ῥάβδος,) prop. *to beat with rods, scourge*, Hdot. vii. 35. ib. viii. 59: in lat. writers and N. T. *to smite with the open hand*, in opp. to *κολαφίζω, to thump, to slap*, espec. the face or ears, with acc. Matt. v. 39, ὅστις σε ραπ. ἐπὶ τὴν δεξιάν σου. absol. Matt. xxvi. 67, Sept. and Class.

Ῥάπισμα, ατος, τὸ, (ραπίζω,) *a blow with the open hand, slap*, espec. on

the cheeks or ears, Mk. xiv. 65, οἱ ὑπηρεταὶ ραπίσμασιν αὐτὸν ἐβαλλον. John xviii. 22. xix. 3. Sept. Is. l. 6, and lat. Class.

Ῥαφῖς, ἴδος, ἡ, (ράπτω, to sew,) *a needle*, Matt. xix. 24. Mk. x. 25. Lu. xviii. 25. Hippocr. de Morb. lib. ii. c. 26. Nicet. Annal. viii. 4.

Ῥέδα or Ῥέδη, ης, ἡ, Lat. *rheda*, i. e. *a carriage with four wheels for travelling, a chariot*, Rev. xviii. 13.

Ῥέω, f. ῥεύσω or ῥεύσομαι, *to flow*, intrans. John vii. 38, ποταμοὶ—ρεύσουσιν ὕδατος ζῶντος. Sept. and Class.

Ῥέω, obsol. *to speak*, see in Εἶπον.

Ῥήγμα, ατος, τὸ, (ρήγνυμι,) *a rending, breach, ruin*, Lu. vi. 49. Sept. Amos vi. 11. Pol. xiii. 6, 8.

Ῥήγνυμι & Ῥήσσω, f. ξω, gener. *to rend, tear, break*; in N. T. I. PROP. and 1) of things, *to rend, burst*, as leather bottles or skins, Mk. ii. 22. Lu. v. 37, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς. Pass. Matt. ix. 17. Sept. and Class., chiefly of rending garments. 2) of persons, *to rend, to tear, to lacerate*, e. gr. as dogs, Matt. vii. 6. Also *to dash to or on the ground*, as a demon, one possessed, Mk. ix. 18. Lu. ix. 42, ἐρρήξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. So Sept. Is. xiii. 16. Wisd. iv. 19. Artemid. i. 60, ῥήξει τὸν ἀντίπαλον, of a wrestler.—II. FIG. & absol. *to break forth*, (by bursting all bonds,) i. e. into rejoicing and praise, Gal. iv. 27, ῥήξον καὶ βόησον, where at ῥ. supply φωνήν, lit. 'cause a sound to break forth,' so Is. xlix. 13. lii. 9, ὀήξει εὐφροσύνην. The φωνήν is gener. expressed in the Class. as Hdot. i. 85. v. 93, & oft. Arist. Nub. 960.

Ῥῆμα, ατος, τὸ, (ρέω, see in Εἶπον,) prop. 'that which is spoken, *a word*': 1) prop. *a word*, as uttered by the living voice, Acts vi. 11, ῥήματα βλάσφημα. ver. 13. x. 44, al. Sept. and Class.—II. collectively, *word*, also plur. *words*, equiv. to *saying, speech, discourse*: 1) gener. Matt. xii. 36, πᾶν ῥῆμα ἀργόν. Mk. ix. 32. Lu. i. 38. ii. 17, 19, 50, 51, where πάντα τὰ ῥήματα ταῦτα may have reference to both sayings and doings, namely, the words spoken, and all the circumstances connected with the affair just before spoken of. So in Sept. & Class. 2) equiv. to *charge, accusation*, Matt. v. 11. xviii. 16. 2 Cor. xiii. 1. 3) equiv. to *prediction, prophecy*, e. gr. ῥήματα προειρημένα, 2 Pet. iii. 2. Jude 17. So τὰ ῥήματα τοῦ Θεοῦ, Rev. xvii. 17 in text. rec. 4) *promise*, e. gr. from God, Lu. ii. 29. Heb. vi. 5, καλὸν γευσάμενοι Θεοῦ ῥῆμα. So Sept. 1 Kings viii. 20. xii. 16. 5) *command*, Luke v. 5. So ῥῆμα Θεοῦ,

word of God, his omnipotent decree, Heb. xi. 3. impl. Heb. i. 3. Also Lu. iv. 4. Matt. iv. 4, ἐπὶ παντὶ ῥήματι ἐκπορευομένων διὰ στόματος Θεοῦ, i. e. meton. 'upon whatever is ordained by God,' Sept. Josh. i. 13. 1 Sam. xvii. 29. In this sense, too, the word occurs in a monumental inscription in Hdot. vii. 228, κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι. 6) spoken of a teacher, *word*, i. e. *teaching*, *precept*, *doctrine*, e. gr. τὰ ῥήματα τῆς ζωῆς, Acts v. 20. x. 22, ἀκούσαι ῥήματα παρὰ σοῦ. xi. 14. xiii. 42. So ῥήμα, ῥήμα τῆς πίστεως, ῥήμα Θεοῦ or Κυρίου, *the word*, *word of faith*, *word of God*, i. e. 'the doctrines and promises revealed and taught from God,' THE GOSPEL as preached, Rom. x. 8, 17. Acts x. 37. Eph. v. 26. vi. 17. 1 Pet. i. 25; of Jesus, John v. 47, & oft. in St. John's Gospel. τὰ ῥήματα τοῦ Θεοῦ, 'words or doctrine received from God,' John iii. 34. viii. 47. xvii. 8.—III. *meton.* from the Heb. דבר, *things spoken of*, i. e. gener. *thing*, *matter*, *affair*, like the Greek Classical ἔπος and λόγος, Lu. ii. 15. ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονός. i. 65. Matt. xviii. 16. Acts v. 32. So Sept. oft. So οὐ—πάν ῥήμα, (the negat. οὐ being joined with the verb,) *nothing at all*, Lu. i. 37, οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πάν ῥήμα.

Ῥήσσω, see in Ῥήγνυμι.

Ῥήτωρ, opor, ὁ, (obsol. ῥέω,) *a speaker*, *orator*, *advocate*, Acts xxiv. 1, and Class.

Ῥητῶς, adv. (ῥητός, said, expressed in words, obsol. ῥέω,) *in express words*, *expressly*, 1 Tim. iv. 1. Sext. Empir. adv. Log. i. 8, ὁ Ξενοφῶν ῥητῶς φησιν.

Ῥίζα, as, ἡ, *a root*: 1) prop. Matt. iii. 10. Lu. iii. 9, ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται. Mk. xi. 20, ἐκ ῥίζων, 'from the roots,' i. e. wholly. Sept. and Class. So οὐκ ἔχειν ῥίζαν, 'to have no root,' q. d. 'not to take deep root,' Matt. xiii. 6. Mk. iv. 6: *fig.* of those not rooted and established in faith & doctrine, Matt. xiii. 21. Mk. iv. 17. Sept. Ez. xvii. 6, 7, 9. 2) *fig. cause*, source of any thing, 1 Tim. vi. 10, ῥίζα πάντων τῶν κακῶν. Eccles. i. 6, 20. Wisd. xv. 3. Also the root from which any thing springs, Rom. xi. 16—18. Heb. xii. 15, ῥίζα πικρίας, i. e. 'a wicked person whose example is poisonous,' see my note. 3) *meton.* (from the Heb. *a sprout*, *shoot*.) *fig. offspring*, *a descendant*, Rom. xv. 12, ἡ ῥίζα τοῦ Ἰησοῦ. Rev. v. 5. xxii. 16, and 1 Macc. i. 11.

Ῥιζόω, f. ῥώω, (ῥίζα,) *to let take root*, and pass. or mid. *to be or become rooted*, *to take root*, Theophr. Hist. Pl. ii. 5, 6. viii. 5, 4. In N. T. only pass. *fig. to be rooted*, = 'to be strengthened with roots,' *to be firmly fixed*, *constant*, Eph. iii. 18, ἐν

ἀγάπῃ ἐρριζωμένοι. Col. ii. 7, and Class. as Plut. de Puer. educ. 9, ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν.

Ῥιπῇ, ἡς, ἡ, (ρίπτω,) *a throw or cast*, as of a stone or weapon, Hom. Il. xii. 462, also the impetus with which a body, when propelled, moves; also the flapping of wings, Eur. Hel. 1122. Æsch. Ag. 864. In N. T. *a jerk of the eye*, i. e. *a wink*, *twinkling*, 1 Cor. xv. 52, ἐν ῥιπῇ ὄφθαλμοῦ, equiv. to a moment of time. The nearest to this phrase is the expression of Soph. Elect. 106, παμφεγγεῖς ἄστρον ῥιπὰς, 'the twinkling of stars.' Comp. Lu. iv. 5.

Ῥιπίζω, f. ἰσω, (ρίπῃς, fr. ῥίπτω, *a fan for blowing fire*, Aristoph. Ach. 888,) *to fan*, *to blow*, e. gr. fire, fuel, Aristot. de Admirand. τινὰς λίθους, οἱ καίονται, — ῥιπιζόμενοι σβέννυνται ταχέως. In N. T. gener. *to move to and fro*, *to toss*, *agitate*, as waves, Ja. i. 6, κλύδωνι θαλάσσης — ῥιπιζομένων. So Philo, cited by Wets. εἰ μὴ πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ. So Dio Chrysost. p. 368, speaking of the vulgus, says, ὑπ' ἀνέμου ῥιπίζεται.

Ῥιπτέω, only in pres. and imperf. as a frequentative from ῥίπτω, = *to throw or cast repeatedly*, Hdot. iv. 188. Pol. i. 47, 4. In N. T. Acts xxii. 23, ῥιπτούντων τὰ ἱμάτια, i. e. probably *throwing up or tossing their outer garments* in the air, as also dust, in furtherance of the uproar. This was customary in theatres and other assemblies. See my note.

Ῥίπτω, f. ψω, *to throw or cast*, with a sudden motion, *to hurl*, *to jerk*, with acc. 1) prop. and foll. by εἰς, Lu. iv. 35, ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. xvii. 2. Matt. xxvii. 5. Foll. by ἐκ with gen. *to cast out*, Acts xxvii. 19, 29. Sept. In a milder sense, = *to put or lay down*, as sick persons, with acc. Matt. xv. 30, ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. 2 K. ii. 16. Wisd. xi. 14. Dem. 413, 11, οὐκ ἔχειν ὅπου τὰ ἐαυτοῦ ῥίπτει. 2) *to cast forth*, *throw apart*, *scatter*, pass. part. perf. ἐρριμμένος, *cast forth*, *scattered*, Matt. ix. 36. Diod. Sic. xiii. 9, τῶν Συρακουσίων—κατὰ τὸν διωγμὸν ἐρριμμένων. Pol. v. 48, 2.

Ῥοιζηδόν, adv. (ῥοιζέω & ῥοῖζος, noise, rushing, as of winds and waves,) *with great noise*, with a crash, 2 Pet. iii. 10. So Hero ap. Musæum, 339, ῥοιζηδὸν προκάρημος ἀπ' ἡλιβάτου πίσε πύργου.

Ῥομφαία, as, ἡ, *a sword*, prop. a long, broad, and straight sword, (like the old Highland claymore,) used espec. by the Thracians, Thuc. ii. 96. vii. 27. Plut. Paul. Æmil. 18. In N. T. gener. Rev. i. 16, ῥομφαία δίστομος ὀξεῖα. ii. 12, 16.

vi. 8. xix. 15, 21. Fig. Lu. ii. 35, σοῦ δὲ αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαία, i. e. 'anguish of soul shall come upon thee.' Sept. Ex. xxxii. 26. Ez. v. 1. Jos. Ant. vi. 12, 4, ἡ ῥομφαία τοῦ Γολιάθου. vii. 12, 1.

Ῥῥυμη, ης, ἡ, (obsol. ῥύω, equiv. to ἐρύω,) prop. *impetus, impulse, onset*, equiv. to ὁρμή. In the later usage and N. T. a street, lane, alley of a city, in distinction from ἡ πλατεία, (which see,) Matt. vi. 2. Lu. xiv. 21, εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts ix. 11. xii. 10. Sept. Is. xv. 3. Tob. xiii. 18. Eccclus. ix. 7. Pol. vi. 29, 1.

Ῥύομαι, f. ῥύσομαι, depon. mid. (obsol. ῥύω, equiv. to ἐρύω,) prop. *to draw towards oneself*; hence by impl. *to draw or snatch from danger*, = *to rescue, deliver*; foll. by acc. simpl. Matt. xxvii. 43, ῥύσασθω νῦν αὐτόν. 2 Pet. ii. 7. Absol. Rom. xi. 26, ὁ ῥύόμενος, 'the deliverer,' as oft. in Sept. With an adjunct *from whence*, e. gr. foll. by ἀπό with gen. Matt. vi. 13, ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, al. sepe, and Sept. Foll. by ἐκ with gen. Rom. vii. 24, τίς με ῥύσειται ἐκ τοῦ σώματος—; 2 Cor. i. 10. Col. i. 13, al. and Class. Pass. Lu. i. 74. 2 Tim. iv. 17, and Sept.

Ῥυπαρεύομαι, depon. mid. (ῥυπαρός,) *to be filthy*, fig. Rev. xxii. 11, in lat. ed.

Ῥυπαρία, ας, ἡ, (ῥυπαρός,) prop. *filth, filthiness*, fig. Ja. i. 21, ἀποθέμενοι πᾶσαν ῥυπαρίαν, meaning, 'fleshly sins,' such as gluttony, drunkenness, fornication, &c.; spiritually with allusion to laying aside a filthy garment, ῥυπαρὰν ἐσθῆτα. In the moral sense it occ. in Plut. Prec. Conjug. § 23, and so ῥυπαίνεσθαι, 'to be polluted with vice,' in Dion. Hal. & Plut. and ῥύπος for the defilement of the soul, in Lucian, t. i. 542. ii. 800.

Ῥυπαρός, ἂ, ὄν, adj. (ῥύπος,) *filthy, foul*, Ja. ii. 2, πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι. Sept. and Class. Fig. Rev. xxii. 11, in later edit. Sept. So Act. Thom. § 13, ῥυπαρὰ ἐπιθυμία.

Ῥύπος, οὐ, ὁ, *filth, filthiness*, 1 Pet. iii. 21, οὐ σαρκὸς ἀπόθεις ῥύπου. Sept. Job xiv. 4. Is. iv. 4. Luc. Anachar. v. Gymnas. 29. Pol. xxxii. 7, 8.

Ῥυπώω, f. ὥσω, (poet. for ῥυπάω, fr. ῥύπος,) *to be filthy*, in text. rec. Rev. xxii. 11, ὁ ῥυπῶν, ῥυπωσάτω ἔτι. Hom. Od. vi. 87. Aristoph. Av. 1271.

Ῥύσις, εως, ἡ, (ῥέω, which see,) *a flowing, flux*, e. gr. αἵματος, Mk. v. 25. Lu. viii. 43, 44. Sept. Lev. xv. 24, sq. Ael. V. H. vi. 6, τὴν ῥ. τοῦ αἵματος.

Ῥυτὶς, ἰδος, ἡ, (obsol. ῥύω, equiv. to

ἐρύω,) *a wrinkle*, i. e. as drawn together, contracted, Aristoph. Plut. 1051. Diod. Sic. iv. 51; fig. Eph. v. 27.

Ῥύω, see Ῥύομαι.

Ῥώννυμι, f. ῥώσω, *to strengthen, make firm*; more usually perf. pass. ἔρῳμαι as present, *to be strong, well*; in N. T. only imperat. ἔρῶσο, as a formula at the end of epistles, like Lat. *vale*, Engl. *farewell*, Acts xxiii. 30, ἔρῶσο. xv. 29, ἔρῶσθε.

Σ.

Σαββατισμός, οὔ, ὁ, (σαββατίζω,) prop. *a keeping sabbath*, i. e. *rest, a ceasing from labour*; in N. T. Heb. iv. 9, ἀπολείπεται σ. τῷ λαῷ τοῦ Θεοῦ, where is meant, not a mere *resting*, but such a rest as God entered into, when he had finished his work of creation; namely, a complete, holy, and happy rest; wherein it is further intimated, that the sabbath was instituted as a symbol of that *eternal rest* which 'remaineth for the people of God.' See more in my note there. The word occurs also in Plut. de Superst. 3.

Σάββατον, οὐ, τὸ, *sabbath*, Heb. prop. *rest, a ceasing from labour*; pl. τὰ σάββατα, often for the sing., dat. pl. τοῖς σάββασιν. I. PROP. *the sabbath*, i. e. the Jewish sabbath, the seventh day of the week: 1) *sing.* Mk. ii. 27, τὸ σάβ. διὰ τὸν ἄνθ. ἐγένετο. Matt. xii. 5. Mk. ii. 27. vi. 2. ἡ ἡμέρα τοῦ σαβ. Lu. xiii. 14, 16. vi. 1, and Sept. sepe. 2) *plur.* in a plural signif. Acts xvii. 2, ἐπὶ σάββατα τρία. Col. ii. 16: elsewh. only in gen. and dat., equiv. to *sing.* Matt. xxviii. 1, ὅψε σαββάτων. ἡ ἡμέρα τῶν σαββάτων, Lu. iv. 16. Mk. ii. 23, 24. iii. 2, 4.—II. METON. a period of seven days, *a week*, *sing.* Mk. xvi. 9, πρώτη σαββάτων. Lu. xviii. 12, δις τοῦ σαβ. Pl. Matt. xxviii. 1, εἰς μίαν σαββάτων. Mk. xvi. 2. Lu. xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2, and Sept.

Σαγήνη, ης, ἡ, (σαγή, fr. σάττω,) *a net*, used in fishing, and drawn to the shore, 'something like our *draw-net*, which, when sunk into the river and dragged to the shore, sweeps, as it were, the bottom, and was therefore called *verriculum*. In this, however, it differed from an ordinary draw-net, that besides being far larger, and of stouter materials,—formed of wattled work, osier, or cane,—it was intended to take not *part* of the fish of a pool or stream, but the *whole*, of every kind, size, and quality: whence its name, lit. 'that into which all the fish of a pool or part of a river were *inclosed and crammed together*.' So Pol. xii. 2, 5, σάττουσιν εἰς

ἀγγεῖα, which seems alluded to in the words of St. Matt. xiii. 47, *σαγήνη βληθεῖση εἰς τὴν θάλα. καὶ ἐκ παντός γένους συναγαγοῖσιν*. Such is also alluded to in the figurative use of the verb *σαγηνεύω* in Hdot. vi. 31. Æschyl. Ag. 1353. Plato, p. 698, and other writers, as said of *capturing all the inhabitants of a country*. Besides the N. T., the word occurs also in Sept. (as Ez. xxvi. 5, al.) & later writers, as Appian, Ælian, and Artemid. prop.; also fig. in Plut. vi. 647, 3, *ἔμειναν ὥσπερ ἐν σαγήνῃ μία, τῇ δεισιδαιμονίᾳ, συνδεόμενοι*.

Σαίνω, f. *ανῶ*, (fr. *σεαίνω*, kindred with *σειώ*,) *to move, stir, or shake any thing, and by implication, out of its place*. Hence fig. *to move in mind, perturb*. So Eurip. Rhés. 55, *σαίνει μ' ἐν-νυχος φρονκτωρία*, and pass. *to be perturbed*, 1 Th. iii. 3, *τῷ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις*, 'should be perturbed in mind, and moved from the faith.' Comp. Acts ii. 25, *ἵνα μὴ σαλευθῶ*, where see my note. So Diog. Laërt. viii. 1, 21, *οἱ δὲ σαινόμενοι τοῖς λεγομένοις, ἐδάκνον*.

Σάκκος, ου, ὁ, Hebr. שַׂק, *sack-ing, sack-cloth*, i. e. coarse black cloth, commonly made of hair, Rev. vi. 12, and used for straining liquids; also for sacks, and for mourning-garments, worn by prophets, and by ascetic persons gener., Matt. iii. 4. Hence in N. T. gener. Rev. vi. 12, ὁ ἥλιος μέλας ἐγένετο ὡς σάκκος τρίχινος, comp. Is. 1. 3. Ecclus. xxv. 17. Of mourning-garments, Matt. xi. 21, *ἐν σάκκῳ καὶ σποδῷ*. Lu. x. 13. Of a prophet's garment, Rev. xi. 3.

Σαλεύω, f. *εὔσω*, (σάλος, the surge of the sea,) prop. *to move to and fro, to shake*, trans. i. e. *to put into a state of waving, vibratory motion*. I. PROP. with acc. Lu. vi. 48. Heb. xii. 26, *οὐ ἡ φωνὴ τῇ γῇ ἐσάλευσε*. Pass. *σαλεύεσθαι*, prop. used of the tossing to and fro of ships at anchor, see Thuc. i. 137; but also of any other tossing, as Matt. xi. 7. Lu. vii. 24, *κάλαμον ὑπὸ ἀνέμου σαλευόμενον*. Matt. xxiv. 29, *αἱ δυνάμεις τῶν οὐρ. σαλευθήσονται*, denoting the destruction of states and potentates. So Plut. Dion. 8, *τὴν τυραννίδα σαλεύουσιν*. Acts iv. 31, al. of an earthquake, *ἐσαλεύθη ὁ τόπος*. So Æsch. Prom. 1117, *χθὼν σεσάλευται*. Luke vi. 38, *μέτρον πεπ. καὶ σεσαλευμένον*, i. e. shaken down. Also Sept. Jos. and Class. Fig. of things ready to fall and perish, Heb. xii. 27, where *τὰ σαλευόμενα, things shaken* and ready to fall, means the Mosaic dispensation; while *τὰ μὴ σαλευόμενα* designates the Christian dispensation.—II. METAPH. *to move in mind, to agitate, disturb*, with acc.

Acts xvii. 13, *τοὺς ὄχλους σαλεύειν, to agitate the people*, i. e. *to cause a tumult*. So in the Class. writers not unfrequently, (as Soph. Œd. R. 25. El. 1074,) political turbulence is compared to the tossing of a tempestuous sea. Pass. Acts ii. 25, *ἵνα μὴ σαλευθῶ*, i. e. 'that I should not by calamity be shaken or troubled, namely, so as to have my firm faith and trust in God disturbed.' Comp. 1 Th. iii. 3. So also 2 Th. ii. 2, *εἰς τὸ μὴ σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός*, 'that ye should not [suffer yourselves to] be troubled;' i. e. that ye be not shaken from the hitherto settled persuasion of your minds; where we have, I conceive, (as in a similar passage of Arrian cited by Wets. *μὴ ἀποσαλεύεσθαι διὰ τῶν σοφισμάτων*,) a metaphor taken from a ship torn from its anchorage, and carried out to sea. 1 Macc. vi. 8. Ecclus. xxix. 18. xlviii. 19.

Σάλος, ου, ὁ, prop. *any vibratory motion, tossing to and fro*, especially of a ship at sea, or rocking at anchor; hence in N. T. put for the *rolling sea, billows*, Lu. xxi. 25, *ἡχούσης θαλάσσης καὶ σάλου*. Sept. Jonah i. 15. Ps. lxxxix. 10. Plut. Thes. 20. Diod. Sic. xx. 74. Soph. Phil. 271. Aristoph. Thesm. 872.

Σάλπιγξ, ιγγος, ἡ, *a trumpet*, 1 Cor. xiv. 8. Rev. i. 10. iv. 1. viii. 2, 6, 13. ix. 14. As announcing the approach or presence of God, Heb. xii. 19; or also the final advent of the Messiah, Matt. xxiv. 31, *μετὰ σάλπιγγος φωνῆς μεγάλης*, (for *μετὰ μεγ. φωνῆς σάλπιγγος*, an allusion, we may suppose, to the method of convoking solemn assemblies among the Jews and Gentiles, namely, by sound of trumpet,) 1 Cor. xv. 52, *ἐν τῇ ἐσχάτῃ σάλπιγγι*. 1 Th. iv. 16, σ. Θεοῦ. Sept.

Σαλπίζω, f. *ίσω*, (σάλπιγξ,) aor. 1. *ἐσάλπισα*, *to sound a trumpet*, intrans. Matt. vi. 2, *μὴ σαλπίσσης ἔμπροσθέν σου*. 1 Cor. xv. 52. Rev. viii. 6, sqq. ix. 1, 13. x. 7. xi. 15. Sept. and Class.

Σαλπιστής, ου, ὁ, (σαλπίζω,) *a trumpeter*, Rev. xviii. 22. Dion. Hal. Ant. iv. 17, and lat. Class.

Σανδάλιον, ου, τό, (dim. of *σάνδαλον*,) *a sandal*, i. e. a wooden or leathern sole, covering the bottom of the foot, and bound on with thongs, Mk. vi. 9. Acts xii. 8. Sept. and Class.

Σανίς, ίδος, ἡ, *a board, plank*, e. gr. of a ship, Acts xxvii. 44, *ἐπὶ σανίσιν*: meaning planks from a ship's deck. So the full phrase in Pol. i. 22, 9, *ταῖς σανίσι τῶν καταστροφμάτων*. The ellipsis, occurs also in Eurip. Hel. 1572, *οὐκ ἤθελ' ὀρθὸς σανίδα προσβῆναι κάτω*, 'to put his foot on the deck.' Anthol. i. 55, 15, *κλασ-*

θείσης ποτὲ νηὸς ἐν ὕδασι, δῆριν ἐθέντο Δισσοὶ ὑπὲρ μούνης μαρνόμενοι σανίδος.

Σαπρὸς, ἁ, ὄν, adj. (σήπω,) *bad*: the word signifies, I. prop. 'what is *decayed and rotten*,' as said either of vegetable or animal substances; hence by meton. what is *refuse and worthless*, as old vessels, or small fishes, Matt. xiii. 48; also, when applied to trees or fruit, what is of a *bad quality*, Matt. vii. 17, 18. xii. 33. Lu. vi. 43.—II. fig. in a moral sense, *corrupt, foul*, Eph. iv. 29, πᾶς λόγος σαπρὸς, namely, as opp. to λόγος ἀγαθὸς πρὸς οἰκοδομὴν just after, 'any kind whatever, of bad and unprofitable discourse, as brawling, slander, and the foolish talking and jesting' just before mentioned. Thus it differs little from the ῥῆμα ἀργὸν of Matt. xii. 36. Comp. Arrian Epict. iii. 16, τὰ σαπρὰ λαλοῦσι, et al.

Σάφειρος, ου, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. xxi. 19. Sept. Jos. and Class.

Σαργάνη, ης, ἡ, (comp. Hebr. שָׂרָה, to interweave, to braid,) prop. 'any thing braided, twisted, interwoven,' e. gr. *a cord*, Æschyl. Suppl. 769. In N. T. *a rope-basket, network of cords*, 2 Cor. xi. 33; comp. Acts ix. 25, σπυρίς: so Athen. p. 119, & 407.

Σάρδινος, ου, ὁ, i. q. σάρδιος, Rev. iv. 3, in text. rec.

Σάρδιος, ου, ὁ, *sardius, sardian*, a precious stone of a blood-red, or sometimes of a flesh-colour, more commonly known by the name of *carneian*, and called σάρδιος, as brought from Sardinia. Rev. iv. 3, in later edit. xxi. 20. Sept. Ex. xxviii. 17. Ez. xxviii. 13.

Σαρδόνηξ, υχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carneian, Rev. xxi. 20. Jos. Ant. iii. 7, 5.

Σαρκοῦς, ἡ, ὄν, adj. (σάρξ,) *fleshy, carnal*, pertaining to the flesh or body, opp. to πνευματικός. 1) generally of THINGS, τὰ σαρκικά, equivalent to *things corporeal, external, temporal*, Rom. xv. 27. 1 Cor. ix. 11. 2) as implying weakness, frailty, imperfection, e. gr. of PERSONS, *carnal, worldly, human*, and so *imperfect*, used of wisdom acquired by human means, or man's natural powers, and tending only to carnal or worldly ends, 1 Cor. iii. 1, ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χρ. ver. 3, 4. Of things, *carnal, human*, 2 Cor. i. 12, οὐκ ἐν σοφίᾳ σαρκική. x. 4, ὅπλα οὐ σαρκικά, ἀλλὰ δυνατὰ κ.τ.λ.

Heb. vii. 16, οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, i. e. 'frail, transient, temporary,' opp. to κατὰ δύναμιν ζωῆς ἀκατάλυτον: also *carnal*, as opp. to the spiritual service of our High-Priest Christ. 3) as implying sinful propensity, *carnal*, subject to carnal lusts or infirmities, e. gr. of persons, Rom. vii. 14, ἐγὼ δὲ σαρκικός εἰμι: of things, the lusts themselves, 1 Pet. ii. 11, τῶν σαρκικῶν ἐπιθυμιῶν, *carnal desires*, i. e. 'having their seat in the carnal nature of man.'

Σάρκινος, η, ου, adj. (σάρξ,) prop. *fleshy, corpulent*, Theocr. xxi. 66. Pol. xxxix. 2, 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to the touch, opp. to λίθινος, 2 Cor. iii. 3, ἐν πλαξὶ καρδίας σαρκίνας. Comp. Sept. καρδία σαρκίνη, Ez. xi. 19. xxxvi. 26. Plut. adv. Colot. 27, init.

Σάρξ, σαρκός, ἡ, *flesh*, i. e. of a living man, or animal, in distinction from that of a dead one, which is κρέας. I. PROP. *flesh*, sing. as one of the constituent parts of the body, Lu. xxiv. 39, πνεῦμα σάρκα καὶ ὅστιά οὐκ ἔχει. 1 Cor. xv. 39. Sept. and Class. More commonly plur. αἱ σάρκες, lit. *fleshy parts*, Rev. xix. 18, ἵνα φάγηται σάρκας βασιλείων. ver. 21: fig. and hyperbol. *to consume, destroy*, James v. 3; *to maltreat*, Rev. xvii. 16. Sept. and Class.—II. METON. *flesh*, equiv. to THE BODY, *corpus*, the *animal* or *external* nature, as distinguished from the spiritual or inner man, τὸ πνεῦμα, freq. in N. T. but rare in Class. 1. gener. and without any good or evil quality implied: 1) opp. to πνεῦμα expr. 1 Cor. v. 5, εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ. 2 Cor. vii. 1. Col. ii. 5. 1 Pet. iv. 6. Also σὰρξ καὶ αἷμα as a periphr. for *humanity*, Heb. ii. 14. Eccles. xiv. 18. Simply, John vi. 52, comp. below; 2 Cor. xii. 7, σκόλοψ τῇ σαρκί, where see my note. Col. i. 24. ii. 1, τὸ πρόσωπόν μου ἐν σαρκί. ver. 23. Heb. ix. 10. Acts ii. 26, ἡ σὰρξ μου, *my body*, i. e. I. metaph. John vi. 51, καὶ ὁ ἄρτος—ἡ σὰρξ μου ἐστίν, meaning that 'Jesus himself is the principle of life and nutrition to the regenerated soul,' ver. 53—56, comp. Matt. xxvi. 26, σῶμα. Plut. adv. Col. 20, μέχρι τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων. Spec. *mortal body*, in distinction from a future and spiritual existence, 2 Cor. iv. 11, ἡ ζωὴ—ἐν τῇ θνητῇ σαρκὶ ἡμῶν. Gal. ii. 20. Phil. i. 22, 24. 1 Pet. iv. 2. 2) put for that which is merely *external* or only apparent, in opp. to what is internal and real, John vi. 63, τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. viii. 15. 1 Cor. i. 26, σοφοὶ κατὰ σάρκα. 2 Cor. v. 16. Eph. vi. 5, κυρίως κατὰ σάρκα. Philem.

16: so of outward affliction, 1 Cor. vii. 28, *ἐλπίσω δὲ τῇ σαρκὶ ἔξουσιν*. 2 Cor. vii. 5. Gal. iv. 13, 14. 1 Pet. iv. 1. Spec. of circumcision *in the flesh*, i. e. the external rite, Rom. ii. 28. iv. 1, *εὐρηκέναι κατὰ σάρκα*, 'in respect to circumcision;' 2 Cor. xi. 18. Eph. ii. 11. Gal. iii. 3. vi. 12, 13. Phil. iii. 3, 4. Col. ii. 13. 3) as the medium of external or natural generation and descent, and of consequent kindred, John i. 13, *οὐδὲ ἐκ Σελήματος σαρκός*. Rom. ix. 8, *τὰ τέκνα τῆς σαρκός*. Eph. v. 29, 30. Heb. xii. 9. Of one's countrymen, Rom. xi. 14. *So κατὰ σάρκα*, 'according to the flesh,' i. e. as to outward kindred, by natural descent, after the regular course of nature, or the manner of men, always however with an implied action of *impurity*, Rom. ix. 3. 1 Cor. x. 18. Gal. iv. 23, 29. *ἐν σαρκί*, id. Eph. ii. 11, and Sept.—II. as implying *weakness* and *frailty*, both physical and moral; opp. to *πνεῦμα* expr. Mk. xiv. 38, *τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής*: also opp. to *Πνεῦμα ἅγιον*, John iii. 6. Simply, Rom. vi. 19, *διὰ τὴν ἀσθενείαν τῆς σαρκὸς ὑμῶν*. 2 Cor. i. 17. x. 2, *ὡς κατὰ σάρκα περιπατοῦντας*. ver. 3, 'as living and acting on merely human views,' the maxims of human policy. *So σὰρξ καὶ αἷμα*, 'flesh and blood,' 'frail feeble man,' 1 Cor. xv. 50. Gal. i. 16, *οὐ προσανεθέμην σαρκὶ καὶ αἵματι*, meaning, 'had not recourse to mere human counsel,' or the suggestions of my own or any human reason. Eph. vi. 12, *οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα*, with which comp. Eccles. xiv. 18, *γενεὰ σαρκὸς καὶ αἵματος*. And so occasionally the heathen Philosophers express themselves; e. gr. Plut. adv. Colot. 30, *τῆς κατὰ σάρκα ἡδονῆς*, et al.—III. as implying sinfulness, proneness to sin, *the carnal nature*, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral, (in which sense the Greek Philosophers speak of the *σῶμα*.) as opp. to *Πνεῦμα*, i. e. the Holy Spirit or his influences, Rom. viii. 4, *μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα*. ver. 5, 6, 9, 13. Gal. v. 16. Simply, Rom. vii. 5, *ὅτε ἦμεν ἐν τῇ σαρκί*. ver. 18, oft. So Theon Alex. in Anthol. Gr. iii. p. 226, *νόον πάθειν ἐν τοῖσι πόνοις ἐκάθηρας, ἔξω σαρκὸς ἔβης*.—III. METON. *flesh*, *human nature*, *MAN*, *homo*, Matt. xix. 5, *ἔσονται οἱ δύο εἰς σάρκα μίαν*, al.; Jude 7, *σὰρξ ἑτέρα*, 'other flesh,' either by adultery, or perhaps by sodomy; see my note. Also *πᾶσα σὰρξ*, 'all flesh, all men,' all mankind, Lu. iii. 6. John xvii. 2. Acts ii. 17. 1 Pet. i. 24. *οὐ—πᾶσα σὰρξ*, 'no flesh, no man,' Matt. xxiv. 22. Rom. iii. 20. *μὴ—πᾶσα σὰρξ*, id. 1 Cor. i. 29. Spec. of the incarnation of Christ,

by which he took the human nature upon him, and became subject to suffering and mortality, John i. 14, *ὁ λόγος σὰρξ ἐγένετο*. 1 John iv. 2, 'I. Χρ. ἐν σαρκὶ ἐληλυθότα. Rom. i. 3, *κατὰ σάρκα*. ix. 5. Eph. ii. 15, *ἐν τῇ σαρκὶ αὐτοῦ*. Heb. v. 7, *ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ*, i. e. 'during the time when he lived as a man among men,' alluding to the period *before* he had put off his Divine nature. 1 Tim. iii. 16. 1 Pet. iii. 18. iv. 1. Col. i. 22, *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*, q. d. 'in his body incarnate.' Comp. Eccles. xxiii. 16, *ἐν σώματι σαρκὸς αὐτοῦ*.

Σαρὼν, f. *ὥσω*, (*σαίρω*, or rather *σάρος*, a broom,) *to sweep, cleanse with a broom*, with acc. Lu. xv. 8, *καὶ σαροὶ τὴν οἰκίαν*. Pass. Matt. xii. 44, *οἶκον σεσαρωμένον*. Lu. xi. 25. Artemid. ii. 33, p. 119. Pamphil. in Geopon. xiii. 15, 4. A later form instead of the earlier *σαίρω*, which occ. in Eur. Hec. 363, *σαίρειν δῶμα*. Androm. 166. Cycl. 29.

Σάτον, ου, τὸ, a measure, a Hebrew measure for things dry, Matt. xiii. 33. Lu. xiii. 21, equiv. to $1\frac{1}{2}$ peck English.

Σβέννυμι, f. *σβέσω*, *to quench, extinguish*, trans. 1) prop. of a light, fire, with acc. Matt. xii. 20, *λίνον τυφόμενον οὐ σβέσει*: see *Δίνον*. Eph. vi. 16. Heb. xi. 34. Pass. *to be quenched, to go out*, Matt. xxv. 8, *αἱ λαμπάδες*. Mk. ix. 44, 46, 48. Sept. and Class. 2) fig. *to damp, hinder, repress*, to prevent any thing from exerting its full influence, with acc. 1 Th. v. 19, *τὸ Πνεῦμα μὴ σβέννυτε*: meaning, that they should not quench the supernatural gifts of the Holy Spirit, either in *others*, or in themselves, namely, by neglect or abuse, or by evil living. Understanding the words also to have reference, as they certainly must, to the *ordinary sanctifying influences and grace* of the Holy Spirit, given to every man to profit withal, the admonition will correspond to another similar one, Eph. iv. 30, *μὴ λυπεῖτε τὸ Πν. τὸ ἅγιον τοῦ Θεοῦ*. In this sense Sept. *σβέσαι τὴν ἀγάπην*, Cant. viii. 7. Jos. B. J. vi. 1, 4, σβ. *τὴν χαράν*. Æl. V. H. vi. 1, *θυμόν*, and Plut. oft.

Σεαυτοῦ, ἧς, οὐ, contr. *σαντοῦ*, ἧς, οὐ, (σὺ and αὐτός,) reflex. pers. pron. 2 pers. sing. genit. of *thyself*, dat. *σεαυτῷ*, ᾧ, *to thyself*, &c. gen. John i. 22. Acts xxvi. 1, al. dat. Acts ix. 34. xvi. 28, al. acc. Matt. iv. 6. viii. 4. Where a special emphasis is to be laid on *αὐτός*, it is written separately, e. gr. Lu. ii. 35, *καὶ σοῦ δὲ αὐτῆς*.

Σεβάζομαι, f. *άσομαι*, depon. mid. (*σέβας* and *σέβομαι*.) prop. *to be afraid*

of doing any *thing*, from apprehension of Divine wrath or human vengeance. So Hom. II. vi. 167, *σεβάσασατο γὰρ τόγε θυμῷ*. In N. T. to stand in awe of any person, = to reverence, venerate, worship, Rom. i. 25, *ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει*, i. e. as Hesych. expl. *σεβάσμασι προσεκύνησαν*.

Σέβασμα, *τος*, *τὸ*, (*σεβάζομαι*), whatever object is worshipped or regarded as God, Acts xvii. 23. 2 Thess. ii. 4. The term was, however, used not only of God, but also of men, viz. sovereigns; they being considered God's vicegerents on earth, Dion. Hal. Ant. i. 30. iv. 1.

Σεβαστός, *ἡ*, *ὄν*, adj. (*σεβάζομαι*), prop. *venerated, august*. In N. T. as an honorary title, and then as a proper name, *ὁ Σεβαστός*, Lat. *Augustus*.

Σέβω, more usually depon. *σέβομαι*, of which the primary and proper sense is generally supposed to be, *to shame oneself, to be ashamed*, as Hom. II. iv. 242, *οὐ νυ σέβεσθε*; also, *to fear to do any thing, from shame*, Plato, p. 798, *σέβεται τό τι κινεῖν τῶν ποτε καθεστῶτων*. But this seems rather a derived sense, from that of *to stand in awe of doing any thing*. So Ps. iv. 4, 'stand in awe, and sin not.' xxxiii. 8. cxix. 161, where *σέβεσθαι*, though not used by the Sept. would have been the most correct Greek rendering. So in Plato, 254, *σεφθεῖσα* means *awe-struck*. This may serve to show the near affinity of *σέβω* with *σεύω* and *σεῖω*; the prim. sense of *σέβεσθαι* being doubtless *σεῖεσθαι*, 'to be afraid,' to be terrified: whence it was applied to awe as regards the Deity, and then reverence as respects man. Thus 'to be afraid' and 'to tremble at' are terms not unfrequently used of worshipping God. In N. T. the term is exclusively used, with accus. of pers., in the sense to reverence, venerate, worship God, Matt. xv. 9. Mk. vii. 7, *μάτην δὲ σέβονταί με*. Acts xviii. 13. xix. 27. Sept. Josh. iv. 24. Job i. 9. Jos. Ant. ix. 10, 1. Diod. Sic. i. 35. Xen. Ag. iii. 2. Spec. part. *σεβόμενος*, either absol. or with *τὸν Θεόν*, i. e. *worshipping the one true God*, spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts xiii. 43, 50. xvi. 14. xvii. 4, 17. xviii. 7, al.

Σειρά, *ᾱς*, *ἡ*, (*εἴρω*, necto,) prop. *a cord, band*: in N. T. *a chain*, 2 Pet. ii. 4, *σειραῖς ζόφου*, i. e. 'places where utter darkness holds them as it were enchained.' And so in Prov. v. 22. The word in this sense occurs in Jos. Ant. iii. 7, 5. Luc. D. Deor. xxi. 1. Hermot. 3.

Σεισμός, *οὔ*, *ὁ*, (*σεῖω*), *motion, a shaking*, prop. of the earth, by an earth-

quake, as Matt. xxiv. 7. xxvii. 54. xxviii. 2. Mk. xiii. 8, al. Sept. and Class. Also of the sea, 'maris commotio,' Matt. viii. 24. Sept. Jer. xxiii. 19. This is, in the parallel passages of Mark and Luke, expressed by *λαίλαψ*, (*hurricane*), a term highly suitable; the like being, as travellers testify, very subject to these sudden hurricanes.

Σείω, *φ*, *σεῖσω*, *to move to and fro, to shake*, with the idea of shock, concussion, trans. 1) prop. Rev. vi. 13, *συκῇ—ὕπὸ ἀνέμου μεγ. σειομένη*: of earthquakes, Matt. xxvii. 51, *ἡ γῆ ἐσεισθη*. Act. with acc. Heb. xii. 26, and Class. 2) fig. *to move in mind, to agitate, to put in commotion*, Matt. xxi. 10, *ἐσεισθη ἡ πόλις*, for *ἐκινήθη*, Acts xxi. 30; namely, as agitated with hope, fear, wonder, or disapprobation, according as each person stood affected. xxviii. 4. Sept. Is. xiv. 16. Ez. xxxi. 16. Pind. Pyth. iv. 484, *πόλιν*. Heliodor. x. p. 484. Antiph. cxlvi. 22.

Σελήνη, *ης*, *ἡ*, (*σέλας*, light,) *the moon*, Matt. xxiv. 29, al. and Class.

Σεληνιάζομαι, *φ*, *άσομαι*, (*σελήνη*, prop. *to be moon-struck*, in Greek usage = *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon, (Manetho, iv. 81, 216.) Matt. iv. 24. xvii. 15, *ὅτι σεληνιάζεται καὶ κακῶς πάσχει*, comp. ver. 18, and Mk. ix. 17; and Lu. ix. 39, where it is ascribed to a *δαίμονιον πνεῦμα*. Indeed, that these *σεληνιαζόμενοι* were *not*, as certain recent Commentators contend, mere *lunatics*, I have shown at large in my note on Matt. iv. 24; also indicating what may be considered the only true view to be entertained of them.

Σεμίδαλις, *εως*, *ἡ*, *fine flour*, Rev. xviii. 13; occ. oft. in Sept. and Jos. and Athen. p. 172.

Σεμνός, *ἡ*, *ὄν*, adj. (contr. fr. *σεβόμενος*, venerated, fr. *σέβομαι*), prop. *revered, venerable, august*; a term originally applied to the Gods, as in Hom. Hym. xii. 1, and H. Cerer. i. 486, and various passages of Homer and Pindar. In N. T. only as applied to men, *grave, dignified*, 1 Tim. iii. 8, 11. Tit. ii. 2, and oft. in Class.; also of things, *honourable, of good repute*, as Phil. iv. 8, *ὅσα σεμνά*, meant of habits of life. So Hadian. i. 2, 6, *σεμνῷ ἦθει καὶ βίῳ σώφρονι*. Plato, p. 290, *τὰ σεμνότατα*.

Σεμνότης, *ἡτος*, *ἡ*, (*σεμνός*), prop. *augustness, sanctity*, 2 Macc. iii. 12. Jos. B. J. vi. 5, 1. In N. T. *respectability* of character, and that *decorous regularity* of life and conversation required in a well-

ordered society, and especially becoming persons 'professing godliness,' 1 Tim. ii. 2, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, where the Vulg. well renders by *honestate*, and iii. 4. Tit. ii. 7. So in Ælian, V. H. ii. 13, and Jos. Contr. Ap. i. 31, we have σεμνότης βίου, and in Hdian. ii. 1, 10, διὰ σεμνότητά αἰδοῦμενος, 'respected for his worth,' Simil. Jos. Vit. 49, μετὰ πάσης σεμνότητος.

Σημαίνω, f. ανῶ, (σήμα,) prop. to give a sign or signal, i. e. public, Sept. Num. x. 9. Jos. Ant. vii. 11, 6. Xen. An. v. 2, 12; also to make known by a sign, Hom. Il. xxiii. 358: hence, as in N. T. to signify, intimate, John xii. 33, σημαίνων, ποίω θανάτω ἡμελλεν ἀποθνήσκειν. xviii. 32. xxi. 19, where, as oft. the word is used of things future and obscurely made known, as in oracles, &c. So Plut. cited by Wets. has οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει. In Acts xi. 28, with accus. and inf. to declare, make known, as oft. in Class.; the term being often, as there, applied to the uttering of predictions, &c. So Jos. Ant. vii. 8, σημαίνων τὴν ἐκ τοῦ παιδὸς ἐσομένην ἐπίθεσιν. In Acts xxv. 27, with simple acc. τὰς κατ' αὐτοῦ αἰτίας σημαίνει.

Σημεῖον, ου, τό, (equiv. to σήμα,) a sign, signal, Hdian. iv. 11, 8; an ensign, standard, Sept. Is. xi. 12. Hdian viii. 5, 22. Xen. Cyr. vii. 1, 4, a sign of something past, a memorial, monument. In N. T. 1) a mark or token by which any thing may be known to be what it is, and distinguished from something else; 2) a pledge or assurance taken in evidence; 3) a token of Divine interposition, a miracle. I. prop. a sign, by which any thing is designated, distinguished, known, Matt. xxvi. 48, ἔδωκεν αὐτοῖς σημ. Rom. iv. 11, σημεῖον ἔλαβε περιτομῆς, i. e. circumcision, as τό σημεῖον τῆς διαθήκης: comp. Gen. ix. 12, sq. Thuc. vi. 31; spec. a sign by which the character and truth of any person or thing is known, a token, proof, Lu. ii. 12, τοῦτο ὑμῖν τό σημ. 2 Cor. xii. 12, τὰ σημ. τοῦ ἀποστόλου. 2 Thess. iii. 17. Sept. and Class.—II. a sign by which the Divine power and majesty is made known, i. e. a supernatural event or act, a miracle, by which the power and presence of God is manifested, either directly, or through the agency of those whom he sends. 1) as wrought by God, 1 Cor. xiv. 22, αἱ γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. 'a token to the unbelieving of God's presence and power,' comp. ver. 25. τό σημεῖον Ἰωνᾶ, 'the sign of Jonah,' i. e. 'which God wrought in the case of Jonah,' Matt. xii. 39, comp. ver. 40. Meton. of persons sent from God,

whose character and acts are a manifestation of the Divine power, Lu. xi. 30, ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νιν. ii. 34, οὗτος κεῖται εἰς σημεῖον ἀντιλεγόμενον, meaning, that 'he should be a *signal example* of virtue calumniated;' also of signs, wonders, miracles, which God is said to do *through* any one, ποιεῖν διὰ τινος, joined with τέρατα, Acts ii. 22, 43, al. and Class. as Æl. V. H. xii. 57. Pol. iii. 112, 8. Spec. as foreshowing future events, a sign of future things, a portent, presage, Matt. xxiv. 3, τό σημεῖον τῆς σῆς παρουσίας. ver. 30, τό σημεῖον τοῦ Υἱοῦ τ. ἀνθ. meaning, 'the *visible appearance* of the Son of man,' (agreeably to what the Jews understood from the prophecy in Dan. vii. 13;) namely, to take vengeance on the unbelieving Jews, Mk. xiii. 4. Lu. xxi. 11, σημεῖα ἀπ' οὐρ. μεγάλα. ver. 25. Acts ii. 19. 2) of signs, wonders, miracles, wrought by CHRIST and his apostles in proof of their Divine mission, Matt. xii. 38, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ver. 39. Mk. viii. 11, 12. John ii. 11, 18, 23, oft.; with τέρατα, iv. 48; δυνάμεις, Acts viii. 13. 3) spoken *analogically* of signs, wonders, wrought by false prophets claiming to act by Divine authority, Rev. xiii. 13, 14; with τέρατα, Matt. xxiv. 24, al.

Σημειώω, f. ὠσω, (σημεῖον and σήμα,) signo, to mark, affix a mark or sign, note with marks, Pol. iii. 39, 8. In N. T. only mid. to mark for oneself, to note, by a metaphor taken from making private memoranda for use; with acc. 2 Th. iii. 14, τοῦτον σημειοῦσθε, 'note that man down to yourself as one to be shunned.' So Polyb. i. 47, 1, ἀκριβῶς σημειώσασθαι τὸν εἰσπλουν: and xxii. 11, 12, ἐσημειώσαντο τὸν τόπον. Also in an expression adduced by Eustathius on Hom. p. 1535, τό ἄστροις σημειοῦσθαι ὁδόν, 'to note down and mark one's course by the stars.' Also Philo Jud. 560, Α. δυσι μαρτυρίαῖς σημειωσάμενος τὸ μηδὲν ἔχθος ὑποτύφεισθαι.

Σήμερον, adv. Att. τίς μερον, (for τημέρα, fr. τῇ ἡμέρᾳ,) this day, to-day, I. prop. Matt. vi. 11, δὸς ἡμῖν σήμερον. ver. 30. Lu. xiii. 32, 33, oft. Sept. and Class. With the art. as adj. ἡ σήμε. scil. ἡμέρα, equiv. to *at this very day*, Acts xix. 40.—II. equiv. to *at this time*, now, Lu. iv. 21, σήμε. πεπλήρωται ἡ γραφή. Acts iv. 9. xiii. 33, oft.; 2 Cor. iii. 15, ἕως σήμε. where σήμερον is very emphatic, meaning, 'at this very time,' namely, of the admonition; and Sept. With the art. as adj. ἡ σήμε. scil. ἡμέρα, Acts xx. 26, ἐν τῇ σήμε. ἡμέρᾳ: so ἄχρι τῆς σήμε. 2 Cor. iii. 14, μέχρι τῆς σήμε. Matt. xi. 23, and ἕως τῆς σήμε. xxvii. 8, unto this day.

Σήπω, f. **ψω**, to cause to rot, to corrupt, destroy, Sept. Job xl. 12. Dion. Hal. xi. 37. Æsch. Choëph. 989. Usually and in N. T. pass. **σήπομαι**, 2 perf. **σέσηπα**, intrans. to rot, be corrupted, perish. Jam. v. 2, **ὁ πλοῦτος ὑμῶν** ('your hoarded stores') **σέσηπε**. So Hom. ii. 135, **καὶ δὴ δοῦρα σέσηπε νεῶν**. Eur. El. 319, **αἶμα πατρὸς μέλαν σέσηπε**. Æl. V. H. xii. 40, but the pass. is far more freq. in Class. and Sept.

Σηρικὸς, ἡ, ὄν, adj. (**σήρ**, silk-worm,) **silken**, of silk, Jos. B. J. vii. 5, 4, **ἐσθήσεσι σηρικαῖς**. In N. T. neut. **τὸ σηρικόν**, scil. **ἔνδυμα**, **silken stuffs**, Rev. xviii. 12.

Σῆς, **σητός**, ὁ, a moth, or clothes-worm, Matt. vi. 19, 20. Lu. xii. 33. Sept. Is. 1. 9. li. 8. Theophr. H. Pl. i. 16. Menander, cited by Wets. **τὸ δ' ἱμάτιον οἱ σητές**.

Σητόβρωτος, ου, ὁ, ἡ, adj. (**σῆς**, βιβρώσκω,) **moth-eaten**, Ja. x. 2, **ἱμάτια ὑμῶν σητόβρωτα**. Sept. Job xiii. 28, **ἱμάτιον σητ**.

Σθενώω, f. **ώσω**, (σθένος, strength,) to strengthen, confirm, absol. 1 Pet. v. 10, **σθενώσει**, or, as in text. rec. opt. **σθενώσαι**.

Σιαγών, ὄνος, ἡ, prop. the jaw-bone, jaw, Sept. and Class. In N. T. the cheek, Matt. v. 39. Lu. vi. 29. Sept.

Σιγᾶω, f. **ήσω**, to be silent, keep silence. 1) gener. INTRANS. Lu. ix. 36, **αὐτοὶ ἐσίγησαν**. xx. 26. Acts xii. 17, al. Sept. and Class. oft. 2) TRANS. like **σιωπάω**, to keep in silence, keep secret, pass. Rom. xvi. 25, **μυστηρίον χρόνοις αἰωνίοις σεσιγημένον**. The act. is not unfrequent in Class.; as Eurip. Med. 80, **σίγα λόγον**, while the pass. form is rare, the only examples known to me being Eurip. Iph. T. **ἐξ ἐμοῦγε πάντα σιγηθήσεται**. Hierocl. ap. Steph. Thes. **οὐδέποτε σιγώμενος**, and Iren. adv. Hær. i. 1, 3, of the æons, (doubtless, with the above passage of St. Paul in mind,) **εἰσὶ δὲ σεσιγημένοι καὶ μὴ γνωσκόμενοι**.

Σιγή, ἡς, ἡ, (σιγάω,) **silence**, Acts xxi. 40, **πολλῆς σιγῆς**. Rev. viii. 1. Wisd. xviii. 14. Xen. Cyr. vii. 1, 25, **πολλὴ σιγή**.

Σιδήρεος, ἑα, εον, contr. **σιδηροῦς**, ᾧ, οὖν, adj. (**σίδηρος**,) **iron**, of iron, Acts xii. 10, **πύλην τὴν σιδηρᾶν**. Rev. ii. 27. ix. 9. xii. 5. xix. 15. Sept.

Σίδηρος, ου, ὁ, **iron**, Rev. xviii. 12. Sept. and Class. The word is derived from **σίζω**, to sound, **σίδσω** and **σίσδω**, whence **σίδω**, to make a ringing sound; and, indeed, (it being the most ringing metal known to the ancients,) **σίδ** was originally an adjective, signif. 'the ringing

[metal],' and is found as such in Hdot. vii. 65. Aretæus ii. 13. Arrian, Eux. p. 120.

Σικάριος, ου, ὁ, Lat. **sicarius**, (fr. **sica**, the short cutlass which was carried under the arm, like the Italian *stiletto*,) **cut-throat, robber**, Acts xxi. 38, with which comp. Jos. Ant. xx. 8, 6. B. J. ii. 13, 5. vii. 8—11.

Σίκερα, τὸ, Heb. **שִׁכְרָא**, indec. **sikera**, i. e. **strong drink**, any intoxicating liquor, whether wine properly so called, (Num. xxviii. 7,) or, according to the more freq. application of the word, what we should call **made wine**, prepared from grain, dates, figs, palms, &c. Lu. i. 15, **οἶνον καὶ σίκερα οὐ μὴ πίνῃ**, a Nazaritic injunction. See Numb. vi. 3, and comp. Sept. Lev. x. 9. Deut. xxix. 6. Judg. xiii. 4, 7, 14.

Σιμικίνθιον, ου, τὸ, Lat. **semicinctum**, a half-girdle, or garment equiv. to our **apron**, probably of linen, worn by artisans, &c. Acts xix. 12. Comp. Wetst. N. T. ad loc.

Σινᾶπι, εως, τὸ, **mustard, sinapis orientalis**, a plant often growing in the fertile soil of Palestine, to a very considerable size, Matt. xiii. 31. Mk. iv. 31. Lu. xiii. 19. The expression **κόκκον σινάπεως**, 'a grain of mustard,' is, as appears from the Rabbinical citations in Wets., a proverbial phrase, for the least, the **smallest particle**, Matt. xvii. 20. Lu. xvii. 6.

Σινδὼν, ὄνος, ἡ, **fine linen, muslin**, from **Sind**, or India, Hdot. i. 200. ii. 95; i. e. cotton, **σινδὼν βυσσίνη**, Hdot. ii. 86. vii. 181; also gener. **linen cloth**, Pol. ii. 66, 10. In N. T. **linen cloth**, a **linen garment**, probably of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mk. xiv. 51, **περιβεβλημένους σινδόνα ἐπὶ γυμνοῦ**. ver. 52. Also a **web** or **wrapper** of fine linen, employed to roll around a corpse, previously to interment or embalming, being then secured by linen bandages, Matt. xxvii. 59. Mk. xv. 46, bis. Lu. xxiii. 53. Galen. **μὴ γυμνὸς κοιμίζέσθω, ἀλλὰ περιβεβλημένους σινδόνα**. Hdot. ii. 95, **ἦν μὲν ἐν ἱματίῳ ἐνελιζάμενος εὐὴν ἢ σινδόνι**.

Σινιάζω, f. **άσω**, (σινίον, a sieve,) to **sift** or **winnow**. Fig. with acc. of pers. impl. Lu. xxii. 31, **ὁ Σατ. ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον**, i. e. 'sift you,' scrutinize you, or try your fidelity and constancy.

Σιτευτός, ἡ, ὄν, adj. (σιτεύω & σίτος,) **fed**, i. e. with grain, **fatted**, Lu. xv. 23, **τὸν μόσχον τὸν σιτ.** ver. 27, 30. Sept. Pol. xxxix. 2, 7. Xen. An. v. 4, 32.

Σιτιστός, ἡ, ὄν, adj. (σιτίζω, σίτος,) **fed**, sc. with grain, **fatted**; subst. **τὰ**

σιτιστὰ, animals put up to fatten, *fallings*, Matt. xxii. 4, meaning, calves, lambs, sheep, &c. Jos. Ant. viii. 2, 4. Athen. xiv. p. 656.

Σιτομέτριον, ου, τὸ, (σίτος, μετρέω,) *grain measured out*, i. e. *an allowance, portion, ration*, Lu. xii. 42, and lat. Gr. writers. Σιτομετρία occ. in Diod. Sic. ii. 41.

Σίτος, ου, ὁ, plur. τὰ σῖτα, *wheat*, and gener. for *grain, corn*, Matt. iii. 12, συνάξει τὸν σῖτον. xiii. 25, 29, 30. Mk. iv. 28. Lu. iii. 17. John xii. 24. 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. In Acts vii. 12, the plural σῖτα is used to denote *generality of kind*, as we say *corn or grain*. So σῖτος, xxvii. 38, which may mean either, as some explain, *the wheat*, or *the provisions*, Sept. and Class.

Σιωπάω, f. ἤσω, (σιωπή, silence, stillness,) *to be silent, still, intrans.* 1) *prop.* of persons, *to keep silence, be silent*, Matt. xx. 31. xxvi. 63, ὁ δὲ Ἰησοῦς ἐσιώπα. Mk. iii. 4, and oft. Of one unable to speak, *dumb*, Lu. i. 20, Sept. and Class. 2) *fig.* of a sea or lake, *to be still, calm, hushed*, Mk. iv. 39, σιώπα, πεφίμωσο. The Class. writers use in this case *σιγάω*, as Hom. Od. xix. 42, σίγα. So Valer. Flacc. viii. 452, 'sileat mare.' Anth. Gr. i. p. 169, 1, σισίγηκεν δὲ θάλασσα. Theocr. Id. ii. 38, σιγᾷ πόντος.

Σκανδαλίζω, f. ἴσω, (σκάνδαλον,) *prop.* *to cause to stumble and fall*, by laying a stumbling-block in his way: *pass.* *to stumble and fall*: *fig.* *to bring to ruin*, Aquil. in Prov. iv. 12. Is. viii. 15. xl. 30. Eccus. ix. 5. xxiii. 8. xxxv. 15. In N. T. *fig.* in a moral sense, *to be a stumbling-block to any one, to cause him to stumble at or in any thing*: I. *GENER.* *to offend, vex, prop.* *to scandalize*, with acc. of pers. Matt. xvii. 27, ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς. John vi. 61. 1 Cor. viii. 13, bis. Pass. Matt. xv. 12. Rom. xiv. 21. 2 Cor. xi. 29. So Pass. σκανδαλίζεσθαι ἔν τινι, *to be offended in or at any one*, 'to take offence at' his character, words, or conduct, so as to desert and reject him, Matt. xi. 6, μακάριός ἐστιν, ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί, meaning, 'stumble in faith, fall off from his faith in me;' the term σκάνδαλον signif. in a spiritual sense, 'what obstructs us in our Christian course,' and causes us to fall away from the faith, or scruple to receive it. Matt. xiii. 57. xxvi. 31, 33, al.—II. *CAUSAT.* *to cause to offend, lead astray or into sin*, 'be the occasion of any one's sinning;' with acc. of pers. Matt. v. 29, εἰ δὲ ὁ ὀφθ. σου σκανδαλίζει σε. ver. 30. xviii. 6, ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων. ver. 8, 9. Psalt. Salom. xvi. 7, γυναικὸς ποιηρᾶς σκανδαλίζούσης ἄφρονα. Hence

pass. *to be made to offend, to be led astray or into sin*, = *to fall away from the truth*, from the Gospel, &c. Matt. xiii. 21. xxiv. 10. Mk. iv. 17. John xvi. 1.

Σκάνδαλον, ου, τὸ, (σκάζω,) *prop.* *a trap-stick*, a crooked stick on which the bait is fastened; which the animal strikes against, and so springs the trap. By synecd. *a trap, snare*, Sept. fig. Josh. xxiii. 13. 1 Sam. xviii. 21. Hence gener. 'any thing which one strikes or stumbles against,' *a stumbling-block, impediment*, as Sept. Lev. xix. 14, ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδ. In N. T. only fig., in a spiritual sense, *stumbling-block, cause of offence*: 1) gener. 'whatever occasions any one to stumble or fall spiritually;' of Christ, as ἡ πέτρα σκανδαλον, *rock of stumbling*, Rom. ix. 33. 1 Pet. ii. 7. Also Rom. xi. 9, γενηθήτω ἡ τράπεζα αὐτῶν—εἰς σκανδαλον. Eccus. vii. 6. xxvii. 23. 1 Macc. v. 4. Judith v. 1. 2) 'a cause of offence and indignation,' i. q. *an offence, a scandal*, Matt. xvi. 23, σκάνδαλόν μου εἰ. 1 Cor. i. 23. Gal. v. 11. Judith xii. 2, ἵνα μὴ γένηται σκ. ver. 19. 3) 'what occasions any one to err' in his principles or practice, Matt. xviii. 7. Lu. xvii. 1, ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδ. meaning the evils and persecutions which threatened the Christian Church. Rom. xiv. 13. xvi. 17. Rev. ii. 14. 1 John ii. 10, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν, i. e. 'there is in him nothing to lead him into sin:' comp. ver. 11. So Ps. cxix. 165, καὶ οὐκ ἐστίν αὐτοῖς σκάνδαλον. Meton. of persons, Matt. xiii. 41, πάντα τὰ σκάνδαλα, said of false teachers, who, under the pretence of Christian liberty, inculcated doctrines repugnant to moral virtue.

Σκάπτω, f. ψω, *to dig*, intrans. espec. *a trench*. So in Thucyd. iv. 90, we have τὰ ἔσκαμμένα, *trenches*. Lu. vi. 48, ὃς ἔσκαψε καὶ ἐβάθυνε, and xii. 8. xvi. 3, σκάπτειν οὐκ ἰσχύω, where we have a general term to denote 'working as an agricultural labourer,' τὴν γῆν ἐργάζεσθαι. So Pausan. Arcad. 47, τὸ πεδίον Ἰ. ἔσκαπτον, 'cultivated.' Xen. Econ. xv. 14, σκάπτουν τὸ γῆϊδιον. Hom. Hym. in Merc. 90, φύτα σκάπτεις, and Xen. Ec. xix. 4, τὰ σκαπτόμενα φυτά. The expression was, we may suppose, almost *proverbial* for working as an agricultural labourer.

Σκάφη, ης, ἡ, (σκάπτω,) *prop.* any thing either 'dug out,' as a *channel, trench*, or hollowed out, as a *trough*, Hdot. iv. 73. In N. T. *a skiff, boat*, (so called with allusion to the first boats constructed being mere trunks of trees *hollowed out*, like the Indian canoes,) Acts xxvii. 16, 30, 32. Dion. Hal. Ant. iii. 44. Pol. i. 23, 7. Hdot. iv. 73.

Σκέλος, εος ους, τό, plur. τὰ σκέλη, *the leg*, from the hip to the foot, John xix. 31—33, τὰ σκέλη. Sept. and Class. oft. However, I cannot but suspect that the term is here to be taken in a limited sense, for the *κνήμη* or *shin-bone*; a sense indeed rare, and which is unnoticed even by Steph. Thes.; though examples of it do occur, espec. in the plural, as 1 Sam. xvii. 6, (of Goliath,) καὶ κνημίδες χαλκαὶ ἐπὶ τῶν σκελῶν αὐτοῦ. Ezek. i. 7, τὰ σκέλη αὐτῶν ὁρθά. Nor is the sense unexampled in Class. Thus Xen. An. iv. 2, 20, καὶ ἐνὸς μὲν κατέαξαν (the very term, we may observe, used in the passage of St. John,) τὸ σκέλος. Pol. i. 80, 13, συντρίψαντες τὰ σκέλη. So also, but in a fig. sense, Arrian, Epict. ii. 12, παρὰ σκέλος ἀπαντᾷ τοῦτο, 'this rubs on the skin,' as we say, 'goes against the grain.' Indeed this use is as early as the time of Homer, and probably was the primary one, being found in Il. xvi. 314, ἔφθη ὀρεζάμενος πρηνυδὸν σκέλος, where Damm explains it *crurem*, *schienbein*. And Heyne observes, 'σκέλος modo latius patet, ut inde a femore comprehendat et μηρόν, et γόνυ, et κνήμην, et πόδα, modo (ut hic) angustius *crus*.' Aristoph. Thesm. 24, χλωδὸς τῷ σκέλει. Æschyl. Prom. 74, σκέλη δὲ κίρκωσαν βίᾳ.

Σκέπασμα, ατος, τὸ, (σκεπάζω & σκεπᾶω, to cover,) *covering*, i. e. *clothing*, *raiment*, 1 Tim. vi. 8, διατροφᾶς καὶ σκεπάσματα, as we say *clothes*. Jos. B. J. ii. 8, 5, ζωσάμενοι σκεπάσμασι λινοῖς. Philo, p. 159, τῶν περὶ σῶμα σκεπασμάτων ἀμελῶν.

Σκευή, ἡς, ἡ, gener. any *apparatus* for any purpose whatever, whether of war or peace, espec. dress or equipage; also *acoutrement* or *equipment*, including *furniture* for a house; in N. T. all the *armamenta* or furniture, equipment, *tackle* of a ship, (as Virg. Æn. v. 15,) otherwise called ὕπλα, as cables, yards, sails, rigging, &c. and denoted by the term τὰ σκεύη in Jonas i. 5. Xen. Œcon. viii. 11, 12. Acts xxvii. 19, τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.

Σκεῦος, εος ους, τό. Of this term the etymology is too uncertain to be exactly determined. It answers to the Latin *vas*, (which from πᾶω, to possess, was primarily *vasum*, fr. πᾶσον, of the same form as πᾶσον,) any *utensil* or *article* of furniture, (espec. a vessel to contain anything,) an *implement*, or *tool*, for any kind of work, also a weapon. The general sense, whatever be the derivation of the word, seems to be 'something wrought or made for use,' as ὅπλον, fr. ἔπω, 'something wherewith one works,' *instrumentum*, ὄργανον: in N. T. it is used, I. GENER. of

furniture, &c. 1) *prop.* of 'any *utensil* capable of containing any thing,' a *vessel*, Lu. viii. 16, οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεῦει. John xix. 29. Acts x. 11, 16. xi. 5. So Sept. oft. and Class. e. g. Ælian, V. H. xii. 8. Hdian. iv. 7, 8. Of a *potter's vessel*, or earthen ἀγγεῖον, Rom. ix. 21. Rev. ii. 27, τὰ σκεύη τὰ κεραμικά. Sept. Lev. vi. 28, al. Of any article whatever, considered as a *burden* to be carried, Mk. xi. 16, οὐκ ἦφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. So Jos. Bell. ii. 8, 9, οὐδὲ σκεῦός τι μετακινήσαι. Of any articles in general, 2 Tim. ii. 20. Heb. ix. 21. Sept. and Class. Also in the plur. *household goods*, *furniture*, Matt. xii. 29. Mk. iii. 27. Lu. xvii. 31, τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. oft. and Class. as Xen. Œcon. viii. 12, πάντα σκεύη ὅσοις περ ἐν οἰκίᾳ ᾠκῶνται ἀνθρωποι. Eunuch. ap. J. Pollux, On. x. 10, σκευὴ τὰ κατ' οἰκίαν. Athen. xiv. 17. 2) *fig.* of the *human body*, as formed of clay, and accordingly frail and feeble, 2 Cor. iv. 7, ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις σκεῦεσιν. Also of the body generally, considered as the ἀγγεῖον τῆς ψυχῆς, as Philo terms it, or, as Cicero styles it, 'vas aut receptaculum animi,' whence Barnabas, Epist. § 21, calls the human body τὸ καλὸν σκεῦος: and Hermas applies to it the term *vas*, 1 Th. iv. 4, τὸ ἑαυτοῦ σκεῦος κτᾶσθαι. So the Hebr. כֵּל, *vas*, in 1 Sam. xxi. 5, 'and the vessels (meaning the bodies) of the young men are holy,' or pure. The allusion, however, may be to the human body as the workmanship of the Creator, and consequently to be *used* according to His will, not *abused*. Thus the term *vas* is employed for the body simply in Lucret. vi. 17, 'vitium vas efficere ipsum (scil. intelligit) Omniaque illius vitio corrumpier intus.' Moreover to this head may best be referred the controverted expression in 1 Pet. iii. 7, ὡς ἀσθενестέρῳ σκεῦει τῷ γυναικείῳ, where σκεῦος, as it lit. signifies *any thing made*, so it may there have the sense *creature*, lit. *frame-work*, in reference to God the Creator. See my note. So of *persons*, in a moral respect, considered as the *subjects* whereon anything is to be exercised, whether for *good* or for *evil*: for the former, Rom. ix. 23, σκεῦη ἐλέους. 2 Tim. ii. 21, ἔσται σκεῦος εἰς τιμὴν: for the latter, Rom. ix. 22, σκευὴ ὀργῆς: in both which cases we have an allusion to the vessels of the potter, as spoken of in ver. 21.—II. SPEC. an *implement*, *instrument*, lit. 'that by which any thing is effected or done,' synon. with ὄργανον: so σκευὴ ὀργῆς, Jer. i. 25. 1) *prop.* of a *thing*, and spec. *the mast* of a ship, as the chief instrument of sailing, Acts xxvii. 17, χαλάσαντες τὸ σκεῦος. 'having lowered the mast.' Ancient ships

had usually but one mast, which was raised or lowered at pleasure, being so formed as to go into a socket. Comp. Hom. Il. i. 434, ἰστόν δ' ἰστοδόκη πέλασαν. 2) fig. of a *person* as the *instrument* of any one, Acts ix. 15, σκευὸς ἐκλογῆς, i. e. 'a chosen vessel, instrument to work my purposes,' said of a person well adapted to the execution of any purpose. So Pol. xiii. 5, 6, Δαμοκλῆς ἦν ὑπηρετικὸν σκευὸς εὐφύης. Comp. Jer. l. 25. Is. xiii. 5, in some MSS. σκευὴ ὀργῆς.

Σκηνή, ἡς, ἡ, (Hebr. נֶחֱל, to dwell,) gener. *a booth, hut, tent*: I. prop. *a booth*, composed of branches of trees, similar to those hastily raised for temporary purposes by travellers, and such as were reared at the feast of tabernacles, Matt. xvii. 4, ποιήσωμεν ὧδε τρεῖς σκηνάς, al. So Sept. Gen. xxxiii. 17. Is. i. 8. Jon. iv. 5. Thuc. ii. 34. Theocr. xv. 16. Dem. 284, 24. Xen. Cyr. ii. 1, 25. Also of skins, &c. *a tent*, Heb. xi. 9, ἐν σκηναῖς κατοικήσας. So Sept. oft. and Class. Sometimes also the word denoted a permanent *house*, and fig. *a family*; and when applied to a royal family, its *reign*, or *kingdom*, Acts xv. 16, ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, metaph. and mystically for *the family* or *royal line* of David, fallen into weakness and decay. Gener. for *abode, dwelling*, Lu. xvi. 9, εἰς τὰς αἰωνίους σκηνάς. Rev. xiii. 6, τὴν σκηνὴν αὐτοῦ, scil. τοῦ Θεοῦ, i. e. heaven. So Sept. Job xxxvi. 29. Ps. xviii. 12.—II. spec. the Mosaic TABERNACLE, *the sacred tent* of the Hebrews, (comp. the σκηνὴ ἱερὰ of the Carthaginians, Diod. Sic. xx. 65,) in which the ark was kept, the seat of the Jewish worship before the building of the Temple. 1) prop. and gener. Heb. viii. 5. ix. 21. xiii. 10. Acts vii. 44, ἡ σκ. τοῦ μαρτυρίου, so called either with reference to the *tables of testimony* contained therein, or from its being the place where God gave witness of his glorious presence. Sept. Ex. xxix. 4, 10. Num. i. 50, sq. By synecd. spoken of the *outer sanctuary* of the tabernacle, Heb. ix. 2, 6, 8; also of the *inner sanctuary*, the Holy of holies, Heb. ix. 3. In Hebr. ix. 11, said of the heavenly *sanctum*, or *visible heavens*, (comp. iv. 14,) through which Jesus passed to the *highest heaven*, or *abode* of God himself. 2) *symbol*. of the spiritual, or celestial, tabernacle, of which the material one was a figure, whereas the other was pitched by the Lord, and not men, Heb. viii. 2. ix. 11. Comp. viii. 5. ix. 23, 24; also fig. for *the Temple* in the heavenly Jerusalem, Rev. xv. 5, ὁ ναὸς τῆς σκ. τοῦ μαρτυρίου. xxi. 3.—III. Acts vii. 43, ἡ σκ. τοῦ Μολόχ, 'the tabernacle of Moloch,' which the idolatrous

Israelites constructed in the desert in honour of Moloch, *like* that in honour of Jehovah; probably of a small size, so as to elude the notice of Moses; a sort of *case* to inclose and carry about the idol in, and formed in imitation of a *real tabernacle*, like those small models of the Temple of Diana at Ephesus, mentioned at Acts xix. 24. Comp. Petron. 29, 'præterea grande armarium in angulo vidi, in cuius ædicula erant lares argentei positi.'

Σκηνοπηγία, ας, ἡ, (σκηνή, πῆγνυμι,) a feast, so called from the *booths* or *tents* which, on that occasion, were erected in and about Jerusalem, and which was designed to commemorate the Israelites' dwelling in *tents* in the wilderness. See more in Calmet, or Horne's Introd. It was the *third* great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple, John vii. 2, ἡ ἑορτὴ τῶν Ἰουδ. ἡ σκηνοπηγία. So ἡ σκ. 2 Macc. i. 9, 18. Sept. ἑορτὴ τῆς σκ. Deut. xvi. 16, and oft. as ἑορτὴ τῶν σκηνῶν, Lev. xxiii. 24, al. and Jos. Ant. iv. 8, 12.

Σκηνοποιός, οὔ, ὁ, (σκηνή, ποιέω,) *a maker of tents*, formed of leather or thick cloth, both for military and domestic purposes; the latter sort being, from the scarcity of inns, much used throughout the East in travelling, and in that warm climate, during the summer season, used as *houses*. Acts xviii. 3. Comp. σκηνοποιῶμαι, Diod. Sic. iii. 27. Hdian. vii. 2, 8.

Σκῆνος, εος οὖς, τό, equiv. to σκηνή, prop. *a booth, tent*, (Anthol. Gr. ii. p. 162.) usually, and in N. T. fig. for *the body*, as the frail and temporary abode of the soul, 2 Cor. v. 1, ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκῆνους, i. e. 'this our earthly tent or house;' 2 Cor. v. 4, οἱ ὄντες ἐν τῷ σκ. Wisd. ix. 15, τὸ γεῶδες σκῆνος. So Plato calls the body γῆϊνον σκῆνος, and other Platonist and Pythagorean philosophers use similar expressions. Longin. de Subl. § 32, calls the body ἀνθρώπινον σκῆνος, in allusion to the term σκῆνος being also applied to the bodies of animals, Æl. H. A. v. 3.

Σκηνόω, f. ὥσω, (σκῆνος,) *to pitch a tent*, Sept. Gen. xiii. 12. Jos. Vit. § 47. Hdian. vi. 8, 17; in N. T. intrans. *to dwell* as in tents, foll. by ἐν ἡμῖν, John i. 14, where the expression is used in preference to ζῆν, with allusion to the life of man as a temporary *sojourn*, and thus it has oft. in Class. the sense 'to take up one's quarters,' as Thuc. i. 89. ii. 52. Xen. An. v. 5, 11; also as better adapted to convey the idea, which seems there intended, of that *familiar intercourse* and that *intercommunity* of all the functions of human life which evidenced our Saviour to have

been really and substantially *man* as well as God. With *ἐν* and a dat. of place, Rev. xii. 12. xiii. 6; with *μετά* and a gen. of person, Rev. xxi. 3; with *ἐπί* and accus. of person, Rev. vii. 15, *σκηνώσει ἐπ' αὐτοὺς*, i. e. 'will ever cheer them with his presence, will defend and protect them by his power from all evil and mischief.'

Σκηνώμα, *τος*, *τό*, (*σκηνώω*,) *a booth or tent pitched*, prop. Xen. An. ii. 2, 17; in N. T. *a tabernacle for God*, q. d. *dwelling temple*, Acts vii. 46. So Sept. Ps. cxxxii. 5. xlvii. 4. 1 K. ii. 28. viii. 4. Fig. of the *body*, as the frail tenement of the soul, 2 Pet. i. 13, 14. So also the term is used in Eurip. Heracl. 690, *σμικρόν τὸ σὸν σκηνώμα*.

Σκιά, *ās*, *ή*, *shadow, shade*: 1) prop. Mk. iv. 32, *ὕπὸ τὴν σκιάν αὐτοῦ*. Acts v. 15. Sept. and Class. In the sense of *darkness, gloom*, as *σκιά θανάτου*, *death-shade*, i. e. *thickest darkness*, Matt. iv. 16. Lu. i. 79, (with which comp. the similar expression in Hom. Od. iv. 180, *θανάτοιο μέλαν νέφος*, similar to another in Job iii. 5, et al. in Sept. 'the darkness of the grave'); though in the former passage it is used in a fig. sense to denote extreme ignorance and vice; and in the latter, fig. and spiritually, of ignorance as to the means of salvation, the darkness of the natural man, alone to be enlightened by the Sun of Righteousness. 2) metaph. *a shadow*, i. e. *a shadowing forth, adumbration*, in distinction from *τὸ σῶμα*, the body or reality, and *ἡ εἰκὼν*, the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect, Col. ii. 17, *ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ*. Heb. viii. 5, *σκιά λατρεύουσι τῶν ἐπουρανίων*, where *σκιά* is said with allusion to the *substantial reality* of the other ministry, or temple, in which consists the superiority of its High Priest. Heb. x. 1, *σκιάν γὰρ ἔχων ὁ νόμος—οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων*. Philostr. Vit. Soph. i. 20, 1, *ὅτι σκιά καὶ ὀνείρατα αἱ ἡδοναὶ πάσαι*.

Σκιρτάω, *f. ἴσω*, *to leap, spring*, intrans. said espec. of animals, though sometimes of *men*, as Hom. Il. xx. 226. Plut. vi. 46. Hdian. iv. 11, 5; in N. T. *to leap for joy, exult*, Lu. vi. 23, *χάρητε καὶ σκιρτήσατε*, with which comp. Aristoph. Plut. 761, *σκιρτᾶτε καὶ χορεύετε*. Lu. i. 44, *ἐσκήρτησεν ἐν ἀγαλλιάσει τὸ βρέφος*, i. e. 'as it were leaped for joy.' So it is said, Gen. xxv. 22, *ἐσκήρτων τὰ παιδία ἐν αὐτῇ*.

Σκληροκαρδία, *as*, *ή*, (*σκληρός*, *καρδία*,) *hardness of heart, obstinacy, perverseness*, Matt. xix. 8. Mk. xvi. 14; in the former of which passages it is used

with especial reference to the unyielding, unforgiving spirit of the Jews. So Sept. Deut. x. 16. Jer. iv. 4, it is used to denote the uncircumcision of the heart, and *σκληροκαρδίας* stands for *perverse in heart*, Prov. xvii. 20. Comp. also Eccclus. xvi. 10.

Σκληρός, *ά,όν*, adj. (*σκληῆναι* fr. *σκέλλω*,) prop. *dried up*, i. e. *dry, hard, stiff*, what we call *firm*, as not yielding to the touch, Aristoph. Ach. 1161, σκ. *τιτθία*. Xen. Mem. iii. 10, 1, *τὰ σκλ. καὶ τὰ μαλακά*. Wisd. xi. 4, *λίθος σκληρός*. Hence in N. T. *hard*: I. prop. as said of THINGS, as of *winds, harsh, violent*: so we say, *a hard gale*. Ja. iii. 4, *ὕπὸ σκληρῶν ἀνέμων*. So Sept. Prov. xxvii. 16, *βορέας σκληρός ἄνεμος*. Æl. V. H. ix. 14, *σκλ. ἄνεμοι*. Arr. Alex. M. i. 26, 3. ii. 6, 3. Also used of thunder, Hdol. ii. 16, and whatever brings with it sounds that painfully *press upon* the ear. Hence, by a use formed on the above literal one, applied to denote what *shocks* or is *offensive* to the *mind*, John vi. 60, *σκληρός ἐστὶν οὗτος ὁ λόγος*. So Sept. Gen. xlii. 7, 30, *λαλεῖν σκληρὰ αὐτοῖς*. Eurip. Frag. 75, *πότερα θέλεις σοι μαλθακά ψευδῇ λέγω, ἢ σκληρῇ ἀληθῇ*; So also Stob. p. 97, *ἀπηνής οὗτος ὁ λόγος* *σκληρός*, ἀλλ' ὁ—*μαλακός*. Jude 15, *σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ*, where the sense is *harsh, petulant, rebellious*. Similarly as it is said in Ps. xciv. 4, (a passage evidently in the mind of the sacred writer,) 'how long shall the wicked utter hard things?' or sayings. As said of things *done*, lit. 'what painfully affects the touch,' *intractable, grievous*, Acts ix. 5. xxvi. 14, *σκληρόν σοι πρὸς κέντρα λακτίζειν*, where we have a proverbial form of speaking, common alike to the Hebrew, Greek, and Latin, expressive of bootless resistance to superior strength. In this sense, too, the word occurs in Sept. Ex. i. 14. vi. 9. Deut. xxvi. 6. Pol. iv. 21, 1. Xen. Mem. ii. 1, 20.—II. of PERSONS, *hard*, Matt. xxv. 24, *ὅτι σκληρός εἶ ἄνθρωπος*, i. e. *hard-hearted, griping*, one who exacts his due to the uttermost, *ἀκριβοδίκαιος*. And so the term is used in a passage of Arrian cited by Kypke, *οἱ κατοικοῦντες ἔμποροι σκληρότεροι*, scil. *εἰσι*. And Stob. Serm. p. 383, *ἀνδρὶ σκληρῷ καὶ ἀπὸ παντὸς πορίζοντι*. Thus in Sept. 1 Sam. xxv. 3, the term is used of *Nabal*. Many eminent Commentators and Lexicographers, indeed, assign to the word in the above passage of Matt. xxv. 24, the sense *harsh, stern*, which is undoubtedly the more usual one in the best Classical writers, being derived from the physical one, 'what resists the touch.' See Virg. Georg. iii. 502; and so Plato, p. 155,

calls such persons *σκληροὶ καὶ ἀντίτυποι*, *intractable, inexorable*, but that does not so well suit the context there; though, as the notion of what is *unyielding* is common to both senses, it may be *included*. So in Cicero pro Planco, 16, we have 'homo asper atque omnibus iniq̄uus.'

Σκληρότης, *ητος*, ἡ, (*σκληρός*,) prop. *dryness, hardness*, τῆς γῆς, Jos. Ant. iii. 1. 1. *hardiness* of the body, Plut. vi. p. 497: in N. T. fig. *κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν*, *hardness of heart, obstinacy, perverseness*, Rom. ii. 5. Sept. Deut. ix. 27.

Σκληροτράχηλος, ὁ, ἡ, adj. (*σκληρός*, *τράχηλος*,) *hard-necked, stiff-necked*, i. e. *obstinate, perverse*, Acts vii. 51, where we have a metaphor taken from *refractory oxen*, which will not submit their necks to the yoke. So Philo de Educ. § 4, has *σκληραύχενες*, probably the more Classical term. Sept. Ex. xxxiii. 3, 5. Deut. ix. 6, 13. Bar. ii. 22. Eccclus. xvi. 12.

Σκληρύνω, f. *υνῶ*, (*σκληρός*,) prop. of a thing, *to make dry and hard*, and fig. *to make hard, heavy, grievous*, Sept. 2 Chr. x. 4. Judg. iv. 24; of words, 2 Sam. xix. 43; in N. T. fig. only of *persons* in a moral sense, *to harden*, i. e. *to make obstinate, perverse*, with acc. Rom. ix. 18, *ὃν δὲ θελεῖ, σκληρύνει*, comp. ver. 17, and Ex. vii. 3, and see my note. Pass. Acts xix. 9. Heb. iii. 13. Foll. by τὰς καρδίας, Heb. iii. 8, 15. iv. 7. Eccclus. xxx. 12, *μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι*.

Σκολιός, ὁ, ὄν, adj. prop. *crooked, bent*, (fr. *σκόλος*, a *hook* or *sickle*, and also a hooked thorn, a word occurring several times in Hesych. and which may be compared with the Hebr. סִּיחַ, whence our *hook*, which has both these senses. Now this, again, comes from 2 perf. ἔσκολα (as *στίλος* fr. ἔστιλα) of σκέλλω, 'to dry up, contract,' and also, like our word *warp*, 'to bend aside from the perpendicular, to twist aside from straightness by contraction,' and fig. 'to pervert from rectitude and truth.' In its natural sense the word occurs, Wisd. xiii. 13, as an adj. to ξύλου, and in Hdot. ii. 86, to σίδηρος.) In N. T. it is used 1) PROP. of a road, or parts of it, Lu. iii. 5, *καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν*. Sept. Isaiah xlii. 16. Heliodor. i. 6, *σκολιὸς γὰρ τινας ἀτραπούς*. Pind. Pyth. ii. 157, σκ. ὁδοῖς. 2) FIG. *crooked*, i. e. *perverse, wicked*, so γενεὰ σκολιὰ, Acts ii. 40. Phil. ii. 15; a phrase derived from Deut. xxxii. 5, *γενεὰ σκολιὰ καὶ διεστραμμένη*. Of masters, equiv. to *perverse, peevish, forward*, opp. to ἐπιεικής, 1 Pet. ii. 18. So Sept. Prov. xvi. 28, *ἀνὴρ σκόλιος διαπέμπεται κακὰ*.

Σκόλοψ, *οπος*, ὁ, (fr. *σκόλος*, a *hook* or *thorn*; see on *σκολιός*,) prop. 'any thing pointed and sharp;' fig. a *stake*, Xen. An. v. 2, 5; *the point* of a hook, Lucian, Merc. cond. 3; a *thorn*, or *prickle*, Sept. Hos. ii. 6. Diosc. ii. 29. Lucian, Ver. Hist. ii. 30, *διὰ τινος ἀκανθώδους καὶ σκολόπος μεστῆς ἀτραποῦ*. Ael. H. An. x. 13. In N. T. 2 Cor. xii. 7, *σκόλοψ τῇ σαρκί*, a *thorn in the flesh*, 'something which inflicts either bodily pain or mental distress.' So Artemid. iii. 33, *ἄκανθαι καὶ σκόλοpes ὁδύνας σημαίνουνσι*, *διὰ τὸ ὀξύ*. In what this affliction consisted, has been not a little disputed. Doubtless it was occasioned by some bodily infirmity; see my note there. By a similar mode of expression it is said, Sept. Ez. xxviii. 24, *σκόλοψ πικρίας*, and Num. xxiii. 55, *σκόλοpes ἐν τοῖς ὀφθαλμοῖς ὑμῶν*.

Σκοπέω, f. ἴσω, (*σκοπός*,) prop. *to look out at, survey*, (as a *σκοπός* or watchman from a tower;) also, *to look at, contemplate*, attentively, Pind. Ol. i. 7; also fig. *to consider carefully*, Hdot. i. 32, *σκοπεῖν παντὸς χρήματος τὴν τελευτήν*. Hence, *to regard*, as Thuc. ii. 43, σκ. τὴν ὠφελίαν, et al. In N. T. *to have respect to*, with acc. 2 Cor. iv. 18, *μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα*. Phil. ii. 4, *μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες*. So Thuc. vi. 12, σκ. τὸ ἑαυτοῦ μόνου, 'to consider oneself, one's own interest solely.' With acc. of pers. = *to mark, note*, Rom. xvi. 17. Phil. iii. 17. 2 Macc. iv. 5. Dem. 1488, 2. Xen. Cyr. ii. 2, 18; with a negat. *σκοπεῖν μὴ*, prop. *to look to it lest, to take heed lest*, Lu. xi. 35. Gal. vi. 1. Xen. Mag. Eq. vii. 15.

Σκοπός, οὗ, ὁ, (*σκέπτομαι*,) prop. 'a mark to shoot arrows at,' 'an object set up, at which one looks and aims;' e. g. a *mark, goal*, Phil. iii. 14, *κατὰ σκοπὸν διώκω*. Sept. and Class.

Σκορπίζω, f. ἴσω, *to scatter, disperse*, trans. 1) prop. with acc. John x. 12, ὁ λύκος *σκορπίζει τὰ πρόβατα*: xvi. 32. Sept. and lat. Class. Yet it was used in the Ionic dialect, (being, for instance, found in Hecateus,) and from thence was introduced into the common dialect; or rather, it had, probably, always been, and continued to be, used in the language of common life: so it occ. in Artem. In the proverbial expression, Matt. xii. 30, and Lu. xi. 23, ὁ μὴ συνάγων μετ' ἐμοῦ, *σκορπίζει*, we may suppose it, as *συνάγω* before, derived from agricultural occupations; the one signifying *to scatter abroad* grass to be made into hay, or corn to be dried by the sun; the other, *to collect* the hay or corn, after it has undergone the above process, into *heaps*. 2) fig. *to scatter one's gifts, distribute largely, to be liberal*,

bountiful, by a metaphor taken from *sowing*, absol. 2 Cor. ix. 9.

Σκορπίος, ου, ὁ, a scorpion, (a sort of venomous insect, on which see Calmet,) Lu. xi. 12. Rev. ix. 3, 5, 10. Sept., Jos., & Class. In Lu. x. 19, πατεῖν ἐπάνω ὄφ. καὶ σκορπίων, we have a figurative form of expression used of surmounting great evils and difficulties, being preserved from men as venomous in their hostility as scorpions. Comp. Æl. H. An. x. 23, we have πατοῦσαι τοὺς σκορπίους ἀπαθείς διαμένονσι.

Σκοτεινός, ἡ, ὄν, adj. (σκότος,) dark, without light, Matt. vi. 23, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Lu. xi. 34, 36. Sept. and Class., espec. Plato, Xen. and Æschyl.

Σκοτία, as, ἡ, (σκότος,) darkness, absence of light. 1) PROP. John vi. 17, σκοτία ἡδὴ ἐγγεγονέι, 'it was now dark.' xii. 35, ὁ περιπατῶν ἐν τῇ σκοτία. xx. 1. Sept. Job xxviii. 3. Mic. iii. 6. Eurip. Phœniss. 346. So of a place of darkness, ἐν τῇ σκοτία, in darkness, i. e. in a dark place, in private, Matt. x. 27. Lu. xii. 3. 2) FIG. of a state of darkness, i. e. moral darkness, the absence of spiritual light and truth, ignorance and blindness, including the idea of sinfulness, and the misery consequent thereupon, (see Is. ix. 2. Matt. iv. 16. Acts xxvi. 18.) John viii. 12. xii. 35, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. ver. 46. 1 John i. 5. ii. 8, 9, 11. Meton. of persons in such darkness, John i. 5, ἡ σκοτία, for οἱ ἐσκοτισμένοι τῇ διανοίᾳ, Eph. iv. 18.

Σκοτίζω, f. ἴσω, (σκότος,) to darken, 'deprive of light,' in N. T. only pass. to be darkened: 1) prop. Matt. xxiv. 29, ὁ ἥλιος σκοτισθήσεται. Mk. xiii. 24. Lu. xxiii. 45. Rev. viii. 12. ix. 2. Sept. Job iii. 9. Eccl. xii. 2. Plut. x. p. 608. Pol. xii. 15, 10. 2) fig. and spiritually, of the understanding, i. e. of moral darkness, ignorance, Eph. iv. 18, ἐσκοτισμένοι τῇ διανοίᾳ, lit. befooled, with which comp. similar expressions in Dion. Hal. de Thuc. 83, ἡ σκοτιζουσα τὴν διάνοιαν ὄχλησις. Jos. Ant. ix. 4, 3, τὴν διάνοιαν ἐπεσκοτισμένοι, and Bell. v. 8, 2, ἐπεσκοτέει αὐτῶν ταῖς γνώμας διὰ τὰς παρανομίας ὁ Θεός. Rom. i. 21. xi. 10, σκοτισθήτωσαν οἱ ὀφθ. αὐτῶν.

Σκότος, εὸς ους, τὸ, (and ου, ὁ, Heb. xii. 18,) darkness, the absence of light. 1. PROP. 1) gener. Matt. xxvii. 45, σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν. Acts ii. 20, εἰς σκότος. 1 Cor. iv. 5, τὰ κρυπτὰ τοῦ σκότους, 'the hidden things of darkness,' i. e. 'done in darkness,' secret things; of the darkness of the blind, Acts xiii. 11. Sept. and Class. as Æl. V. H. iii. 18. Xen. Cyr. iv. 2, 2. 2) a dark place,

'a place where darkness reigns,' Matt. viii. 12, ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον, into the uttermost darkness, 'the farthest dark' prison, as an image of the place of punishment in Hades, or hell; with an allusion, as Bp. Middleton observes, to the Jewish notion of the state of future punishment, Wisd. xvii. 21, corresponding to the Tartarus of the Greeks. So at 2 Pet. ii. 4, we have σειραῖς ζόφου ταρταρώσας, exactly similar to τὸ σκότος τὸ ἐξώτερον here; also we have at 2 Pet. ii. 17, and Jude 13, ὁ ζόφος τοῦ σκότους εἰς αἰῶνα, i. e. 'thick gloom of darkness for ever,' thickest and eternal darkness.—II. FIG. of moral darkness, the absence of spiritual light and truth, ignorance and blindness, including the idea of sinfulness and consequent misery; see σκοτία 2. 1) GENER. Matt. iv. 16, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα. vi. 23. Lu. i. 79; comp. Ps. cvii. 10, Sept. John iii. 19, ἡγάπησαν μάλλον τὸ σκότος ἢ τὸ φῶς. Acts xxvi. 18. Rom. ii. 19. xiii. 12, τὰ ἔργα τοῦ σκότους, 'the works of darkness,' wicked deeds; so in Dr. Duport's Greek version of our noble Collect for Advent Sunday, δωρῆσαι ἡμῖν χάριν ἵνα ἀποθώμεθα τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. 2 Cor. iv. 6, ὁ Θεὸς ὁ ἐπιπῶν ἐκ σκότους φῶς λάμψαι. vi. 14. 1 Pet. ii. 9; see Mic. vii. 8. 2) abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan, or the infernal spirits, as opposed to Christ, the 'Sun of righteousness;' comp. 2 Cor. vi. 14, ἡ ἐξουσία τοῦ σκότους, Lu. xxii. 53; perhaps for Satan himself, Col. i. 13; also Eph. v. 8, ἡ τέποτε σκότος. vi. 12.

Σκοτώω, f. ὥσω, (σκότος,) to darken, cover with darkness, Soph. Aj. 85; pass. Rev. xvi. 10, ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, i. e. emblematic of distress, calamity, destruction. So Joel ii. 6. Nah. ii. 10, 'all faces shall gather blackness.'

Σκύβαλον, ου, τό. This is not derived, as the Lexicographers say, from κυσι and βάλλω, q. d. τὸ κυσι βαλλόμενον, for that would only account, and lamely too, for one of its many uses. I have no doubt that the σκυ is corrupted from σκο for ἔξω, q. d. τὸ ἔξω βαλλόμενον, 'what is cast out as refuse.' Thus it is applied 1) to the offal (off-fall), or refuse of a table; 2) to chaff, the refuse of the grain, and cast out to the dunghill; 3) to the wreck or sea-weed cast forth by the sea; 4) to excrement ejected from the bowels. Jos. Bell. v. 13, 7. Artem. i. 69. Plut. de Is. and Os. xxvii. 4; and so perhaps in N. T. Phil. iii. 8, τὰ πάντα ἡγοῦμαι σκύβαλα εἶναι. So Apuleius Flor. 2, says of Crates, 'rem familiarem abjecisse, velut onus ster-

coris, magis labori quam usui. And so Plaut. Truc. ii. 7, 5, 'amator, qui bona sua *pro stercore* habet.'

Σκυθρωπός, οὐ, ὁ, ἡ, adj. (σκυθρός, grim, stern, fr. σκύζομαι, ὠψ,) prop. *scowling*, as opp. to ἱλαρός; also, *gloom*, as said of persons in sorrow, Lu. xxiv. 17; and *grim-visaged*, as said of hypocrites, Matt. vi. 16. And so in certain passages, cited by Wets. and others, we have the terms ὑποκριταὶ and σκυθρωποὶ conjoined. Sept. and Class.

Σκύλλω, f. ὑλῶ. The primary sense of this word is *to tear, rend, and worry*, as dogs or other animals, with tooth and nail, Hesych. σκύλλειν τὸ τοῖς ὀνυξί σπᾶν. And as we use the verb *to worry*, for to harass, trouble and weary any one out, so the Greeks used σκύλλω, e. gr. Hdian. iv. 13, 8. vii. 3, 9. Æsch. Pers. 569, σκύλλονται. Thus in N. T. Mk. v. 35, and Lu. viii. 49, μὴ σκύλλε τὸν διδάσκαλον. Mid. Lu. vii. 6, μὴ σκύλλου. Pass. part. Matt. ix. 36, ὅτι ἦσαν ἐσκυλμένοι, namely, with the burdensome rites and ceremonies of the Law, and especially the irksome traditions of the Pharisees.

Σκῦλον, ου, τὸ, (σκύλλω, to pluck off the hair, and also to tear off the skin,) prop. *skin, hide*, as stripped off; but usually and in N. T. *spoil, booty*, i. e. stripped from a slain enemy, in opp. to λάφυρα, spoil taken from the living; also *spoil* generally, Lu. xi. 22, τὰ σκῦλα αὐτοῦ διαδίδωσιν, lit. 'he scatters his spoils,' the goods of which he has made a spoil. So Thuc. vi. 71, τὰ τῶν πολεμίων σκῦλα ἔχοντες. Sept.

Σκωληκόβρωτος, ου, ὁ, ἡ, adj. (σκῶλη, βιβρώσκω,) *worm-eaten, devoured of worms*, spoken of φθειρίας, the disease of Herod Agrippa, Acts xii. 23. Comp. Jos. Ant. xix. 8, 2. 2 Macc. ix. 9. Theophr. H. Pl. iii. 12. Caus. Pl. v. 9, 1.

Σκῶληξ, ηκος, ὁ, α *worm*, i. e. as feeding on dead bodies, Mk. ix. 44, 46, ὅπου ὁ σκ. αὐ. οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. lxvi. 24, used only fig. for a *part* of the torment of hell; and generally supposed to denote an evil and accusing conscience constantly and eternally preying on the damned. See more in my note. The same image is found in Judith xvi. 17. Ecclus. vii. 17. The word occurs in Sept. and Class.

Σμαράγδινος, η, ου, adj. (σμάραγδος,) *of smaragdus or emerald*, Rev. iv. 3, ὁμοιος ὁράσει σμαραγδίνῳ sc. λίθῳ.

Σμάραγδος, ου, ὁ, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including *the emerald*, Rev. xxi. 19. Sept. and later Class.

Σμύρνα, ης, ἡ, *myrrh*, Heb. מֵר, the juice of a certain small thorny tree growing in Arabia and Abyssinia, distilling, either spontaneously or by incisions, a kind of liquid, soon hardening into a bitter aromatic *gum*, which was highly prized by the ancients, and was used for incense and perfumes, and also (as we learn from Hdot. ii. 82) employed in embalming. Matt. ii. 11, λίβανον καὶ σμύρναν. John xix. 39. Sept. and Class.

Σμυρνίζω, f. ἴσω, (σμύρνα,) *to mingle with myrrh*; pass. Mk. xv. 23, ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον, i. e. wine mingled with myrrh and bitter herbs; see "Ὅζος.

Σορός, οὐ, ὁ, originally *an urn* for containing the bones of a dead person, (Hom. II. xxiii. 91,) but afterwards *a coffer, coffin*, Hdot. ii. 78; any receptacle for a dead body, Lucian D. Mort. vi. 4. Æschin. xx. 34. Sept. for a *mummy-chest*, Gen. 1. 26. In N. T. *a bier, or funeral-couch*, on which, among the ancients, the dead of the higher classes were carried forth to burial, Lu. vii. 14. Comp. Sept. κλίνης, 2 Sam. ii. 31.

Σός, σή, σόν, pron. poss. *thy, thine*; said of what *belongs* to any one, or is in any way *connected* with him; e. gr. by possession, acquisition, Matt. vii. 3, ἐν τῷ σῷ ὀφθαλμῷ. ver. 22. xiii. 27. Lu. xv. 31. Acts v. 4. τὸ σόν, τὰ σά, *thine, thine own*, 'what is thine,' Matt. xx. 14. Lu. vi. 30. So of society, companionship, Lu. v. 33, οἱ δὲ σοὶ μαθηταί. Mk. ii. 18. John xvii. 6, 9, 10. xviii. 35. οἱ σοὶ, *thy kindred, thy friends*, Mk. v. 19. Of origin, as proceeding from any one, Matt. xxiv. 3, τῆς σῆς παρουσίας. Lu. xxii. 42, τὸ σόν, sc. Σέλημα. John iv. 42. xvii. 17, ὁ λόγος ὁ σός. Acts xxiv. 3, and Class.

Σουδάριον, ου, τὸ, Lat. *sudarium*, a piece of linen, such as was, among the ancients, generally used as a *handkerchief*, but sometimes as a *napkin*, and occasionally also, as appears from the Rabbinical writers, used to *wrap money* in, and lay it by, Lu. xix. 20. John xi. 44. xx. 7. Acts xix. 12. Pollux On. vii. 71.

Σοφία, as, ἡ, (σοφός,) *wisdom*, prop. *knowledge*, (so it is defined by Xen. Mem. iv. 6, 7, ἐπιστήμη,) *skill, expertness* in any art; e. gr. ἡ σοφία τοῦ τέκτονος, Hom. II. xv. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. ix. 16. Xen. Mem. i. 4, 2 & 3. An. i. 2, 8. Lys. 198, 11. Sept. σοφία, Ex. xxviii. 3. xxxvi. 1, 2. In N. T. *wisdom*, in various senses: I. *skill* in the affairs of life, *practical wisdom, prudentia*, sound judgment, *wise management*, as shown in forming

the best plans, and selecting the best means for carrying them into execution, including the idea of *judgment and sound good sense*, Eur. Or. 709, δὲ μὲ σώζειν σε σοφία, et al. In N. T. Acts vi. 3, ἀνδρας ἐπὶ τὰ πλήρεις πν. ἀγ. καὶ σοφίας, where see my note; vii. 10. Col. i. 28. iii. 16. iv. 5, comp. 6. Lu. xxi. 15, στόμα καὶ σοφίαν, q. d. 'wise utterance,' the faculty of speaking wisely and eloquently. Sept. 1 K. ii. 6. Hdian. i. 5, 23. Plut. Thes. 3. Xen. Mem. iii. 9, 4, 5.—II. *wisdom* in a higher sense, i. e. *deep knowledge*, natural and moral, *learning, science*; implying high cultivation of mind and enlightened understanding. Jos. de Macc. 2, σοφία δὴ τοῖνυν ἐστὶν γνῶσις θεῶν καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτίων. Cic. de Off. i. 43, 'sapientia, quam σοφίαν Græci vocant, rerum est divinarum et humanarum scientia.' Hdot. iv. 77. Æl. V. H. ii. 31, and oft. in Plato and Xen. In N. T. 1) *gener.* Matt. xii. 42, and Lu. xi. 31, τὴν σοφίαν Σολομῶνος. Acts vii. 22, πᾶση σοφία Αἰγυπτίων, where see my note. Implying learned research, λόγον μὲν ἔχοντα σοφίας, Col. ii. 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. xiii. 18. xvii. 9. Sept. Job xi. 6. Prov. i. 2. Dan. i. 17. 2) *spec.* of the *learning and philosophy* current among the Greeks and Romans in the Apostolic age, which stood in contrast with the simplicity and purity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul, *σαρκική*, 2 Cor. i. 12. ἡ σοφία τοῦ κόσμου, 1 Cor. i. 19, 20, (where see my note,) iii. 19. τῶν ἀνθρώπων, ii. 5, 4, 13. So i. 17, οὐκ ἐν σοφία λόγον, 'not in wisdom of words,' 'not with mere philosophy and rhetoric,' et al. Hdot. i. 60. Æl. V. H. xiv. 23. Xen. Conv. iii. 4. 3) in respect to divine things, *spiritual wisdom and knowledge*, 'the knowledge of divine and human affairs,' including one's duty both to God and man, represented every where in Scripture as a divine gift, Matt. xiii. 54, πόθεν τούτῳ ἡ σοφία αὕτη; Mk. vi. 2. Acts vi. 10. Eph. i. 8, ἐν πᾶση σοφία καὶ φρονήσει, ver. 17. Col. i. 9. 2 Pet. iii. 15. 1 Cor. xii. 8, ᾧ μὲν δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως. *Spec.* of insight imparted from God in respect to the divine counsels, 1 Cor. ii. 6, σοφίαν λαλοῦμεν—σοφίαν οὐ τοῦ αἰῶνος τούτου. ver. 7. Meton. of the *author and source* of this wisdom, 1 Cor. i. 30. As conjoined with purity of heart and life, Ja. i. 5. iii. 13, 15, 17, ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν. Lu. ii. 40, 52.—III. ἡ σοφία τοῦ Θ. the *Divine wisdom*, Rom. xi. 33, ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θ. 1 Cor. i. 21, 24, comp. 22.

Eph. iii. 10. Col. ii. 3. Rev. v. 12. vii. 12. Of the *Divine wisdom* as revealed and manifested in Christ and his Gospel, the wise counsel of God for bringing men to the Gospel, Matt. xi. 19, and Lu. vii. 35, καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, see more in my note. So Lu. xi. 49, ἡ σοφία τοῦ Θ. εἶπεν, i. e. 'the Divine wisdom as manifested in me,' Christ; comp. Matt. xxiii. 34, where it is ἐγώ: or ἡ σοφία τοῦ Θ. is abstr. for concrete, put for ὁ Θ. ὁ σοφός: see my note.

Σοφίζω, f. ἴσω, (σοφός,) to *make wise*, i. e. *skilful, expert*, 'to instruct in any art or science;' pass. to be *skilled, expert*, e. gr. τῆς ναυτιλίας, ('navigation,') Hes. Op. & D. 647. In N. T. 1) act. to *make wise*, to *enlighten*, i. e. in respect to divine things, with acc. of pers. 2 Tim. iii. 15, τὰ ἱερὰ γράμματα τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν. So Sept. Ps. xix. 7, ἡ μαρτυρία Κυρίου πιστὴ, σοφίζουσα νῆπια. cv. 22. Theoph. ad Autol. ii. p. 82, οἱ προφήται ὑπὸ τοῦ Θεοῦ σοφισθέντες. Barnab. Epist. ix. in a *bad* sense, ἄγγελος πονηρὸς ἐσόφισεν αὐτοὺς, i. e. the Jews. 2) mid. σοφίζομαι as depon. with acc. of thing, prop. to *make wisely*, to *devise skilfully*, and also *artfully*, (with allusion to that sense of σοφία by which it means *cunning*, whether as employed gener. to over-reach, deceive, and injure others, Hdot. i. 68. ii. 172. iii. 4, & 85, 127. v. 21. ix. 62,) so Hdot. ii. 66, σοφίζονται τάδε. In N. T. only part. perf. as pass. σεσοφισμένοι μῦθοι, *cunningly devised fables*, 2 Pet. i. 16. The pass. form occ. also in Ps. lviii. 5, Aq. and Symm., but in an active sense.

Σοφός, ἡ, ὄν, adj. *wise*, in a gener. sense, *skilful* in any art, or well acquainted with any science; in N. T. I. *skilful, expert* in any art, 1 Cor. iii. 10, σοφὸς ἀρχιτέκτων. Sept. Isa. iii. 3. 2 Chr. ii. 7. So the Class. oft. apply the epithet to workmen or artisans, espec. builders; so Æsch. Socr. i. 1. Æl. V. H. xiv. 39. See Aristot. Eth. vi. 7.—II. *skilled* in the affairs of life, *discreet, judicious*, practically wise; comp. in Σοφία I. 1 Cor. vi. 5, σοφός, ὃς δυνήσεται διακρίναι κ.τ.λ. So Sept. Deut. i. 13. 2 Sam. xiii. 3. Is. xix. 11. Hdot. vii. 130. Xen. Cyr. i. 1, 1. An. i. 10, 2.—III. *skilled* in learning and science, i. e. *learned, intelligent, enlightened*, and gener. in respect to things human and divine; comp. in Σοφία II. 1) *gener.* as to *human* things, Matt. xi. 25, Lu. x. 21, ἀπὸ σοφῶν καὶ συνετῶν, 'the learned and clever.' See my note. Matt. xxiii. 34. Rom. i. 14, σοφοῖς τε καὶ ἀνοήτοις. xvi. 19. 1 Cor. i. 25. Sept. Prov. i. 6. Eccl. ii. 14, 16. Palæph. liii. 6.

Hdian. i. 2, 7. Xen. Mem. i. 6, 11. 2) *spec.* as to the philosophy current among the Greeks and Romans; see in *Σοφία* II. 2. Rom. i. 22, *φάσκοντες εἶναι σοφοί, ἐμωράνθησαν.* 1 Cor. i. 19, 20, 26, 27. iii. 18, bis, 19, 20. Xen. Mem. i. 6, 14. iii. 9, 5. 3) in respect to *divine* things, things spiritual and heavenly, *wise, enlightened*, as conjoined with purity of heart and life; comp. in *Σοφία* II. 3. Eph. v. 15. Ja. iii. 13, comp. ver. 17, and see my note.—IV. spoken of God, *the WISE*, as being infinite in wisdom and knowledge, Rom. xvi. 27, *μόνῳ σοφῷ Θεῷ.* 1 Tim. i. 17. Jude 25, where see my notes.

Σπαράσσω or *ττω*, (*σπάω*.) f. *ξω*, prop. *to tear, rend, or lacerate*, as dogs or other animals their prey; so oft. in Class. In N. T. *to convulse, throw into spasms*, like epilepsy, spoken of the effects of demoniacal possession, with acc. Mk. i. 26. ix. 20, 26. Lu. ix. 39. Plut. de Gen. Soer. 22. Max. Tyr. Diss. 23. Galen ad Glauc. i.

Σπαργανώω, f. *ώσω*, (*σπάργανον*, swathing-band, fr. *σπάργω*.) *to swathe, wrap in swaddling-clothes*, trans. Lu. ii. 7, 12. Sept. Aristot. H. An. vii. 4. Plut. Quæst. Rom. 5.

Σπαταλάω, f. *ήσω*, (*σπατάλη*, luxury in eating and drinking, fr. *σπαθᾶω*, to live luxuriously, fr. *σπάθη*, a curry-comb; so Horat. Epist. i. 4, 15, 'Me pinguem et nitidum, bene curatâ cute, vises,') *to live in luxury*, voluptuously, intrans. 1 Tim. v. 6. Ja. v. 5. Eccclus. xxi. 15. So *κατασπαταλάω*, Sept. Prov. xxix. 21. Anthol. Gr. ii. p. 22.

Σπάω, f. *άσω*, *to draw*, i. e. *to pull* in any way whatever, gener. with an implied notion of *from one place to another*; thus it signif. 'to draw *from* or *among*, or *up*, or *out*, &c. In N. T. *to draw out*, as a sword; mid. *σπασάμενος τὴν μάχαιραν*, 'drawing his sword,' Mk. xiv. 47. Acts xvi. 27. Sept. and Class. oft.

Σπεῖρα, as, also Ion. gen. *ης, ή*, (*σπάω*, to draw, to twist,) prop. 'any thing wound or wreathed,' as a coil or band, a cord, rope. In N. T. a band, or troop, company: 1) said of Roman foot-soldiers, probably a cohort, on which see the writers on Roman Antiquities. Matt. xxvii. 27. Acts x. 1, al. Jos. B. J. iii. 2, 1, & 4, 2. Ant. xix. 2, 3. Plut. Marcell. c. 25, 26. B. J. ii. 11, 1. 2) spoken of a band or corps, from the guards of the temple, John xviii. 3, 12, where see my note. These were Levites, who performed the menial offices of the temple, and kept watch by night, Ps. cxxxiv. 1. 2 K. xii. 9. xxv. 18; espec. 1 Chr. ix. 17, 27, sq. They were under the command of officers called *στρατηγοί*.

Σπείρω, f. *ερῶ*, *to sow, scatter seed*: 1) *prop. absol.* Matt. vi. 26, *τὰ πετεινὰ οὐ σπείρουσιν.* xiii. 3, 4. Part. *ὁ σπείρων*, the sower, Mk. iv. 3, 14; with acc. of the seed sown, Matt. xiii. 24, *σπείρουσι καλὸν σπέρμα.* 1 Cor. xv. 36, 37. Pass. fig. of a single seed or grain, Mk. iv. 31, 32, *κόκκον σινάπεως—ὅταν σπαρῇ*: so, by analogy, of the body as committed to the earth, 1 Cor. xv. 42—44. With prepositions of place, *eis*, Matt. xiii. 22; *ἐν*, ver. 31; *ἐπὶ* with gen. Mk. iv. 31, with acc. Matt. xiii. 20; *παρά* with acc. ver. 19. Hence in proverbial expressions, by a metaphorical use of *σπείρω* in the sense to *bestow*, founded on the language of the O. T. See Is. xxxii. 20. Hos. x. 12. Prov. xi. 24. Matt. xxv. 24, *Ξερίζων ὅπου οὐκ ἔσπειρας.* John iv. 37, *ἄλλος ἐστὶν ὁ σπείρων.* 2 Cor. ix. 6, *ὁ σπείρων φειδόμενος, κτ.λ.* Moreover, as sowing is done with a view to a future crop, the term imports *labour* or *pains bestowed* upon any thing, from whence may result *fruits* or *effects*, whether good or bad, Gal. vi. 7, *ὁ γὰρ ἑάν σπείρῃ ἀνθρώπος, τοῦτο καὶ θερίσει.* Comp. Matt. xxv. 24, 26. John iii. 18. The metaphor, an agricultural one, is frequent in the Class.; also fig. 1 Cor. ix. 11, *πνευματικὰ σπείρειν*, = *to disseminate, impart*, Gal. vi. 8, *ὁ σπείρων εἰς τὴν σάρκα—ὁ σπ. εἰς τὸ πνεῦμα*, 'whoever lives to the flesh, or to the Spirit.' So, by a similar mode of expression, Aristot. Rhet. iii. 3, 18, *σὺν δὲ ταῦτα αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας.* 2) *fig. of a teacher, to sow the word of life, to disseminate instruction*, John iv. 36. Mk. iv. 14, *τὸν λόγον σπείρει*: pass. ver. 15, *ὅπου σπείρεται ὁ λόγος.* ver. 16, 20. Matt. xiii. 19, *τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ.*

Σπεκουλάτωρ, *ορος, ὁ*, Lat. *speculator*, a kind of soldiers forming the body-guard of kings and princes, so called from their principal duty, that of *sentinels*; for to this, it may be supposed, the name alludes, being derived from the Latin *speculator*, and not, according to some, from *spiculator*, from *spiculum*. Besides the above, however, they had other confidential duties, and among these, that of acting, like the Turkish soldiers of the present day, as executioners. See Seneca de Benef. iii. 25; de Irâ, i. 16.

Σπένδω, f. *σπείσω*, *to pour out, to make a libation*, Sept. Gen. xxxv. 14. Hdian. iv. 8, 12. Xen. Cyr. vii. 1, 1. In N. T. fig. mid. *σπένδομαι*, *to pour out oneself*, i. e. one's blood, to offer up one's strength and life, 2 Tim. iv. 6, *ἐγὼ γὰρ ἤδη σπένδομαι*, or rather, 'to be ready to be poured upon in sacrifice,' as the victim

had the libation poured upon its head. Comp. Phil. ii. 17, and see my note. Similarly in Liv. xxi. 29, we have 'libare vires.'

Σπέρμα, ατος, τὸ, (σπείρω,) *seed*, as sown or scattered, of grain, plants, or trees: 1) prop. Matt. xiii. 24, σπείρειν καλὸν σπέρμα. ver. 32. Mk. iv. 31. 1 Cor. xv. 38. Sept. and Class.; metaph. 1 John iii. 9, σπέρμα αὐτοῦ, i. e. Θεοῦ, *a seed from God*, a germ of the Divine life, 'the inner man as renewed by the Spirit of God.' 2) fig. of the *semen virile*, Heb. xi. 11. Sept. and Class. Hence meton. *seed*, equiv. to *children, offspring*, prop. Matt. xxii. 24, 25, μὴ ἔχων σπέρμα. In this sense the term has in Scriptural writers almost always a *plural* acceptation; while in Class. as uniformly a *singular* one. So in Soph. El. 1510, & Cæd. Tyr. 1087, and a Delphic oracle in Thuc. v. 16, Διὸς υἱοῦ ἡμιθέου τὸ σπέρμα. The plural sense, however, is found in Soph. Trach. 304. Eurip. Med. 798: gener. equiv. to *posterity*, Lu. i. 55, τῷ Ἀβραάμ καὶ τῷ σπ. αὐτοῦ. John vii. 42. Acts iii. 25, oft.: also gentile Christians are fig. called *the seed of Abraham*, as having the same faith, Rom. iv. 16. ix. 8. Gal. iii. 29, where see my note. 3) by impl. *a remnant*, a few survivors, like seed kept over from a former year, Rom. ix. 29, εἰ μὴ Κύριος Σαβα὿θ ἔγκατέλιπεν ἡμῖν σπέρμα. So Plato Tim. p. 1044, ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ παντῶν ὑμῶν, περιλειφθέντος ποτὲ σπέρματος βραχέος.

Σπερμολόγος, ου, ὁ, ἡ, adj. (σπέρμα, λέγω,) *seed-gathering, seed-picking*, a term used properly of those small birds, sparrows, &c. which live by picking up scattered seeds. So we have in Plut. Demetr. 28, ὀρνίθων σπερμολόγων, and in Aristoph. Av. 233, 579. Artem. ii. 20. Hence in metaph. sense, it denoted those *paupers* who frequented the market-places, and lived by picking up any scattered or refuse produce, and generally *persons of abject condition*, who were without any certain means of support. Hence also, it was applied to denote, according to its acceptation in N. T., 'one who picks up, and retails, trifling stories,' *a chatterer, tattler*, Acts xvii. 18.

Σπενύδω, f. εὔσω, (fr. σπείω, and σπάω: the prim. idea being, as Hemsterhus. shows, *intendere*, scil. nervos, espec. in drawing up a fishing-net. So Theocr. i. 40, ἐφ' ᾧ, scil. λεπράδι, σπενύδων μέγα δίκτυον ἐς βόλον ἔλκει—κάμνουσι ἀνδρὶ ἐοικώς,) prop. trans. *to propel, put in motion, urge on, hasten*, Hom. Il. xiii. 236. Hdor. i. 38, 206. More frequently, however, and in N. T. intrans. *to urge oneself on, hasten, make haste*, as Hom. Il. xxiv. 253. Thuc. i. 84. So

Acts xxii. 18, with inf. Acts xx. 16, ἔσπενυδε γὰρ—γενέσθαι εἰς Ἱερουσόλυμα. By Hebr. the part. σπένυσας is put with a verb of motion adverbially, in the sense *hastily, quickly*, e. gr. Lu. ii. 16, ἦλθον σπένυσαντες. xix. 5, 6. So Sept. Gen. xlv. 9. Ex. xxxiv. 8. Josh. viii. 19. With an accus. lit. *to hasten on*, or rather mentally *hasten after, to anticipate*, 2 Pet. iii. 12, προσδοκῶντας καὶ σπενύδοντας τὴν παρουσίαν κ.τ.λ. i. e. 'earnestly expecting, and ardently wishing and anticipating.' Sept. with acc. Is. xvi. 5. Pind. Isth. iv. 22, σπενύδειν ἀρετάν. Thuc. vi. 39, κακὰ σπ. and 79.

Σπήλαιον, ου, τὸ, (σπέος,) *a cavern, den*, Matt. xxi. 13, σπήλαιον ληστῶν, in allusion to the fact, attested by Joseph., that the robbers with which Judæa then swarmed, had their habitations in the caverns so numerous in that region. See also John xi. 38. Heb. xi. 38. These caverns were, it appears, not only used for sleeping in at night, but sometimes for abode by day, affording an habitation, however dreary, to numerous persons retiring thither in times of public danger and distress. See Jos. Ant. xii. 8.

Σπιλάς, ἄδος, ἡ, *a rock* under, or scarcely rising above, the surface of the sea, on which vessels are shipwrecked, Jos. Bell. Jud. iii. 9, 3. Pol. i. 37, 2, and such is now generally supposed the sense of the word in N. T. Jude 12, and not that assigned to it in E. V. *stain*; but that is more than doubtful; such, besides involving an incongruity of figure, being little agreeable to the context, and forbidden by the parallel passage in 2 Pet. ii. 13, from which the above was evidently formed. It is true that σπιλάς almost always has the sense *a rock*. But that it sometimes meant also *a stain*, is certain from Theophr. C. Pl. ii. 9, where we have γῇ σπιλάς, said of a *loamy, greasy* soil. And Hesych. explains σπιλάδες by μεμιασμένοι. And though the two significations in question may seem too unlike to belong to the same word, yet the truth is, the words are, strictly speaking, *not* the same; one being formed from σπίλος, 'a stain'; the other from σπίλος, 'a rock,' meaning, however, such a sort of rock as the low *coral reefs* of the Polynesian archipelago; which seem, when viewed from an eminence, *spots* on the surface of the ocean (ἐν τῇ θαλάσῃ); as the persons in question might be said to be ἐν ταῖς ἀγάπαις, 'in the love-feasts,' staining and deforming the fair face of Christian society.

Σπίλος, ου, ὁ, prop. *a spot, stain*, extending over the surface of any thing, fr. σπίω and σπίζω, extendo; a word occurring only in the later writers, for which

the earlier and Attic ones use κηλῖς. In N. T. it is found only *fig.* in a moral sense, *a stain*, Eph. v. 27. 2 Pet. ii. 13. On the metaphor see Rev. iii. 4. Zach. iii. 3. Eccl. ix. 8.

Σπιλώω, *f. ὥσω*, (σπίλος,) *prop. to spot, to stain; fig. to defile*, Ja. iii. 6, ἡ γλώσσα ἡ σπιλοῦσα ὅλον τὸ σῶμα, namely, by inflaming the passions, and thereby making the members of the body instruments to sin, to its defilement. Pass. Jude 23, ἐσπιλωμένον χιτῶνα. Wisd. xv. 4. Dion. Hal. ix. 6. Lucian Amor. 15.

Σπλαγχνίζομαι, *f. ισθήσομαι*, (fr. σπλάγχνα, the bowels, considered as the seat of sympathy,) *depon. pass. to have compassion, to pity*, absol. Matt. xx. 34, σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς. Foll. by ἐπὶ with dat. Matt. xiv. 14. Lu. vii. 13; with acc. Matt. xiv. 14. xv. 32. Mk. viii. 2. ix. 22; περὶ with gen. Matt. ix. 36. With gen. simpl. like Lat. *miseret*, Matt. xviii. 27, σπλαγχνισθεὶς—τοῦ δούλου ἐκείνου. The word is one confined to the N. T., being found neither in the Sept. nor the Class. writers. It occurs, however, in Symm. Deut. xiii. 8. Gr. Anon. 1 Sam. xiii. 21, and often in the Apocryphal writings, as the Test. XII. Patr. and the Act. Thomæ.

Σπλάγχχον, *ον, τὸ, an intestine, bowel*. Usually and in N. T. only plur. τὰ σπλάγχνα, *the entrails, bowels*: I. *prop.* Acts i. 18, ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. 2 Macc. ix. 5, and Class.—II. *fig. the inward parts*, what we call *the heart*, as the seat of the emotions and passions; and that by a use not merely Hebr. but also frequent in the Gr. tragedians, especially Euripides and Æschyl. Hence in N. T. the term is used, like the Hebr. *לֵב*, to denote both *the heart itself*, and *the affections of the heart*; namely, the gentler emotions, as compassion, tender affection; *the former* in 2 Cor. vi. 12, στενοχωρεῖσθε ἐν τοῖς σπλάγχχοις ὑμῶν, answering to καρδία, ver. 11. Philem. 7, τὰ σπλ. τῶν ἀγίων ἀναπέπνυται διὰ σοῦ, i. e. 'are appeased or quieted by the comfort of thy tender affection,' 1 John iii. 17, κλείσθαι τὰ σπλάγχνα αὐτοῦ, with which comp. Act. Thom. τὰ ἴδια σπ. ἐπισχεῖν, also Prov. xii. 10; *the latter* in 2 Cor. vii. 15, καὶ τὰ σπ. αὐτοῦ περισσotέρως εἰς ὑμᾶς ἐστιν. Phil. i. 8, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχχοις Ἰ. Χρ. i. e. in my ardent love to Christ, ii. 1: intens. Lu. i. 78, διὰ σπλ. ἐλέους Θεοῦ. Col. iii. 12, σπλ. οἰκτιρμοῦ. Also put for the *object of affection*, Philem. 12, τὰ ἐμὰ σπλάγχνα, 'my bowels,' meaning 'whom I love as myself or my own son.' Simil. Philostr. Vit. Soph. ii. 3, οὐκ ἐπαποδύσομαι τοῖς

ἐμοῦ σπλάγχχοις. Artemid. i. 46, οἱ παῖδες σπλάγχχνα λέγονται, and v. 37. Philo of Joseph. t. ii. p. 15, *Θηρσὶν ἐστιαθεῖσι τῶν ἐμῶν σπλάγχχων*. And so the Latin 'viscera mea,' as often in Ovid. From all which examples it is evident that the idiom in question is not merely Hebraic.

Σπόγγος, *ον, ὁ, a sponge*, Matt. xxvii. 48. Mk. xv. 36. John xix. 29, and Class.

Σποδός, *οῦ, ὁ, (for σβοδός fr. σβέννυμι, lit. the remains of the fuel, after the fire has been extinguished,) ashes*, Heb. ix. 13, σποδὸς δαμάλεως, Matt. xi. 21, and Lu. x. 13, ἐν σάκκῳ καὶ σποδῷ—μετενόσαν. To lie down in ashes, or to cast ashes or dust on the head, was a rite of oriental mourning, as appears from many passages of the O. T. It was not, however, confined to the Hebrews, but extended to the Greeks; see Hom. Od. ix. 375. Lucian. D. Mort. xx. 4.

Σπορά, *ᾱς, ἡ, (σπείρω,) prop. a sowing, or seed sown; also seed-time*, Sept. 2 K. xix. 29. In N. T. *fig. for generation, birth*: 1 Pet. i. 23, ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς. Act. Thom. § 31, ποίας σπορᾶς καὶ ποίου γένους ὑπάρχεις.

Σπόριμος, *ον, ὁ, ἡ, adj. (σπείρω,) sown, sativus, for sowing*, e. gr. σπέρμα, Gen. i. 29. Lev. xi. 37. ἡ γῆ, i. e. 'land fit for sowing,' Diod. Sic. i. 36. Xen. H. G. iii. 2, 10. In N. T. neut. plur. τὰ σπόριμα, *sown fields, fields of grain*, Matt. xii. 1, al.

Σπόρος, *ον, ὁ, (σπείρω,) a sowing, seed-time*, Sept. and Class. In N. T. equiv. to σπέρμα, *seed*, Mk. iv. 26, βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς. ver. 27. Lu. viii. 5, 11; fig. 2 Cor. ix. 10. Sept. Deut. xi. 10.

Σπουδάζω, *f. ἄσω, (σπουδή,) prop. to speed, make haste*, intrans.: so Aristoph. Thesm. 572, ἐσπουδακῦα προστρέχει. Also by impl. 'to strive, use all activity and diligence, strain every nerve,' about a thing: 1) *gener. with infin.* 2 Tim. iv. 9, σπούδ. ἐλθεῖν πρὸς με ταχέως. ver. 21. Tit. iii. 12. Sept. Job xxxi. 5. Judith xiii. 12. Eur. Iph. A. 337, et al. 2) *to give diligence*, 'to be in earnest to do something,' with infin. Gal. ii. 10, δ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Eph. iv. 3. 1 Th. ii. 17. 2 Tim. ii. 15. Said of diligence in working out our salvation, Heb. iv. 11. 2 Pet. i. 10, 15. iii. 14. Sept. and oft. in Class.

Σπουδαῖος, *α, ον, adj. (σπουδή,) prop. speedy, earnest, diligent*; also, by impl., 'forward to do any thing,' 2 Cor. viii. 17, 22, σπουδαῖον ὄντα, νυνὶ δὲ

πολὺ σπουδαιότερον. Neut. comparat. σπουδαιότερον, as adv. *earnestly, diligently*, 2 Tim. i. 17, σπ. ἐξήγησέ με. Diod. Sic. i. 51. Xen. Mem. iv. 2, 2.

Σπουδαίως, adv. (σπουδαίως,) *earnestly, diligently, eagerly*, Lu. vii. 4, παρ-εκάλουν αὐτὸν σπουδ. Tit. iii. 13. Comparat. σπουδαιότεως, *the more zealously*, Phil. ii. 28. Æl. V. H. ii. 2. Xen. Cyr. i. 3, 9.

Σπουδῇ, ἡς, ἡ, *speed, haste*, Hdot. ix. 1, as manifested in earnestness, or diligence. In N. T. 1) gener. e. gr. μετὰ σπουδῆς, 'with haste,' i. e. hastily, eagerly, Mk. vi. 25. Lu. i. 39. So Sept. and Class. 2) *diligence, earnest effort, zeal*: Rom. xii. 8, προϊστάμενος ἐν σπουδῇ. So ἐν σπουδῇ is of freq. occurrence in Sept. and Apocr. and Thucyd. iii. 49, also Rom. xii. 11, τῇ σπουδῇ μὴ ὀκνηροί, meaning, with a particular reference to the duties of Christian benevolence above inculcated, that *promptitude and zealous alacrity*, for which the Apostle, at 2 Cor. viii. 16, and elsewh., praises Titus; who, without needing to be solicited, was not only *willing*, but *forward* and prompt to do the act of kindness required of him, as having τὴν αὐτὴν σπουδὴν σπουδαιότερος ὑπάρχων. 2 Cor. vii. 11, πόσῃν κατειργάσατο ὑμῖν σπουδὴν, meaning 'the *anxiety* and earnestness' with which they strove to clear themselves of the charges made, and remove the abuses censured by the Apostle, viii. 7, 8. 2 Pet. i. 5. Jude 3, πᾶσαν σπουδὴν ποιούμενος, 'making it my earnest care to write,' &c. So in Hdot. i. 4, we have σπουδὴν ποιήσασθαι τιμωρεῖν, as we say, 'to make a thing one's business,' and Pol. i. 46, 2, σπουδὴν ποιῆσθαι περὶ τι. So in *behalf* of any one, e. gr. ὑπὲρ τινος, 2 Cor. vii. 12. viii. 16; with *prōs* final, Heb. vi. 11. Jos. Ant. xx. 9, 2. Xen. Conv. i. 6.

Σπυρίς, ἰδος, ἡ, (σπεῖρα,) *a wicker-basket* for storing grain, or holding provisions, &c. Matt. xv. 37. xvi. 10. Mk. viii. 8, 20. Acts ix. 25. Arrian Epict. iv. 10, 21, σπυρίσι δειπνίσαι.

Στάδιος, ου, ὁ, (στάω and ἵστημι,) also τὸ στάδιον in profane writers; *a stadium*, prop. 'the standard,' i. e. measure. 1) prop. as a measure of distance, containing 600 Greek feet, or 625 Roman feet, equiv. to about 604½ feet, or 201½ yards English. The Roman mile contained 8 stadia; and 10 stadia are equiv. to the modern geographical mile of 60 to the degree, Lu. xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16, and Class. 2) τὸ στάδιον, *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length, 1 Cor. ix. 24, οἱ ἐν σταδίῳ τρέχοντες, and oft. in Class.

Στάμνος, ου, ὁ or ἡ, (ἵστημι,) *a jar*, a large vessel, whether of earth or wood, in which any liquid is *set aside* for use; and thus corresponding to our *cask*, q. d. *a standing jar*: it may well have this sense, since it is derived, like all words in μνος, μνα, μνον, from a partic. passive, viz. ἱστάμενος. These participles were sometimes left *unchanged*, as in the case of δεξαμένη and ἄρμενος; sometimes were used *slightly curtailed and contracted*, as in that of στάμνος; sometimes *more so*, as in τέρπνος from τερπόμενος, σεμνός fr. σεβόμενος, and μέριμνα fr. μεμεριμένος. It was chiefly used for keeping *wine*, so στάμνοι οἶνου, Dem. 933, 25. Aristoph. Plut. 545. In N. T. *a pot, vase*, in which the manna was *laid up* in the ark, Heb. ix. 4, στάμνος χρυσῇ. See Ex. xvi. 33.

Στάσις, εως, ἡ, (ἵστασι, perf. pass. of ἵστημι,) prop. *a standing*, i. e. *position*, in various acceptations of the word, as *status, stabilitas*, (such as are of frequent occurrence in Plato,) the following alone found in N. T. I. *the act of standing*, as στάσιν ἔχειν, 'to have a standing,' i. e. 'to subsist, exist,' Heb. ix. 8, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, i. e. 'yet subsisting,' as Dion. Hal. Ant. vi. 95. Nearly approaching to this is the sense which the word bears in Hdot. ix. 31. Pol. ii. 68, 7, al., namely *station*, lit. *the place where one stands*.—II. gener. *faction, sedition*. How the word comes to have that sense, Commentators and Lexicographers of the N. T. have not shown. To me the thing appears to have arisen as follows: from the sense *standing* or *station* proceeded that of *party* or *faction*, inasmuch as, in a faction, either party has its station apart from the other. Again, from the sense *faction* of personal rivalry sprung that of *faction* generally, i. e. *sedition, political commotion*; whence arose, in a private sense, that of *dissension, contention*, &c. as said of *individuals*. While then the *primary* sense of the word is *party*, (a sense found in Thucyd. ii. 22, ἀπὸ τῆς στάσεως ἐκάτερος, and iv. 71, al.) yet its far more usual sense is *sedition*, for σύστασις. So Pind. Ol. xii. 23, στάσις ἀντιανείρα, and Nem. ix. 31. Hdot. i. 173, & vi. 109, and oft. in the Tragedians and Plato. In N. T. the word has, besides that of *standing*, the two senses above laid down, 1) *sedition, insurrection*, Mk. xv. 7, οὔτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. Lu. xxiii. 19 & 25. Acts xix. 40. xxiv. 5, κινουῦντα στάσιν, (with which comp. Jos. Bell. ii. 9, 4, παραχὴν ἐτέραν ἐκίνει.) 2) *dissention, contention*, Acts xv. 2, γενομένης οὖν στάσεως καὶ συζητήσεως. xxiii. 7, 10. So Sept. Prov. xvii. 14. Æsch. Pers. 744. Xen. Mem. iv. 4, 11.

Στατήρ, ἦρος, ὁ, (ἵστημι, to weigh,)

prop. a certain weight; also *stater*, an Attic silver coin, Matt. xvii. 27. It was equal to 4 Attic silver drachmæ, or about 2s. 7d., but was probably current among the Jews as equiv. to the shekel, or about 2s. 4d.

Σταυρός, οὐ, ὁ, (fr. σταύω, cognate with στάω, to fix, namely, in the ground, as our *stake* from the past participle of *to stick*,) a pointed stake or pale, Hom. Il. xxiv. 453. Thuc. vii. 25. Xen. An. vii. 4, 14. In later writers and in N. T. a cross, sc. a stake with a cross-piece, on which malefactors were nailed for execution, i. e. were crucified; on the nature of which punishment see my notes on Matt. xxvii. 32. 1) prop. Matt. xxvii. 32, τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, i. e. 'to aid him in bearing it;' ver. 40, 42. Fig. in the phrases, αἶρειν, βαστάζειν, λαμβάνειν τὸν σταυρὸν, to take up or bear one's cross, i. e. 'to undergo suffering, trial, punishment,' to expose one's self to contumely and death, denoting that portion of affliction which is endured by the faithful disciples of Christ, as a trial of their faith, and which is intended to conform them to the example of their crucified Master; αἶρειν, Lu. ix. 23; βαστάζειν, xiv. 27; λαμβάνειν, Matt. x. 38. 2) meton. the cross for its punishment, crucifixion, spoken only of the death of Christ upon the cross, and denoting the whole passion of Christ, and the merit of his sufferings and death on the cross, Eph. ii. 16. Heb. xii. 2, ὑπέμεινε σταυρὸν: so ὁ σταυρὸς τοῦ Χρ. 1 Cor. i. 17. Gal. vi. 12, 14, and ὁ σταυρὸς, absol. Gal. v. 11, answering to ὁ λόγος τοῦ σταυροῦ, 1 Cor. i. 18. Phil. iii. 18.

Σταυρώω, f. ὥσω, (σταυρός,) prop. to drive stakes, pales, palisades, Thuc. vii. 25; but in later writers and N. T. to crucify, nail to the cross, with acc. expr. or impl. Matt. xx. 19, μαστιγῶσαι καὶ σταυρῶσαι. xxiii. 34. xxvi. 2. xxvii. 22, sq. Mk. xv. 13, sq. Acts ii. 36, al. Sept. and Class. Fig. = θανατώω, Gal. v. 24, σταυροῦν τὴν σάρκα, 'to crucify the flesh,' i. e. to vanquish, mortify, destroy the power of the carnal nature, to mortify its lusts through the faith and love of Christ crucified; vi. 14, ἐμοὶ κόσμος ἐσταύρωται, κάγω τῷ κόσμῳ, 'the world is dead to me, and I to the world,' q. d. I have utterly renounced the world, and the world me.

Σταφυλή, ἡς, ἡ, (fr. σταφίς, a dried grape,) prop. a grape, also a cluster of grapes, Matt. vii. 16, μήτι συλλέγουσιν ἀπὸ ἀκαθῶν σταφυλήν; Lu. vi. 44. Rev. xiv. 18, ἤκμασαν αἱ σταφυλαὶ αὐτῆς. And so in Class. the word is almost always used in the plural; though the sin-

gular, as in the preceding passages, put generically for the plural, is sometimes found, as Hom. Od. vii. αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σόκῳ. Athen. p. 33, σταφυλή—εὐστόμος, and p. 653, and occasionally in Plato. In the Sept. it occurs 18 times, and 5 in the Apocrypha; but always in the sing. (which seems therefore to have been *Hellenistic*, derived from the Hebr. צנף); e. gr. Jer. viii. 13, οὐκ ἔστι σταφυλή ἐν ταῖς ἀμπέλοις. Neh. xiii. 15, οἶνον καὶ σταφυλήν. Gen. xl. 11, καὶ ἔλαβον τὴν σταφυλήν (the grapes), καὶ ἐξέθλιψα αὐτήν. Num. vi. 3, σταφυλήν πρόσφατον καὶ σταφίδα οὐ φάγεται, i. e. neither fresh grapes nor raisins. So Theocr. Id. xxvii. 9, ἡ σταφυλὶς σταφίς ἐστι, where the sense is, 'the grape when ripe is (at least) a raisin,' i. e. is of some use.

Στάχυς, vos, ὁ, (fr. στάω,) an ear of corn in its green state, (so called from the peculiarly erect form it then has,) Matt. xii. 1, τίλλειν στάχυνας. Mk. ii. 23. iv. 28. Lu. vi. 1. Sept. and Class.

Στέγη, ης, ἡ, (fr. στέγω, cogn. with τέγω, to keep off or out, as rain, winds, or other injuries of the weather,) a covering, roof, Matt. viii. 8. Lu. vii. 6, Mk. ii. 4, ἀπεστέγασαν τὴν στέγην. Sept. and Class.

Στέγω, f. ξω, in Class., as Lucian, Tim. 18. Thuc. iv. 34, trans. to cover; also fig. to conceal, not to make known, as Pol. iv. 82. Thuc. vi. 72. Plato, 621, A, & Eccclus. viii. 17, λόγον στέξει. In N. T. to hold out as to any thing, to forbear, to bear with, to endure, (a signification arising out of the proper sense of the word, which, as cogn. with τέγω, tego, signifies prim. to keep out or off; as a ship, when it is not leaky, keeps out the water; or to keep in, as a vessel to hold liquid, (Plato, 45, C. 111, D); and hence, continere and sustinere,) with acc. 1 Cor. ix. 12. xiii. 7; absol. 1 Th. iii. 1, 5. Diod. Sic. xi. 32, τὴν βίαν. Pol. iii. 53, 2.

Στεῖρος, α, ου, adj. (στερρός, στερεός, firm, solid, fr. ἵστημι,) sterile, barren, used only of females, Lu. i. 7, 36. xxiii. 29. Gal. iv. 27. Sept. and Class.

Στέλλω, f. στελῶ, prop. to set, place, make stand in order, as soldiers in battle-array, Hom. Il. iv. 294; fig. to put in order, prepare, fit out, as τινα εἰς μάχην, Hom. Il. xii. 325. νῆα, Od. ii. 287. στρατιάν, Hdot. iii. 141. Hence, from the idea of motion to a place, implied in preparing or fitting out an armament for any purpose, comes the usual Greek signif. to send, to despatch, implying a previous fitting out, and thus differing from πέμπω. Pass. or mid. to be sent, go, take a journey, Jos. Ant. i. 19, l. Hdot. iii. 53. Xen. An.

v. 1, 5. Further, as the idea of motion to a place may sometimes imply motion back to a former place; so hence arises, by a further remove of sense, that of to draw in persons sent out, or things that lie extended about: whence the term came to be applied, as a nautical term, to the drawing in or furling sails. See Hom. Od. iii. 11. Æschyl. Suppl. 704, and Eurip. Bacch. 668, (where it occurs in a figurative sense,) λόγον σπειλώμεθα. Comp. also Hor. Od. ii. 10, 23. Also fig. to repress, diminish, assuage, as said of things, as Jos. Ant. v. 8, 3, λύπην σταλῆναι. Philo de Vit. Mos. iii. p. 668, τὴν φυσῶσαν οἴσιν—στέλλειν καὶ καθαιρεῖν; as said of persons, to repress, restrain from any thing, Philo de Spec. Legg. p. 772, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. vii. p. 953, 6, οἱ κατὰ ψυχὴν χειμῶνες, στείλασθαι τὸν ἄνθρωπον οὐκ ἔωντες. Hence in N. T. mid. or pass. fig. of persons contracting or drawing themselves in from fear, surprise, &c. = to shrink from, to keep off from, to avoid, beware of, with acc. 2 Cor. viii. 20, στελλόμενοι τοῦτο, 'we guarding against,' &c. i. e. in order to guard against, &c. With ἀπὸ, 2 Th. iii. 6, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κ.τ.λ. 'that ye withdraw yourselves from every brother who,' &c., equiv. to ἀφίστασθαι, χωρίζεσθαι ἀπὸ: so Mal. ii. 5, Sept. ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν. Pol. viii. 22, 4, τὴν ἐκ τῆς συνηθείας καταξιώσιν στέλλεσθαι.

Στέμμα, ατος, τό, (στέφω,) a fillet, garland, wreath, Acts xiv. 13, ταύρους καὶ στέμματα, i. e. 'victims adorned with fillets and garlands,' as was customary in heathen sacrifices; Hom. Il. i. 28. Thuc. iv. 133.

Στεναγμός, οὔ, ὁ, (στενάζω,) a groaning, moaning, either from bodily pain, (as often in Sept. and in Jos. B. J. vi. 5, 1,) or from mental grief, as Acts vi. 34. Also used of prayers to God not expressed in articulate words, Rom. viii. 26, στεναγμοῖς ἀλαλήτοις, 'by aspirations unutterable,' i. e. by means of, by exciting these aspirations. Sept. and Class.

Στενάζω, f. ξω, (στένω, στενός,) 1) to groan, moan, intrans. as of persons in distress or affliction, Rom. viii. 23, ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν ἀπεκδεχόμενοι. 2 Cor. v. 2, 4. Heb. xiii. 17. Also, as said of those who offer silent prayer, not expressed in articulate words, Mk. vii. 34, ἀναβλήσας—ἐστέναξε. 2) to murmur, be impatient, Ja. v. 9, μὴ στενάζετε κατ' ἀλλήλων. So Plut. ix. 97, 8, οὐ στενάξαντος, καὶ Λακ. ἀράς ποιουμένου, et al. Wisd. v. 3, διὰ στενο-

χωρίαν πνεύματος στενάζοντες, ἐροῦσιν ἑαυτοῖς κ.τ.λ., which last passage, we may observe, throws no little light on the primary sense and ratio significations of the word στένω, q. d. angere, angustum facere vel esse; the effect of groaning seeming to be to narrow the guttur. See more in Scheid on Lennep Etymol., who well remarks that the term στένειν 'ad internum animi dolorem, seu angorem, pertinet; proprie enim convenit ei qui ex angusto pectore inspiria ducit, οἰμώζειν ad externa signa lugentis pertinet.'

Στενός, ἡ, ὄν, adj. a word of which the derivation is doubtful, and of which the Etymologists give any thing but a satisfactory account. I suspect that it is corrupted from the past part. of some obsolete verb, and that the primary sense was hemmed in, straitened, contracted, as our adj. narrow derives its origin from the past part. of the A.-S. verb nyrwian, coarctari, comprimere, (so our adj. straight comes from the Lat. strictus, past part. of stringere,) whence it came to mean, strait, narrow, Matt. vii. 13, 14. Lu. xiii. 24. Sept. and Class.

Στενοχωρέω, f. ἴσω, (στενόχωρος, from στενός, χώρα,) to crowd into a narrow space, to straiten for room, Sept. and Class.; in N. T. pass. to be straitened, 2 Cor. vi. 12, οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν, q. d. 'Our affection for you is not straitened, but yours for us is straitened.' Also to be distressed, not able to turn oneself; 2 Cor. iv. 8, Ἐλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι, where we have a military allusion, on which see my note there. So Arr. Epict. i. 25, 28, ἑαυτοῦς Ἐλιβομεν καὶ στενοχωρούμεν, κ.τ.λ.

Στενοχωρία, as, ἡ, (στενοχωρέω,) prop. straitness of place, want of room, Thuc. iv. 26, and oft.; in N. T. fig. anguish, as Ἐλίψις καὶ στενοχ. Rom. ii. 9. viii. 35. So Is. viii. 22, καὶ ἰδοὺ Ἐλίψις καὶ στενοχωρία. xxx. 6, ἐν τῇ Ἐλίψει καὶ τῇ στενοχωρίᾳ. Wisd. v. 3, στενοχ. πνεύματος: also distress from poverty, &c. 2 Cor. vi. 4, ἐν ἀνάγκαις—ἐν στενοχωρίαις. xii. 10. So in Artemid. iii. 14. Pol. i. 67, 1.

Στερεός, ὁ, ὄν, adj. (ἵστημι,) prim. and lit. standing firm, also firm, stiff, Hom. Il. xvii. 493; likewise, stiff or solid, as opposed to liquid, Heb. v. 12, 14, στερεὰ τροφή, meaning solid food, as opposed to milk, ver. 13; such as is called by Galen ἰσχυρὸν βρώμα, and by Arrian, Epict. ii. 16, and also Diod. Sic. Theophr. and Lucian, τροφή στερεά, namely, such as that of flesh, and grain in its most condensed state, as opposed to milk, porridge, and similar aliments, elegantly termed by

Sophocles *νέα τροφή*. Fig. *firm, stable, immovable*, 2 Tim. ii. 19, ὁ *Φεμέλιος* τοῦ Θεοῦ. 1 Pet. v. 9, *στερεοὶ τῇ πίστει*. Sept. and Class.

Στερεόω, f. ὥσω, (*στερεός*,) prop. *to make stable, firm, or strong, to strengthen*, trans. Acts iii. 7, 16, *τοῦτον—ἐστερέωσε τὸ ὄνομα αὐτοῦ*, i. e. 'He proved his power and majesty.' Sept. and Class. Fig. *to confirm, establish*, Acts xvi. 5. And so in Prov. xx. 18.

Στερέωμα, *ατος*, *τὸ*, (*στερεόω*,) prop. 'what is fixed & made firm or solid,' as the firmament of heaven, Sept. Gen. i. 6, sq. Ez. i. 22, sq.; in N. T. fig. *stability, firmness, steadfastness*, Col. ii. 5. and so in 1 Macc. ix. 14.

Στέφανος, *ος*, ὁ, (*στέφω*,) prop. *a circle*, Hom. Il. xiii. 736; also *a chaplet or crown* about the head; in N. T. 1) as *the emblem of royal dignity*, Rev. vi. 2. xii. 1, *στέφ. ἀστέρων δώδεκα*. xiv. 14, *στέφ. χρυσοῦν*: ascribed to saints in heaven, elsewhere called *kings*, iv. 4, 10. ix. 7; of the crown of thorns set upon Christ in derision as king of the Jews, Matt. xxvii. 29, where see my note. Sept. and Class. 2) as *the prize conferred on victors in the public games, a chaplet, wreath*, 1 Cor. ix. 25, *ἵνα φθαρτὸν στέφ. λάβωσιν*: hence fig. as an emblem of the rewards of a future life, equiv. *to prize, reward*, 2 Tim. iv. 8, ὁ *τῆς δικαιοσύνης στέφ.* Ja. i. 12, *τῆς ζωῆς*. 1 Pet. v. 4. Diod. Sic. xiii. 15. 3) fig. *ornament, honour, glory*, 'that in which one may glory,' Phil. iv. 1, *ἀδελφοί μου, χαρὰ καὶ στέφανός μου*. 1 Th. ii. 19. Sept. and lat. Class.

Στεφανόω, f. ὥσω, (*στέφανος*,) prop. *to crown*, as a victor in the public games, &c. 2 Tim. ii. 5. Sept. and Class.; fig. *to adorn, decorate*, Heb. ii. 7, 9, *δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν*. On the nature and origin of the metaphor, see my note on Thuc. iv. 121. It occ. also in Diod. Sic. xx. 84, and oft. in that writer.

Στήθος, *eos οὖς*, *τὸ*, (*ἵστημι*, *στήναι*,) *the breast*, plur. *τὰ στήθη*. Lu. xviii. 13, *ἐνυπτεν εἰς τὸ στήθος αὐ.* xxiii. 48, *τύπτοντες ἑαυτῶν τὰ στήθη*. John xiii. 25. xxi. 20. Rev. xv. 6. περ. *περὶ τὰ στήθη*. The plur. form is freq. in Homer. Sept. and Class.

Στήκω, a late form, found only in the present, from *ἵστηκα*, 'I stand,' perf. of *ἵστημι*, *to stand*, intrans. Mk. xi. 25, *ὅταν στήκετε προσενχόμενοι*. Elsewh. only fig. *to stand firm* in faith and duty, *to be constant, persevere*; with dat. *commodi*, Rom. xiv. 4, *τῷ ἰδίῳ κυρίῳ στήκει ἡ πίπτει*, 'to his own master he standeth or falleth,' forensic terms signifying *to stand or fall in judgment, to be acquitted*,

or to be condemned. Foll. by dat. of thing, Gal. v. 1, *τῇ ἐλευθερίᾳ*: by *ἐν* with dat. 1 Cor. xvi. 13, *στήκετε ἐν τῇ πίστει*. Phil. i. 27. iv. 1, *ἐν Κυρίῳ*, i. e. in the faith and profession of Christ. 1 Th. iii. 8. absol. 2 Th. ii. 15.

Στηριγμός, *ος*, ὁ, (*στηρίζω*,) prop. *fixedness*, as of the stars, Diod. Sic. i. 81. or gener. Plut. vi. p. 284, 11; in N. T. fig. *fixedness*, i. e. *steadfastness* in mind and faith, 2 Pet. iii. 17.

Στηρίζω, f. ἱζω, (*ἵστημι*,) *statuo firmiter, to fix* so as not to move, Hes. Theog. 498, of a lock fixed by Jupiter; also, I. PROP. pass. perf. Lu. xvi. 26, *χάσμα μέγα ἐστήρικται*, 'is fixedly placed,' stands fixed, *constitutum*. Gen. xxviii. 12, *ἰδοὺ κλίμαξ ἐστηρικμένη* (al. *ἐστηρίχθη*) *ἐν τῇ γῇ*. Hom. Il. xi. 28, *ἵρισιν ἑοικότες, ἃς τε Κρονίων Ἐν νέφεϊ στήριξε, τέρας* (a sign) *μερόπων ἀνθρώπων*, with which comp. Gen. ix. 13, *τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ καὶ τῆς γῆς*. By Hebr. Lu. ix. 51, *τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι, κ.τ.λ.*: a phrase occurring not unfreq. in Ezekiel. —II. METAPH. *to make steadfast* in mind, *confirm, strengthen* spiritually, Lu. xxii. 32, *στήριξον τοὺς ἀδελφούς σου*. Rom. i. 11. xvi. 25. 2 Thess. iii. 3. James v. 8, *στ. τὰς καρδίας ὑμῶν*. So 1 Thess. iii. 13, *στ. ὑμῶν τὰς καρδίας*, with which comp. Ps. cxii. 8, *ἐστήρικται ἡ καρδία αὐτοῦ, οὐ φοβηθῇ*. Ecclus. vi. 40: a form of expression this perhaps founded on the phrase *στήριζειν τὴν καρδίαν τινός* (as said of the sustenance of food) found in Judg. xix. 5, 8. Ps. ciii. 17. In 2 Pet. i. 12, *ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ*, there seems to be a metaphor taken from 'a nail fastened in a sure place,' *ἐστηριγμένους ἐν τόπῳ πιστῷ*, as said Is. xxii. 25, (and so Ecclus. v. 10, we have *ἵσθι ἐστηριγμένους ἐν συνέσει σου*,) or from a person fixing his foot firmly, in order to maintain his ground; and so in Hom. xii. 434, we have *οὐδέ πη εἶχον οὐτε στηρίζαι ποσὶν ἔμπεδον, οὐτ' ἐπιβῆναι*, and Il. xxi. 241, *οὐδέ πόδεσσιν εἶχε στηρίζασθαι*. In 1 Pet. v. 10, *στηρίξαι, σθενώσαι, ἡμελιώσαι*, there is an architectural metaphor, derived from those *στηρίγματα*, or props, &c. by which the walls of massy edifices were kept up. And so in Exod. xvii. 12, it is said, *καὶ Ἀ. καὶ Ὡ. ἐστήριζον τὰς χεῖρας αὐτοῦ καὶ ἐγένοντο αἱ χεῖρες Μ. ἐστηριγμέναι*.

Στίγμα, *ατος*, *τὸ*, (*στίζω*, *to stick*, *make a puncture, to prick*; also *to brand* with hot iron, Hdot. vii. 35,) *a mark, brand*, as pricked or burnt in upon the body. Often used of the marks with which

runaway slaves, and sometimes prisoners, (see *Æl. V. H. ii. 9. Plut. Per. 26.*) were branded, by way of denoting a property in them, *Hdot. vii. 23, 3*, and alluded to at *Rev. xiv. 9*. The word is used *fig. Gal. vi. 17, τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω*, where the Apostle so calls the scars or weals which he bore in his body from stripes.

Στιγμή, ἡς, ἡ, (στίζω,) *prop. a puncture, point, Diog. Laërt. vii. 135. Fig. for the minutest particle, Dem. 552, 7; in N. T. fig. point of time, equiv. to a moment, instant, Lu. iv. 5, ἐν στιγμῇ χρόνου. Sept. Is. xxix. 5. 2 Macc. ix. 11. Plut. de Puer. educ. 17, στιγμὴ χρόνου πᾶς ὁ βίος ἐστί. Anth. Gr. i. p. 172.*

Στίλβω, f. ψω, to shine, to be bright, shine, glitter, intrans. Mk. ix. 3, ἱμάτια στίλβοντα. Sept.

Στοᾶ, as, ἡ, (ἵστημι,) *a portico, porch, piazza, roofed, but open at the sides, (the original sense of the word being a pillar or column. Its derivation seems to be from an old pret. middle of στάω, and its original meaning 'something fixed,' or that stands erect; whence it came to signify, not a column only, but a row of columns,) surrounded and supported by columns, John v. 2. x. 23. Acts iii. 11. v. 12: thus the στοᾶ in question is called by Jos. τὸ ἔργον Σολομῶνος, probably in reference only to its foundations: it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the Temple; Jos. Ant. xx. 9, 7. Comp. B. J. v. 5, 1. vi. 5, 1.*

Στοιβάς, ἄδος, ἡ, (fr. pret. mid. of στείβω, ἔστοιβα, as πέποιθα fr. πείθω,) *prop. 'any thing trodden upon,' and hence 'any thing strewn' on the ground, whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees, of all which examples may be seen in Wetstein. In N. T. Mk. xi. 8, it seems to denote frondes, the leafy twigs of trees, such as were used for forming low couches. I would comp. a similar use of θαλλίαν for θάλλον, in Athenæus xi. κατακλίνας (αὐτὸν) ἐν τῇ πόᾳ, θαλλάν τε κατακλάσας ἀντὶ τραπέζης, κ.τ.λ.*

Στοιχεῖον, ου, τὸ, (στοῖχος, a row, series, fr. στείχω, to go in a line,) *prop. and prim. 'something on which one goes,' to attain any purpose; e. g. the gnomon of a sun-dial, that on which the shadow, as it were, goes in its way round the dial; thus it is said 'to go down;' see Isaiah xxxviii. 8. Also a letter of the alphabet, that on which one goes in forming words; hence, fig. elements, those of which any thing is composed. In N. T. plur. τὰ στοιχεῖα, elements: 1) gener. the elements of nature,*

the component parts of the physical world, on which the Creator (as it were) went in the work of creation, 2 Pet. iii. 10, 12, στοιχεῖα καυσούμενα. Wisd. xix. 17, Jos. Ant. iii. 7, 7. Luc. Parasit. 11. Hdian. iii. 1, 12. 2) as said of elementary instruction, the elements, rudiments, first principles of any branch of knowledge, Heb. v. 12, τὰ στοιχεῖα τῆς ἀρχῆς, for τὰ πρῶτα στοιχεῖα, 'the first rudiments or principles,' namely, of Christian instruction; consisting in faith, repentance, and such like. So called, as being those which the learner goes upon (στείχει) in seeking to attain further knowledge. Similarly Plutarch de Educ. 16, has στοιχεῖα τῆς ἀρετῆς. The term is also used of that state of religious knowledge which subsisted among both Jews and heathens before Christ, and which was, from its external and ceremonial character, while suited to the capacities of the recipients, only calculated to last for a time. Gal. iv. 3, 9. Col. ii. 8, 20, τὰ στ. τοῦ κόσμου.

Στοιχεῖω, f. ἥσω, (στοῖχος, a row,) *prop. to stand or go in order, to advance in rows, ranks, Xen. Cyr. vi. 3, 34. In N. T. fig. to walk orderly, = to live according to any rule or duty, to follow it, Gal. vi. 16, ὅσοι τῷ κανόνι τούτῳ στοιχ. v. 25. Phil. iii. 16. Rom. iv. 12; absol. Acts xxi. 24, στοιχεῖς τὸν νόμον φυλάσσων, 'livest in the habitual observance of the law;' στοιχεῖν, like περιπατεῖν, being used of habitual action. So Sext. Empir. i. 10, 233, στοιχεῖν τῇ συνηθείᾳ. Pol. xxviii. 5, 6, στοιχεῖν τῇ τῆς συγκλήτου προθέσει.*

Στολή, ἡς, ἡ, (στέλλω, which see,) *prop. 'a fitting out,' or equipment; also, apparatus, as arms, harness; but gener. apparel, attire, dress. In N. T. and occasionally in the Class., espec. the later ones, it is equiv. to Lat. stola, a vestment, i. e. a long flowing robe reaching to the feet, worn by kings, priests, and persons of rank and distinction, (see 1 Chron. xv. 27. 3 Esdr. i. 1. v. 81. Xen. Cyr. i. 4, 26. ii. 4, 1. Lu. xv. 22.) and therefore much affected by the Pharisees, especially the Jurists, Mk. xii. 38. Lu. xv. 22. Rev. vi. 11. vii. 9, 13, 14.*

Στόμα, ατος, τὸ, the mouth, of men and animals: I. PROP. of animals, Matt. xvii. 27. Heb. xi. 33. Jam. iii. 3; of persons, as the organ of breathing, blowing, &c. 2 Th. ii. 8, τῷ πνεύματι τοῦ στόμ. αὐτοῦ, scil. τοῦ Θεοῦ. Rev. i. 16. xi. 5; as receiving food and drink, Matt. xv. 11. Acts xi. 8; chiefly as the instrument of speech, Matt. xii. 34, τὸ στ. λαλεῖ. Acts xxiii. 2. Rom. iii. 14, 19. So the mouth as speaking, or perhaps meton. for words, sayings, discourse, Matt. xviii. 16, ἐπὶ

στόματος δύο μαρτύρων. Lu. xi. 54. xix. 22. xxi. 15, δώσω ὑμῖν στόμα καὶ σοφίαν, q. d. 'wise utterance.' 1 Pet. ii. 22. Sept. 1 Sam. xv. 24. Soph. Œd. T. 427. 699. So also in the subsequent phrases, borrowed mostly from the Heb. 1) ἀνοίγειν τὸ στ. 'to open one's mouth, to speak,' Matt. xiii. 35; fig. of the earth as rent in chasms, Rev. xii. 16, and Sept. 2) τὸ ἔκπορευόμενον ἐκ τοῦ στ. i. e. 'words uttered,' sayings, discourse, Matt. xv. 11, 18, and Sept. So τὸ ἔκπορ. διὰ στόματος Θεοῦ, i. e. word, precept, iv. 4, and Sept. 3) λαλεῖν or εἰπεῖν διὰ στόματος τινος, 'to speak through the mouth of' any one, to speak by his intervention, as God by a prophet, messenger, Lu. i. 70, καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφ. Acts iv. 25. xv. 7. 4) στόμα πρὸς στόμα λαλεῖν, 'to speak mouth to mouth,' orally, without the need of writing, 2 John 12. So Jos. Ant. x. 8, 2, λαλεῖν κατὰ στόμα.—II. FIG. in the sense of *edge, point*, as of a weapon; the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part; also of *the front* of an army: in N. T. of a sword, στόμα μαχαίρας, Lu. xxi. 24. στόματα μαχ. Heb. xi. 34. Sept. Philostr. Heroic. xix. 9, στόμα τῆς αἰχμῆς. Soph. Aj. 651. Theophr. 1 Tim. p. 129. Lucian Tragodop. ἀπὸ στόματος σιδήρου. See Porson on Eur. Or. 1279.

Στόμαχος, ου, ὁ, (στόμα,) prop. 'a mouth, opening,' hence *the throat*; also the *œsophagus* or *gullet*, Hom. Il. iii. 292. xix. 266, but more freq. and in N. T. *the stomach* (see Foëx. Œcon. Hippocr. 354, sq.) 1 Tim. v. 23, διὰ τὸν στόμαχόν σου, where, from the next words, καὶ διὰ τὰς πυκνάς σου ἀσθενείας, which are in some degree explanatory of these, it is plain that by στ. is meant the lower ventricle of the stomach, in which the food, after it has passed through the other, is digested; and thus, as we say, 'a weak or qualmish stomach.' So the Greeks said, στόμαχος ἀσθενής, e. gr. Athen. l. iii. p. 79, τοῖς ἀσθενῇ τὸν στόμαχον ἔχουσι, and l. ii. οὐκ οἰκείως διατίθεσθαι τὸν στόμαχον, 'to be indisposed in the stomach.' And in like manner 'stomachus' in Latin is put for 'debilitas stomachi.'

Στρατεία, as, ἡ, (στρατεύω,) prop. *military service, warfare*; also *a military expedition, campaign*: in N. T. metaph. of the apostolic office, as connected with hardships, dangers, and trials, like those of military service, *a warfare*, 2 Cor. x. 4, τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. 1 Tim. i. 18, ἵνα στρατεύῃ—τὴν καλὴν στρατείαν. So the phrase στρατεύεσθαι στρατείαν freq. occurs in

the Class. writers in the sense 'to perform military service.' But though these passages are supposed by the most learned Expositors to have reference solely to the apostolic charge; yet they must, espec. the latter, be meant to allude to the perils and trials of the *Christian Warfare*, on which St. Paul so frequently treats.

Στράτευμα, ατος, τὸ, (στρατεύω,) prop. *a military expedition or campaign*, equiv. to στρατεία, Hdot. iii. 49; but more freq. *an armament*, as Thuc. v. 57. vii. 5; and sometimes, as in N. T., meton. *an army, forces, troops, host*: either 1) gener. Matt. xxii. 7. Rev. ix. 16. xix. 14, 19, and so oft. in Xenoph.; or, 2) by synecdoche, *a band or detachment* of troops, e. g. the garrison in the fortress Antonia, Acts xxiii. 10, and also ver. 27, σὺν τῷ στρ. where the sense is not, 'with an army,' but 'with the force [under my command].' Also of Herod's body-guards, Lu. xxiii. 11. So Hdtian. iv. 6, 11, spoken of a part of the prætorian cohort.

Στρατεύω, f. εὔσω, (στρατὸς, an army,) *to serve in the army, to be a soldier*, Xen. Cyr. iv. 4, 11: in N. T. only mid. depon. στρατεύομαι, *to serve in war, to be a soldier*, intrans. I. PROP. *to serve in war*, 1 Cor. ix. 7, τίς στρατεύεται ἰδίοις ὀφθαλμοῖς ποτέ; 2 Tim. ii. 4. Part. στρατενόμενος, *a soldier*, Lu. iii. 14. Arr. Epict. ii. 14, 17. Hdtian. viii. 7, 20. Xen. Mem. i. 6, 9.—II. FIG. *to war, wage war*, spoken 1) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. x. 3, οὐ κατὰ σάρκα στρ. 1 Tim. i. 18, ἵνα στρατεύῃ τὴν καλὴν στρατείαν. So at least the most learned Commentators explain; but the expression certainly relates also to the *Christian warfare*, as at 2: see more in στρατεία. Jos. de Macc. § 9, ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας. 2) spoken of the evil desires and lusts and carnal passions of man, which militate against the salvation of the soul, opposing the believer's growth in grace, and keeping up the conflict between the animal appetites and the rational powers of the soul, the flesh and the spirit, the old and the new nature of man; Jam. iv. 1. 1 Pet. ii. 11.

Στρατηγός, οῦ, ὁ, (στρατὸς, ἄγω,) prop. *leader of an army, general*. So of the ten Athenian archons chosen annually, one acted as war-minister, and was called στρατηγός, Hdot. vi. 109. Æl. V. H. iii. 17. In other Greek cities the term denoted *chief-magistrate*. Spoken of Roman officers, it denoted sometimes *consul*, but oftener *prætor*. In Roman colonies and municipal towns, the chief magistrates were usually *two* in number (though

sometimes four or six) called *Duumviri*, and sometimes styled *prætors*, Gr. στρατηγοί. Hence in N. T. the word is used 1) of the *duumviri*, *prætors*, *magistrates* of Philippi, where was a Roman colony, Acts xvi. 20, 22, 35, 36, 38. Sept. 2) στρατηγὸς τοῦ ἱεροῦ, a *captain*, *governor*, *prefect of the temple*, spoken gener. of the commanders over those bodies of Levites who kept guard in and around the Temple, of whom one, the chief, is mentioned at Acts iv. 1, & sometimes in Josephus (e. g. Bell. Jud. vi. 5, 3), as ὁ στρατηγὸς τοῦ ἱεροῦ. These στρατηγοί, however, were, properly speaking, not military but civil officers, who, besides the above duty, acted as *præfecti* and *curatores Templi* generally. The expression occurs in full, Lu. xxii. 52: Acts iv. 1, and v. 24; in Lu. xxii. 4. Acts v. 26, without τοῦ ἱεροῦ. Answering to this is the term used by Jos. B. J. vi. 5, 3, οἱ τοῦ ἱεροῦ φύλακες ἡγγελίαν τῷ στρατηγῷ, and Ant. xx. 6, 2. B. J. ii. 17, 2, ὁ στρατηγῶν. Elsewhere, 1 Chron. ix. 11. 2 Chron. xxxi. 13. Jer. xx. 1. Esdr. i. 8. vii. 2, and i. 9, we have the same persons designated by other names, e. gr. ὁ ἡγούμενος οἴκου Θεοῦ, ἐπιστάται τοῦ ἱεροῦ, ἱεροστάται, χιλιάρχοι.

Στρατιά, ἄς, ἡ, (στρατός,) an *army*, or *host*, Sept. and Class. In N. T. only, by Hebr., στρατιά οὐράνιος or τοῦ οὐρανοῦ, 'host of heaven,' said, 1) of PERSONS, as *angels*, the *angelic host*, Lu. ii. 13. Sept. 1 K. xxii. 19. 2) of THINGS, as the *sun*, *moon*, and *stars*, the whole host of the firmament, Acts vii. 42. So Sept. 2 Chron. xxxiii. 3, 5. Jer. xix. 13. Zech. i. 5.

Στρατιώτης, ου, ὁ, (στρατιά,) a *soldier*, used only of common soldiers, Matt. viii. 9. Lu. vii. 8, al. and oft. in Class.: in N. T. only fig. of a Christian teacher, 1 Tim. ii. 3, ὡς καλὸς στρ. Ἰ. Χρ., yet with allusion, I apprehend, to the Christian warfare generally.

Στρατολογέω, f. ἤσω, (στρατολόγος, fr. στρατός, λέγω,) to *collect an army*, to *levy*, *enlist*; part. ὁ στρατολογήσας, one who holds a *levy*, = commander, general, 2 Tim. ii. 4. Plut. C. Mar. 9. Diod. Sic. xviii. 12.

Στρατοπεδάρχης, ου, ὁ, (στρατόπεδον and ἄρχω,) *prefect of the camp*, an officer to whose charge Paul was committed at Rome, Acts xxviii. 16. Many understand here the *præfectus prætorio* (comp. Phil. i. 13), or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express com-

mand of the emperor Tiberius; see Jos. Ant. xviii. 6, 6, compared with 10.

Στρατόπεδον, ου, τὸ, (στρατός, πέδον,) prop. 'encamping-ground of an army,' but gener. a *camp*, *encampment*, and sometimes by meton. an *army* so encamped, as in Thucyd. iv. 94. Hdot. i. 76; and so in N. T. Lu. xxi. 20.

Στρεβλόω, f. ὥσω, (στρεβλή, a windlass, fr. pr. στρέβλος, στρέφω,) to *roll* or *wind* on a windlass, Hdot. vii. 36; to *wrench*, to *turn awry*, Hdot. iii. 129, στρεβλοῦντες τὸν πόδα. In N. T. fig. to *wrest*, *twist*, *pervert*, as said of the sense of a writing, trans. 2 Pet. iii. 16, ἃ στρεβλοῦσιν. So we say, to *wrest* words against their natural meaning; also to *torture* them, to *extort* from them a sense not intended; which exactly answers to what the Apostle meant; for στρεβλόω almost always signifies to *put to the torture*, in order to *extort* confession. Comp. Plut. x. 414, στρέβλωσις φρονίμη.

Στρέφω, f. ψω, (τρέπω,) to *turn*, *turn about*, trans. mid. στρέφομαι, and aor. 2 pass. ἐστράφη as mid. to *turn oneself*, to *turn about*, intrans. 1) PROP. Act. with acc. and dat. of pers. towards whom, Matt. v. 39, στρέψον αὐτῷ καὶ τὴν ἄλλην: mid. part. absol. στραφεῖς, στραφέντες, Matt. vii. 6. xvi. 23, ὁ δὲ στραφεὶς εἶπε, al. sæpe. Also mid. with εἰς τινα, Acts xiii. 46, στρεφόμεθα εἰς τὰ ἔθνη. Foll. by εἰς with acc. of place, Acts vii. 39, στ. εἰς Αἴγ. And so John xx. 14, ἐστράφη εἰς τὰ ὀπίσω. Sept. Ps. cxiv. 3, 5. εἰς τὰ δεξιὰ, Xen. Eq. vii. 12. 2) FIG. trans. to *turn* into any thing, i. e. to *convert*, *change*, e. g. act. with eis, Rev. xi. 6, τὰ ὕδατα εἰς αἶμα. Sept. Ps. cxiv. 8. Jer. xxxi. 13. Ex. vii. 15. Xen. Hist. iv. 3, 5; mid. of persons, to *turn* in mind, to *be converted*, to *become* as it were another man, Matt. xviii. 3, ἐὰν μὴ στραφῇτε καὶ γέννησθε ὡς τὰ παιδία. Comp. Sept. στραφήση εἰς ἄνδρα ἄλλον, 1 Sam. x. 6. Once act. στρέφω, intrans. or with εαυτὸν impl. to *turn oneself*, to *turn*, *change* one's mind and conduct, Acts vii. 42, ἐστρεψεν ὁ Θεός.

Στρηνιάω, f. ἄσω, (fr. στρηνής, which signifies prop. *stiff*, fig. *stiff-necked*, arrogant, insolent,) to *revel*, to *riot*, *live luxuriously*, (equiv. to τρυφάω and ὑβρίζω, as implying both luxury and insolence; prop. said of a *pampered steed*, who, *stiff-necked* and unruly, *runs riot*, uncontrolled; see Hom. Il. vi. 506,) intrans. Rev. xviii. 7, 9. The word is *not*, as Commentators and Lexicographers represent it, confined to the later writers; being found in Stiphilus ap. Athen. p. 100. Diphilus ap. Bekker Anecd. p. 113. Antiphanes (B. C. 408) ap. Athen. p. 127,

D. ἀπέλανσα πολλῶν καὶ καλῶν ἐδεσμάτων. Ἑσθηριῶν πῶς, &c. Lycoph. Chalc. ap. Athen. p. 420. B. ὑμῖν στρηνω, 'I run riot upon you.'

Στρηνός, εὖς οὖς, τὸ, (στρηνής, vehement, rude, Apoll. Rh. ii. 323,) prop. *rudeness, insolence, pride*, Sept. 2 Kings xix. 28; and hence *revel, riot, luxury*, Rev. xviii. 3, ἐκ τῆς δυνάμεως τοῦ στρηνοῦς αὐτῆς ἐπλούτησαν, i. e. 'from the abundance of her luxury and proud voluptuousness.' Anthol. Gr. iii. p. 128. No. 64.

Στρουθίου, οὖ, τὸ, (dimin. fr. στρουθός,) any small bird, espec. a *sparrow*, Matt. x. 29, 31. Lu. xii. 6, 7. Sept. and sometimes in Class.

Στρωννύω or ὠννῦμι, f. στρώσω, (metath. for στορέννυμι,) to *strew, to spread*, trans. Matt. xxi. 8, ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κ.τ.λ.: on which custom see my note. Sept. and Class. Spec. of a bed or couch, Acts ix. 34, στρώσον σεαυτῷ, i. e. *κράββατον, κλίνην*, comp. ver. 33. Comp. Sept. Job xvii. 13. Ez. xxviii. 7. (Theocr. Id. xxi. 7. Artemid. ii. 57 or 62, στρωννύουσα κλίνας.) Pass. of a supper-chamber *spread*, i. e. furnished, with couches, *triclinia*, around the table, comp. in Ἀνάκειμαι 3. Mk. xiv. 15, & Lu. xxii. 12, ἀνάγειον μέγα ἐστρωμένον. Sept. Ez. xxiii. 41. Athen. p. 138. Xen. Cyr. viii. 2, 6, οὗτος κλινὴν στρώννυσι, τράπεζαν κοσμεῖ.

Στυγητός, ἡ, οὖν, adj. (στυγέω, to hate,) *hateful*, 'deserving of hatred,' e. g. to God and to good men, Tit. iii. 3. So Philo (cited by Wetstein) has *στυγητὸν καὶ θεομισητὸν πρᾶγμα*. And corresponding to this is the term at Rom. i. 30, *θεοστυγεῖς*.

Στυγνάζω, f. ἄσω, (στυγνός, for στυγινός, thick, as said of a cloudy sky. So Wisd. xvii. 5, νύξ στυγνή. The word being derived from *στύγος*, originally = *στύφος*, thick; whence *στύφω*, to stuff up, fr. *στύω*, to stuff,) 1) prop. *to be thick*, and, as applied to the sky when thick with clouds, *to lower*, or *be lowering*, intrans. Matt. xvi. 3, *πυρρᾶζει γὰρ στυγνάζων ὁ οὐρανός*. 2) in a fig. sense, as applied to the *mind* (with reference to the effect of sorrow on the countenance), 'to be of lowering or sorrowful countenance,' Mk. x. 22, ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ (lit. 'lowering at what was said') ἀπῆλθε λυπούμενος. So Eustath. de Ismena iv. p. 98, *συνέχει τὴν ὀφρὺν, στυγνάζει τὸ πρόσωπον*, 'his countenance lowers.' And so Addison, as cited in Johnson's Dict. has the expression 'a lowering countenance,' for a gloomy and sometimes for

a discontented one, which would well apply here.

Στύλος, οὖ, ὁ, (kindr. with *στήλη*,) prop. a *column, pillar*, Rev. x. 1, ὡς *στύλοι πυρός*. Sept. and Class. Fig. of any *firm support*; e. g. persons of authority and influence in the Church, Gal. ii. 9, οἱ δοκοῦντες *στύλοι εἶναι*, sc. ἐν τῇ ἐκκλησίᾳ, 'who were justly reputed to be,' & Rev. iii. 12. Also said of the Church Universal, 1 Tim. iii. 15, *στύλος καὶ ἐδραῖωμα τῆς ἀληθείας*, 'the pillar and ground of the truth,' namely, as sustaining and bearing up, by a faithful profession and maintenance thereof, the true religion of God. Eccclus. xxxvi. 24. Eurip. Iph. Aul. 57, *στύλοι γὰρ οἰκῶν εἰσι παῖδες ἄρσενες*.

Στωϊκός, ἡ, οὖν, adj. *Stoic*, and οἱ Στωϊκοί, the *Stoics*, a sect of philosophers founded by Zeno, and so called from the *στοά*, portico, where he taught. Acts xvii. 18, where see my note.

Σὺ, gen. σοῦ, *thou*, pers. pron. of the second pers. plur. ὑμεῖς, *ye*. I. nom. σὺ, pl. ὑμεῖς, usually omitted, except where a certain emphasis is required. In N. T. inserted, 1) *with emphasis*; before a voc. Matt. ii. 6. 2 Tim. ii. 1; or in distribution, Jam. ii. 3; with an adjunct between it and the verb, John iv. 9; also in interrogations, Matt. xxvii. 11. Lu. xxiv. 18; and so at the end of a clause, John i. 21. viii. 48; in answers, Matt. xxvi. 25. Mk. xv. 2; in antitheses, Matt. iii. 14. Lu. ix. 60: so καὶ σὺ, καὶ ὑμεῖς, x. 37. Matt. vii. 12. 2) *without special emphasis*, σὺ, John xxi. 15—17. ὑμεῖς, Matt. xxviii. 5. —II. gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessive *σός*, ὑμέτερος: e. g. σοῦ, Matt. i. 22. iv. 6. ὑμῶν, v. 10. Mk. ii. 8: gener. σοῦ, Matt. ii. 6. iii. 14; ὑμῶν, v. 12. Lu. xi. 5; for ii. 35, καὶ σοῦ δὲ αὐτῆς, see *σεαυτοῦ*. —III. dat. σοί, ὑμῖν, gener. Matt. iv. 9. vii. 7; dat. commodi, xxi. 5. 2 Cor. v. 13; incomm. xii. 20; for the phrase τί ἐμοὶ καὶ σοί; see ἐγώ.

Συγγένεια, ας, ἡ, (συγγενής,) prop. *kindred, relationship*: in N. T. meton. *kindred*, i. e. *kinsmen, relatives*, Lu. i. 61, οὐδεὶς ἐστὶν ἐν τῇ συγγ. σου. Acts vii. 3, 14. Sept., Jos., and occasionally in Class., as Thuc. iii. 65.

Συγγενής, εὖς οὖς, ὁ, ἡ, adj. (σὺν & γένος, γίνομαι,) *akin, related*; subst. a *kinsman, relative*, Mk. vi. 4. Lu. i. 36, 58. ii. 44, al. Sept. Lev. xviii. 14. xxv. 45. Hdian. iv. 14, 14. Xen. H. G. i. 7, 8. In a wider sense, *one of the same nation, a fellow-countryman*; said of the Jews as being all descended from a common ancestor, Rom. ix. 3, τῶν συγγενῶν μου κατὰ σάρκα. xvi. 7, 11, 21.

Συγγνώμη, ης, ἡ, (συγγινώσκω, to know and think with, to accord, concede,) *permission*, 1 Cor. vii. 6, τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, 'this I say by way of permission,' i. e. as speaking of what is allowable or expedient, not what is enjoined to be done; of what *may* be done, not what *must* be done. Thuc. v. 88. Xen. Ath. ii. 20.

Συγκάθημαι, (σύν, κάθημαι,) to sit down with, to sit with, foll. by μετὰ with gen. Mk. xiv. 54; by dat. Acts xxvi. 30. Sept. and Class.

Συγκαθίζω, f. ἴσω, (σύν, καθίζω,) trans. to cause to sit down with, to seat with; intrans. to sit down with, to sit with. 1) trans. with ἐν and dat. of place, Eph. ii. 6, καὶ συνήγειρε καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις. 2) intrans. of several, to sit down together, Lu. xxii. 55. Sept. and Class.

Συγκακοπαθέω, f. ἴσω, (σύν, κακοπαθέω,) to suffer evil with any one, to endure affliction with; with dat. of thing in respect to which or for which, 2 Tim. i. 8, συγκακοπάθησον [ἐμοὶ] τῷ εὐαγγελίῳ.

Συγκακουχέω, f. ἴσω, (σύν, κακουχέω,) only in pass. to be maltreated or afflicted with any one, to suffer affliction with; foll. by dat. of pers. Heb. xi. 25, συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ.

Συγκαλέω, f. ἴσω, (σύν, καλέω,) to call together, convoke, trans. Mk. xv. 16, συγκαλοῦσιν ὅλην τὴν σπεῖραν. Acts v. 21; mid. prop. to call together to oneself, Lu. ix. 1, συγκαλεσάμενος τοὺς δώδεκα. xxiii. 13. Acts x. 24, al. and later Class. e. g. Aristen. i. 5, συνεκαλεῖτο τοὺς φίλους. Sept.

Συγκαλύπτω, f. ψω, (σύν, καλύπτω,) prop. to cover together or up, cover wholly, trans. Sept. oft. Jos. Ant. ix. 10, 2. Xen. Cyr. viii. 7, 28. In N. T. fig. to hide wholly, to entirely conceal, Lu. xii. 2, οὐδὲν συγκεκαλυμμένον ἐστίν. Ecclus. xxvi. 8. Plut. Alex. M. 31. Eurip. Phœn. 886.

Συγκάμπτω, f. ψω, (σύν, κάμπτω,) prop. to bend together, e. g. τὸν νῶτον τινος, 'to bow down wholly,' Rom. xi. 10, i. e. fig. to oppress, afflict. Sept. 2 Kings iv. 35. Xen. Eq. xii. 5.

Συγκαταβαίνω, f. βήσομαι, (σύν, καταβαίνω,) to go down with any one, sc. from a higher to a lower place, as from Jerusalem to Cæsarea, intrans. Acts xxv. 5, συγκαταβάντες sc. ἐμοί. Sept. Ps. xlix. 18. Wisd. x. 14. Pol. i. 39, 12. Diod. Sic. xi. 18.

Συγκατάθεσις, εως, ἡ, (συγκατατίθημι,) compositio, agreement, 2 Cor. vi.

16, τίς συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; meaning, 'what has a temple of God to do with idols?' Pol. iv. 17, 8. Dion. Hal. Ant. viii. 79. Plut. M. Antonin. 51, but only in the sense assent.

Συγκατατίθεμαι, as mid. with a depon. sense, 1) to lay down any thing with another; 2) with ψήφον expressed, to give one's vote with another; 3) with ψήφον implied, (as it is in N. T. and most freq. elsewhere,) fig. to agree with any person, (as Plato, Gorg. p. 501. Hist. Sus. 20.) and, when foll. by a dat. of thing (as γνώμη or βουλῇ), to assent to any measure, Lu. xxiii. 51, ἣν συγκατατεθείμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν. In this last sense the word is used also in Class. as Pol. iii. 98, 11, et sæpius. Jos. Ant. xx. 1, 2, συγκατεθέμην τῇ γνώμῃ ταύτῃ.

Συγκαταψηφίζω, f. ἴσω, prop. 'to choose by common suffrages,' and hence, 'to number with or unto,' equiv. to συγκαταριθμεῖν, Acts i. 26, συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. As illustrative of this custom of deciding doubtful matters by casting lots, see the Classical citations adduced in my Recens. Synop. and compare Levit. xvi. 8. Num. xxvi. 55.

Συγκεράννυμι, f. ράσω, prop. to mix together, make intermingle, as liquids, (2 Macc. xv. 39, οἶνος ὕδατι συγκερασθεῖς,) or compound, as drugs are compounded by the chemist: also, to make solid substances coalesce. Similarly Plut. viii. 634, ὁμοῦ μεταλλικὰ καὶ βοτανικὰ καὶ θηρία εἰς τὸ αὐτὸ συγκεραννύντα. Compare Dan. ii. 43. Also, by implication, so to conjoin various substances, that they may all perfectly coalesce; in which we have an implied notion of *attenuating* by the commixture, so that the various parts of the compound, being mixed in just proportion, may qualify each other. So 1 Corinthians xii. 24, ὁ Θεὸς συνεκέρασε τὸ σῶμα, &c. i. e. 'hath attempted,' meaning, 'so adjusted the respective offices and benefits of the several members which form the body, as to form one harmonious whole.' Similarly in Thuc. vi. 18, καὶ νομίσατε—ὁμοῦ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάννυ ἀκριβές, ἀν' ἑνὸς κραθὲν, μάλιστα' ἀν' ἰσχύειν. At Heb. iv. 2, μὴ συγκεκραμένους (sc. ὁ λόγος) τῇ πίστει τοῖς ἀκούσασιν, we have simply the notion of *blending together*. Finally, so Menand. ap. Stob. Serm. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἤθει χρηστῶ συγκεκραμένην ἔχειν, 'blended with.'

Συγκινέω, f. ἴσω, (σύν, κινέω,) prop. and prim. to move with others, trans. but more freq. like Latin 'concio,' to cause

others to come together, by, as it were, moving their minds; and that both in a good sense, Pol. ii. 59, 8, and a bad, (as used to denote what we call 'setting people together by the ears,') as Acts vi. 12, *συν-εκίνησαν τε τὸν λαὸν καὶ τοὺς πρ. κ.τ.λ.*

Συγκλείω, f. *είσω*, prop. *to shut up*, or *inclose together*, trans. Often used in Sept., Apocr., and Class. of persons shut up in prison, or otherwise. In N. T. occ. spec. as a *piscatory* term, Lu. v. 6, *συν-έκλεισαν πλῆθος ἰχθύων πολὺν*, a use this of which no example has yet been adduced, not even of the corresponding term in Lat. *concludo*. A Class. writer would probably have employed *περιέβαλον*, (as Hdot. i. 141, *λαβεῖν ἀμφίβληστρον, καὶ περιβαλεῖν πλῆθος πολλὸν τῶν ἰχθύων*), or *συνέλαβον*. See *συλ-λαμβάνω*. Also fig. *to include together*, i. e. *to make subject, deliver over alike*, with *eis*, Rom. xi. 32, *συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν*, i. e. 'hath permitted them to be subject thereto.' So Diod. Sic. xix. 19, we have *εἰς τοιαύτην δ' ἀμηχανίαν συγκλεισθεὶς Ἀ.* With *ὑπό*, Gal. iii. 22, 23, *ἐφρουρούμεθα συγκεκλεισμένοι εἰς κ.τ.λ.* 'lege obstricti custodiabamur, asservabamur in;' by a comparison to persons shut up under lock and key, in a place from which they cannot get out. Comp. Sept. Ps. xxxi. 9, & lxxviii. 50. So Lucian, Tim. 13, *κατακλείεσθαι ὑπὸ μοχλοῖς καὶ παρθενεύεσθαι ὑπ' ἀκριβέσι παιδαγωγοῖς*.

Συγκληρονόμος, ου, ὁ, (κληρονόμος,) prop. *a co-heir, joint-heir*, also *a joint-possessor, co-partner*, Rom. viii. 17, *συγκλ. Χριστοῦ*. Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7.

Συγκοινωνέω, f. *ήσω*, (σύν, κοινω-νέω,) *to be partaker with others, to share with others in any thing*; foll. by dat. Rev. xviii. 4, *μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς*. Eph. v. 11, *μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάργοις τοῦ σκότου*. A mode of expression signif. (like *κοιν. τοῖς ἔργοις τοῖς πονηροῖς* at 2 John 11, and *κοιν. ἀμαρτίας ἀλλο-τρίαις* at 1 Tim. v. 22,) *to partake in evil deeds*, either by practising or by approving and countenancing them. The Class. construction is a dat. of pers. and gen. of thing. At Phil. iv. 14, we have *συγκοι-νωήσαντές μου τῇ θλίψει*, for *συγκ. μοι τῆς θλίψεως*, 'communicating [aid] to him in his distress.'

Συγκοινωνός, οὔ, ὁ, ἡ, (κοινωνός,) *a joint-partaker, co-partner*, with gen. Rom. xi. 17, *συγκ. τῆς ῥίξης, κ.τ.λ.* 1 Cor. ix. 23. Phil. i. 7; *ἐν*, Rev. i. 9.

Συγκομίζω, f. *ίσω*, (σύν, κομίζω,) prop. *to bring together, to collect*, e. gr. fruits, Sept. Job v. 26, but spec. used as a

funereal term, like the Lat. *componere*; denoting not only the laying out of the body, but other preparations for its interment; nay also the funeral rites themselves, as Acts viii. 2, *συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς*: a sense rare in the Class. writers, but occurring in Soph. Aj. 1068, *τόνδε τὸν νεκρὸν χερσὶν μὴ συγκομίζω*.

Συγκρίνω, f. *ινῶ*, (κρίνω,) prop. 'to separate distinct things, and then bring them together into one;' hence, *to join together, to combine, to compose*; opp. to *διακρίνειν*, 'to separate between, to decompose.' In later writers and N. T. to *place together and judge of*, i. e. *to compare, to estimate by comparison*, constr. with acc. and dat.; but *συμβάλλω* is the purer Greek term. 1) *gener.* 2 Cor. x. 12, *συγκρίναι ἑαυτοὺς τισι—συγκρίνοντες ἑαυτοὺς ἑαυτοῖς*. Pol. vi. 47, 9, *συγκρί-νειν τινα πρὸς τινα*, and xii. 10, 1. Mid. 1 Macc. x. 71, *συγκριθῶμεν ἑαυτοῖς*, 'one with another.' 2) *by impl.* (since comparison and scrutiny are essential to explanation, so Pol. vi. 47, 1, *συνέκρινε καὶ διηρέυνα τὰ λεγόμενα*), *to explain, interpret*, i. e. by comparison of one thing with another, 1 Cor. ii. 13, *πνευματικοῖς πνευματικὰ συγκρίνοντες*. So Sept. Gen. xl. 8, 16, 22. xli. 12, 15. Dan. v. 12.

Συγκύπτω, f. *ψω*, (σύν, κύπτω,) prop. *to stoop or bow together*, as persons putting their heads together, Hdot. iii. 82; or things inclining towards each other, Xen. An. iii. 4, 19. In N. T. *to be bowed*, or to bow oneself, together, as we say, *to be bent double*, intrans. Lu. xiii. 11, *ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι*, where we have not simply an *act.* in a *pass.* sense; for the word may be taken in a *neuter* sense for *σύγκυφος εἶναι*, from which the transition to a *pass.* one is easy. Comp. Sept. Job ix. 27. Ecclus. xii. 11. Themist. Orat. 7 ad Valent. p. 90, *ἀεὶ συγκεκυφῶς, ἀεὶ συννεφῆς, ἐφέλκόμενος τὰς ὀφρὺς*.

Συγκυρία, ας, ἡ, (συγκυρέω, to happen together, as events, Hdot. viii. 87. Pol. v. 18, 6,) lit. 'a happening together,' i. e. *coincidence, accident, chance*, Lu. x. 31, *κατὰ συγκυρίαν*. This is a very rare word, yet it occ. in Hippocr. and Eusta-thius. The Class. gener. use *συγκύρησις* or *συγκύρημα*.

Συγχαίρω, aor. 2. *συνεχάρην*, (σύν, χαίρω,) *to rejoice with any one, to sympathize in his joy*, with dat. depending on σύν in *compos.* Prop. of PERSONS, Phil. ii. 17, *συγχαίρω πάνσιν ὑμῖν*. ver. 18. Lu. i. 58. xv. 6, 9. Sept. Gen. xxi. 6, & Class. Fig. of THINGS, 1 Cor. xii. 26, *τὰ μέλη*, espec. in personifications, as 1 Cor. xiii. 6, *οὐ χαίρει (ἡ ἀγάπη) ἐπὶ τῇ*

ἀδικία, συγχαίρει δὲ τῇ ἀληθείᾳ, 'rejoices not over any [reported] iniquity, but in true virtue.'

Συγχέω, (χέω,) & Συγχύνω, impf. συνέχεον and συνέχυνον, pass. perf. συγκέχυμαι, aor. 1. pass. συνεχύθην, prop. *to pour together*, and fig. *to confound, confuse*; in N. T. 1) of an assembly or multitude, *to throw into confusion, excite, put in uproar*, with acc. Acts xxi. 27, συνέχεον πάντα τὸν ὄχλον, for συνεκίνουν. So in Demosth., cited in Schleus. Lex., we have συγχεῖ ὄλυν τὴν πολιτείαν, and in Hdot. vii. 136, ἡ ἀγγελία συνέχεε αὐτούς. Pass. Acts xix. 32, ἡ ἐκκλησία συγκεχυμένη. xxi. 31. Luc. Bis accus. 17, καὶ ξυγχεῖν ἡμῶν ἐπειράτο τὴν ξυνουσίαν (conventum), ἐπιτάρáσας τῇ βῳῇ, et al. 2) of the mind, *to confound, to perplex*, e. gr. a person in disputation, with acc. Acts ix. 22. Of persons in amazement or consternation, Acts ii. 6, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη. 1 Macc. iv. 27. Arr. Epict. iii. 22, 25. Jos. Ant. xii. 7, 5, et al. Diod. Sic. iv. 62, συνεχύθη τὴν ψυχὴν. So Hom. II. ix. 608. xiii. 808, συγγεῖν θυμόν.

Συγχεράομαι, fut. ἴσονται, depon. mid. properly 'to use any thing in common with another,' (implying more or less of society,) in N. T. *to have familiar intercourse and society with any one*, John iv. 9, οὐ γὰρ συγχεῖνται Ἰουδαῖοι Σαμαρείταις, for that such intercourse, and not the mere intercourse of commerce, is meant, appears from the fact, that the intercourse of *buying and selling* was still maintained. Arr. Peripl. mar. Eryth. p. 159, συνεχόσαντο δὲ αὐτῇ (τῇ νήσῳ) καὶ ἀπὸ Μούζας τινές.

Συγχύνω, see Συγχέω.

Σύγχυσις, εως, ἡ, (συγχέω,) prop. *a mingling together*, as of liquids, and metaphor. *confusion, tumult, disturbance*, Acts xix. 29, and Class.

Συζάω, f. ἴσω, (σύν, ζάω,) *to live with any one*, foll. by dat. expr. or impl. (see in Συγχαίρω,) 1) naturally, 2 Cor. vii. 3, ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν, i. e. ὑμῖν, and oft. in Class. 2) fig. and spiritually, of eternal life with Christ, Rom. vi. 8. 2 Tim. ii. 11.

Συζεύγνυμι, f. ἐύζω, aor. 1. συνέξενξα, (ζεύγνυμι,) *to yoke together*, prop. animals, Sept. Ez. i. 11. Xen. Cyr. ii. 2, 26. In N. T. fig. of the marriage union, *to join together, unite*, husband and wife, Matt. xix. 6. Mk. x. 9. Jos. and Class.

Συζητέω, f. ἴσω, (σύν, ζητέω,) prop. *to use mutual inquiry and discussion*; in N. T. fig. *to inquire of one another, to question with*, or one with another, e. gr. 1) as said of several, absol. Mk. ix. 10,

συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι: foll. by πρὸς αὐτούς, Mk. i. 27. Lu. xxii. 23. 2) gener. *to question, reason, dispute with any one*, absol. Mk. xii. 28, ἀκούσας αὐτῶν συζητούντων: with dat. Acts vi. 9: with πρὸς, Acts ix. 29, συνεζήτει πρὸς τοὺς Ἑλληνιστάς: with the idea of cavil, foll. by dat. Mk. viii. 11, ἤρξαντο σ. αὐτῷ, 'to enter into argument with him.' ix. 14: by πρὸς, ver. 16.

Συζήτησις, εως, ἡ, (συζητέω,) 'mutual discussion, or controversy,' on any question, Acts xv. 2, 7. xxviii. 29. Philo, p. 11.

Συζητητής, οὐ, ὁ, (συζητέω,) *a questioner, reasoner, disputant, a sophist*, 1 Cor. i. 20, συζητητῆς τοῦ αἰῶνος τούτου, 'the subtle disputer of this world,' i. e. the sophist, who rests on mere human wisdom only, and what concerns this world only, without any serious thought of another.

Σύζυγος, ου, ὁ, ἡ, adj. (συζεύγνυμι,) *yoked together*, and subst. *a yoke-fellow*; in N. T. fig. *a fellow-labourer, colleague*, Phil. iv. 3, σύζυγε γνήσιε, meaning, the bishop, or principal presbyter, of Philippi, who was, in some sense, Paul's colleague; and that such is the sense there, appears from the term γνησίως, Phil. ii. 20. So Aristoph. Plut. 945, we have ἐὰν δὲ σύζυγον λάβω τινά. See also Eurip. Iph. T. 251, where Orestes is styled by Pylades, σύζυγος. It was often used to denote comrade.

Συζωοποιέω, f. ἴσω, (σύν, ζωοποιέω,) lit. and prop. *to make alive with any one*; in N. T. *to quicken with*, fig. into spiritual life with Christ, as risen from the dead; foll. by dat. τῷ Χρ. Eph. ii. 5; by σύν repeated, Col. ii. 13.

Συκάμινος, ου, ἡ, *a sycamine-tree*, called also the *sycomore*, συκόμορος, (being the *ficus sycomorus* of Linnæus; a tree found in Egypt and Palestine, and so called as resembling the *fig-tree*, συκῇ, in its fruit, and the *mulberry*, μορέα, in its leaf,) Lu. xvii. 6. Sept. and Class.

Συκέα, contr. Συκῇ, gen. ἑας ἦς, ἡ, (σῦκον,) *a fig-tree*, Matt. xxi. 19. Mk. xi. 13, & oft. Sept. and Class.

Συκομορέα, ας, ἡ, (σῦκον, μορέα,) equiv. to ἡ συκόμορος, *a sycomore-tree*, prop. 'the fig-mulberry,' Lu. xix. 4, a tree frequent in Egypt and Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible.

Σῦκον, ου, τὸ, *a fig*, Matt. vii. 16, et al. Sept. and Class.

Συκοφάντις, f. ἴσω, (συκοφάντης, fr. σῦκον, φαίνω,) prop. to be a *συκοφάντης*, 'a fig-informer,' one who informed

against persons who exported figs from Athens contrary to law. But the law had become obsolete, and a mere dead-letter, though used by malicious or base persons for interested purposes, hence the term came to mean gener. *to inform against, accuse falsely, calumniate*, with acc. Jos. Ant. x. 7, 3. Æl. V. H. ii. 13. Hdian. ii. 14, 7. Xen. Mem. ii. 9, 5. Aristoph. Ach. 518. Av. 1431. In N. T. by impl. *to extort money by false accusations, espec. under pretence of law*, Lu. iii. 14. *τινός* τ. i. xix. 8. So Sept. Job xxxv. 9. Ps. cxix. 122. Prov. xxii. 16.

Συλαγωγέω, f. ἴσω, (σῦλον, prey, ἄγω,) *to lead off as prey, carry off as booty*, e. gr. captives, Heliodor. x. p. 512. Aristæn. ii. Ep. 22. In N. T. fig. of false teachers, Col. ii. 8, *ὁ συλαγωγῶν*, i. e. 'one who leads off captive, makes spoil of your Christian liberty.'

Συλάω, f. ἴσω, prop. *to spoil, plunder*, both as said of things, *to carry off*, as prey, and of persons, as Xen. Hier. iv. 11. Hdian. vii. 7, 7, and so in N. T. by hyperb. 2 Cor. xi. 8, ἅλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀφρῶνιον, meaning, 'that by taking nothing of them, he, as it were, spoiled other churches, by being compelled to receive money from them.'

Συλλαλέω, f. ἴσω, (σύν, λαλέω,) *to speak or talk with, confer with*, foll. by dat. Mk. ix. 4. Lu. ix. 30: by μετά τινος, Matt. xvii. 3. Acts xxv. 12: by πρὸς ἀλλήλους, Lu. iv. 36. Sept. and Class.

Συλλαμβάνω, f. λήψομαι, (σύν, λαμβάνω,) *to take together*, prop. *to inclose in the hands*; fig. of things, *to comprehend, comprise*; also of persons, *to take or bring together, collect*, as scattered troops. In N. T. I. = Lat. *comprehendere*, as spoken of persons, *to take or seize by clasping or grasping*, and holding fast with the hands clenched together; 1) *prop. of persons seized as criminals, to apprehend, arrest*, with acc. Matt. xxvi. 55. Mk. xiv. 48. Lu. xxii. 54, and oft. Sept. and Class. So, in hunting or fishing, *to take, catch*, ἄγραν, Lu. v. 9; comp. ver. 5, where it is λαμβάνω. Eurip. Orest. 1339, Περς. οὐχὶ συλλήψεσθ' ἄγραν; 2) *fig. of females, to conceive*, absol. Lu. i. 24, with acc. υἱόν, ver. 36. ἐν γαστρὶ, ver. 31. ἐν τῇ κοιλίᾳ, ii. 21. Sept. Gen. iv. 1, oft. Hippocr. Aphor. v. 46, ἐν γαστρὶ. Metaph. of irregular desire as *exciting* to sin, Ja. i. 15. Comp. Ps. vii. 15.—II. *to take hold of with another, = to help*, usually and in N. T. mid. with dat. Lu. v. 7, ἐλθόντας συλλαβεῖσθαι αὐτοῖς, a term appropriate to hunting and fishing, Phil. iv. 3. Sept. Gen. xxx. 7, and oft. in Class.

Συλλέγω, f. ξω, (σύν, λέγω,) *prop. to lay together, i. e. to gather, collect*, trans. as fruits and grain, Matt. vii. 16, ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῖκα. Lu. vi. 44, et sæpe al. Sept. and Class. Hdot. i. 68.

Συλλογίζω, f. ἴσω, *to bring materials together for any purpose, to collect*, Dio Chrys. Or. 75, but gener. in mid. συλλογίζομαι, *to reckon for and reason with oneself*, by bringing together all the materials for judgment, *to reason, convince, deliberate*, and sometimes by impl. *to conclude by ratiocination*. In N. T. Lu. xx. 5, συνελογίσαντο πρὸς ἑαυτούς. So Plut. Pomp. πρὸς ἑαυτὸν συλλογίζόμενος, et al. and oft. in Polyb.

Συλλυπέω, f. ἴσω, (σύν, λυπέω,) *to grieve or afflict with another, pass. to be grieved or afflicted with a person*. In N. T. pass. *to be grieved withal*, Mk. iii. 5, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν

Συμβαίνω, f. βήσομαι, aor. 2. συνέβην, (σύν, βαίνω,) *prop. to go with the feet close together, opp. to διαβαίνω*, Xen. Eq. i. 14, but gener. *to go with another*, in a variety of senses, mostly figurative. In N. T. only of THINGS, e. g. events, *to come together in time, to happen together, to fall out, to come to pass*; with dat. of pers. to whom, Mk. x. 32, τὰ μέλλοντα αὐτῷ συμβαίνειν. Acts iii. 10. xx. 19, al. Part. absol. τὰ συμβεβηκότα, events, Lu. xxiv. 14. Sept. and Class. Impers. with infin. of the principal verb, the infin. clause being strictly the subject, Acts xxi. 35, συνέβη βασταζέσθαι αὐτὸν, = 'he was borne,' and so oft. in Class.

Συμβάλλω, f. βαλῶ, (σύν, βάλλω,) *prop. of things, to throw, cast, put together*; espec. words or thoughts, Eur. Iph. A. 831. Xen. Mem. ii. 2, 21; of persons, *to send or bring together*, e. gr. in strife, Lat. *committere, to set them together*, as oft. in Class. In N. T. it is used, I. of THINGS, *to throw or put together*, prop. with acc. λόγους impl. like Lat. *conferre*, i. e. 'sermones,' intrans. 1) *gener. to discourse with, dispute with*, with dat. Acts xvii. 18, τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ. Jos. Ant. i. 12, 3, συμβαλοῦσα ποιμήσι, & oft. in lat. Class. 2) *to consult together*, Acts iv. 15, συνέβαλον πρὸς ἀλλήλους, scil. βουλευματα. Fully Eurip. Phœn. 700, συμβ. βουλευματα. 3) Lu. ii. 19, συμβάλλειν ἐν τῇ καρδίᾳ, scil. ῥήματα, *to resolve, ponder in mind*, namely, in order to conjecture what is meant by anything. So in Hom. we have σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι. Others, not ill, explain 'to conjecture,' 'endeavour to understand by conjecture'; namely, as we say, 'by putting together' various things: in

which sense the term is used particularly of oracles, dreams, or any such things; of which the meaning is not obvious, but is attained by reflection and a comparison of circumstances; as Philostr. Vit. Apoll. iv. 43, *συμβαλεῖν τὸ εἰρημένον*. Arr. Exp. Alex. ii. 3, 9, *τὸ μαντεύειν*. 4) mid. prop. 'to cast, throw of one's own with others,' = to confer benefit, to contribute, to help, with dat. Acts xviii. 27, *συνεβάλετο πολὺ τοῖς πεπιστευκόσι*, i. e. 'contributed to the spiritual good of;' and so in Sept. and oft. in Class. e. gr. Arr. Epict. iii. 22, *πλεονα τῇ κοινωνίᾳ συνεβάλετο*.—II. of PERSONS, intrans. or with *ἐαυτὸν* impl. to encounter, to meet with, with dat. 1) in a hostile sense, *εἰς πόλεμον*, Lu. xiv. 31, and oft. in Class. 2) gener. to meet with, Acts xx. 14, *συνέβαλεν ἡμῖν εἰς τὴν Ἀσσκον*, and Class.

Συμβασιλεύω, f. *εύσω*, (σύν, βασιλεύω,) to reign with any one, prop. Lucian D. Deor. xvi. 2. Pol. xxx. 4. In N. T. fig. comp. 1 Cor. iv. 8. 2 Tim. ii. 12, where the term denotes height of felicity, with an adjunct notion of exalted honour. So Epict., Enchir. c. xxi. thus addresses the patiently suffering virtuous man: Οὐ μόνον συμπότης τῶν Θεῶν ἔση, ἀλλὰ καὶ συνάρχων.

Συμβιβάζω, f. *άσω*, (σύν, βιβάζω,) to make come together, to bring together, e. gr. 1) to join together, unite, fig. said of Christians as parts of Christ's mystical body, the Church, pass. Eph. iv. 16, *ἐξ οὗ πᾶν τὸ σῶμα—συμβιβάζομενον*. Col. ii. 19, in which passages we have a metaphor taken from joiners' work, in which the pieces of wood are so fitted and joined together by straight lines, squares, mitres, &c. that they all seem one entire piece. So Gregor. contr. Julian. i. ἀλλὰ ἄλλοις συμβιβάζων καὶ συναρμόζων, καὶ εἰς ἓν ἄγων τὰ τοῦ αὐτοῦ πνεύματος. In Col. ii. 2, *συμβ. ἐν ἀγάπῃ*, the term has reference to the closing up of schism by bringing together the discordant parties who make the schism; another example of which sense occ. in Damasc. ap. Steph. Thes. *συνεβίβασε ταῦτα*. 2) to mentally put together, and hence præg. to gather, infer, conclude, with ὅτι, Acts xvi. 10: also, to prove, demonstrate, namely, by showing the connexion and tracing the chain of facts or reasoning, with ὅτι, Acts ix. 22, *συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός*. Again, from the sense to prove or show what a thing is, arises that, also found in N. T. to teach or instruct others therein; a use of the word derived from the Sept. which thus expresses the Hebrew *וַיִּתֵּן* to make to know, 1 Cor. ii. 16. Sept. Ps. xxxii. 8.

Συμβουλευώ, f. *εύσω*, (σύν, βον-

λεύω,) to counsel with any one, in the sense to give him counsel, to advise him, with dat. John xviii. 14, *Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδ.* Rev. iii. 18. Sept. and Class. Mid. spoken of several, to counsel or consult together, e. gr. for evil, = to plot, foll. by ἵνα, Matt. xxvi. 4, *συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ*. John xi. 53. with inf. Acts ix. 23. So Sept. and Class.

Συμβούλιον, ον, τὸ, (σύμβουλος,) 1) counsel, consultation, e. gr. λαμβάνειν or ποιεῖν συμβούλιον, to take counsel, to hold a consultation; with λαμβάνειν, Matt. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; with ποιεῖν, Mk. iii. 6. xv. 1. 2) a council, meton. counsellors, Acts xxv. 12, said of persons who sat in public trials with the governor of a province; called *consilarii* or *assessores*, *πάρεδροι*.

Σύμβουλος, ον, ὁ, (σύν, βουλή,) a counsellor, prop. 'one joined in counsel,' Rom. xi. 34. Sept. and Class.

Συμμαθητής, οὔ, ὁ, (σύν, μαθητής,) a fellow-disciple, John xi. 16. Poll. On. vi. 159, *Πλάτων δὲ συμμαθητὰς εἶπε*.

Συμμαρτυρέω, f. *ήσω*, (σύν, μαρτυρέω,) to witness with, to bear witness with another, to testify with, i. e. at the same time and to the same effect, with dat. Rom. viii. 16, *τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ.τ.λ.* ix. 1; absol. ii. 15. Rev. xxii. 18, in text. rec. and Class.

Συμμερίζω, f. *ίσω*, (σύν, μερίζω,) to divide with another; in N. T. mid. to divide with so as to receive part to oneself, to share with, to partake with, with dat. 1 Cor. ix. 13, and Class.

Συμμέτοχος, ον, ὁ, ἡ, adj. partaking with, subst. a joint-partaker, Eph. iii. 6, *συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χ.* 'joint-partakers of his promise (of salvation) by Christ;' and ver. 7, *συμμέτοχοι αὐτῶν*, for *συν. αὐτοῖς*, 'partakers with them (in the punishment which must fall upon them).' Justin Mart. Apol. i. p. 51, *συμμέτοχος τῶν παθῶν*. So *συμμετέχω*, 2 Macc. v. 20. Xen. An. vii. 8, 17.

Συμμιμητής, οὔ, ὁ, (σύν, μιμητής,) a co-imitator, joint-follower, Phil. iii. 17.

Σύμμορφος, ον, ὁ, ἡ, adj. (μορφή,) having like form with, conformed, like unto, with dat. Phil. iii. 21, *σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ*, i. e. 'of the same form and nature (see Rom. viii. 29) with Christ's,' namely, the glorified nature of Christ. With gen. Rom. viii. 29, *προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ*.

Συμμορφόω, f. *ώσω*, to make of like

form with another, to conform, pass. with dat. fig. Phil. iii. 10.

Συμπαθέω, f. ἴσω, (συμπαθής,) *to sympathize with another in what he feels or suffers*. The term has prop. a dat. of pers. as Job ii. 11, Συμπαθήσαι αὐτῷ. Aristot. Physiogn. σ. ἀλλήλοις. Sometimes, however, it occurs with acc. of *thing* for the person, Heb. iv. 15, συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν. Hence also *to have compassion on* any one, to afford sympathizing aid, Heb. x. 34, τοῖς δεσμοῖς (μου) συνεπαθήσατε, an ellipt. mode of expression, like that of the preceding passage, for συνεπ. μοι ἐν τοῖς δεσμοῖς μου, where also, from the ellipsis, we have a kind of *hypallage*, as in a similar case elsewhere, Phil. iv. 14, συγκοινωνήσαντές μου τῇ θλίψει, for συγκ. μοι ἐν τῇ θλίψει μου. As sufficiently vindicating the propriety of the expression, which was by Valckenaer thought not good Greek, it may suffice to adduce a passage of Isocrates, ὥστε καὶ ταῖς μικραῖς ἀτυχίαις ἕκαστος ὑμῶν πολλοὺς εἶχε συμπαθήσαντας. So in Plut. de Invidia, we have ταῦτα δὲ συμπαθεῖ ταῖς ἀλλήλων φλεγμοναῖς. Polyb. iv. 7, 3, σ. ταῖς τινας ἀτυχίαις. Theophr. in v. σ. ταῖς μεταβολαῖς.

Συμπαθής, ἐός οὖς, ὁ, ἡ, adj. *sympathizing, feeling with another, like-affected*; 1 Pet. iii. 8, συμπαθεῖς, i. e. the same in feeling, mutually compassionate. Jos. and Class.

Συμπαράγινομαι, *to come with any one, to be present with*, Engl. *to stand by* any one, as a friend and advocate, with dat. 2 Tim. iv. 16, ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαραγένητο. Sept. Ps. lxxxiii. 9. Of a multitude, *to come together, to convene*, Lu. xxiii. 48. Thuc. ii. 82.

Συμπαρακαλέω, f. ἔσω, *to call for or invite with*, at the same time, Xen. Cyr. viii. 1, 38; *to invoke with* others, ib. iii. 3, 21; *to exhort with* another, e. gr. an army, Pol. v. 83, 3; in N. T. pass. Rom. i. 12, συμπαρακληθῆναι ἐν ὑμῖν, κ.τ.λ.; meaning, that 'while he is communicating, and they receiving, the spiritual blessings above spoken of, *mutual edification* and confirmation will thus be attained.'

Συμπαλαμβάνω, (σύν, παραλαμβάνω,) *to take along with oneself*, as a companion on a journey, with acc. Acts xii. 25. xv. 37, 38. Gal. ii. 1. Sept. and Class.

Συμπαράμεινω, f. μενῶ, (σύν, παραμένω,) prop. *to remain near with* any one, *to continue with*, i. e. in life, with dat. Phil. i. 25. Comp. Ps. lxxii. 5.

Συμπάρεμι, (σύν, πάρ.) *to be pre-*

sent with any one, foll. by dat. Acts xxv. 24. Jos. and Class.

Συμπάσχω, f. πείσομαι, (σύν, πάσχω,) *to be affected with or as another, to sympathize with, to suffer with*, absol. 1 Cor. xii. 26, εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη. So Plato, p. 605, & 169, οἱ ὁρῶντες, ταῦτόν τοῦτο συμπάσχουσι. So Rom. viii. 17, εἵπερ συμπάσχομεν, scil. αὐτῷ, 'endure sufferings.' Pol. xv. 19, 4. Diod. Sic. iv. 11.

Συμπέμπω, f. ψω, (σύν, πέμπω,) *to send with* any one, foll. by dat. 2 Cor. viii. 22, and Class.; by μετὰ and gen. viii. 18, and Class.

Συμπεριλαμβάνω, prop. and lit. *to take around with* something else, i. e. embrace at the same time; in N. T. καὶ συμπεριλαβὼν (scil. αὐτόν) εἶπε, Acts xx. 10.

Συμπίνω, aor. 2. συνέπιον, (σύν, πίνω,) *to drink with* any one, foll. by dat. fig. Acts x. 41, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, see Ἐσθίω. Sept. and Class.

Συμπληρώω, f. ὥσω, (σύν, πλ.) prop. *to fill up with*, as of ships filled by a crew; in N. T. *to entirely fill*: 1) prop. of a vessel filled by the waves, so as to drench the persons in it, pass. Lu. viii. 23. 2) fig. of time, pass. *to be fulfilled, completed, to have fully come*, denoting such a completion of a period between two given times as that the latter is fully come, Acts ii. 1, ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Π. Lu. ix. 51, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, in which passage the word is, as often, used *populariter*; an event being thus spoken of as *come*, when it is very near at hand. So Hdian. vii. 4, 2, συμπληρουμένης τριετοῦς βασιλείας. So in Plato the term often occurs in the sense *compleo, expleo*, also in Diod. Sic. i. 2, συμπληρουμένης εὐδαιμονίας. Jos. Ant. i. 3, 2. iv. 7, 5.

Συμπνίγω, f. ξω, (σύν, πν.) *to choke*, by compressing the wind-pipe, and so *to suffocate*; in N. T. 1) hyperb. *to as if they were suffocate by crowding, to exceedingly crowd, to press upon*, Lu. viii. 42, οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mk. v. 24, συνέθλιβον αὐτόν. 2) fig. by an agricultural metaphor, Matt. xiii. 22, ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον. Mk. iv. 7, 19. Lu. viii. 14.

Συμπολίτης, ου, ὁ, prop. *a fellow-citizen*, Jos. Ant. xix. 2, 2. Ael. V. H. iii. 44; in N. T. fig. of Gentile Christians as admitted to the privileges of the Gospel along with the Jews, Eph. ii. 19.

Συμπορεύομαι, f. εὔσομαι, depon.

pass. *to go with, accompany* any one, foll. by dat. Lu. vii. 11, al. Sept. and Apocr. Xen. An. i. 3, 5. Eur. Iph. T. 1489. Of a multitude, *to come together, assemble*, foll. by πρὸς αὐτὸν, Mk. x. 1. Sept. Job i. 4. Pol. v. 75, 1. xv. 6, 1.

Συμπόσιον, ου, τὸ, prop. *a drinking together*, (Lat. *compotatio*), also *a banquet or entertainment*, as Xen. Conv. ix. 7; also by meton. *a banqueting-hall*, as, Luc. D. Deor. xxiv. 1; in N. T. meton. *the party assembled at an entertainment, a table-party*, Mk. vi. 39, ἀνακλίνει πάντας συμπόσια συμπόσια, i. e. *by table-parties*, for κατὰ συμπόσια.

Συμπρεσβύτερος, ου, ὁ, *a fellow-presbyter, elder*, 1 Pet. v. 1. See my note.

Συμφαγεῖν, see in Συνεσθίω.

Συμφέρω, aor. 1. συνήνεγκα, (σύν, φέρω,) *to bear or bring together*. 1) prop. and trans. *to collect*, with acc. Acts xix. 19, συνενέγκαντες τὰς βίβλους. Jos. Ant. iii. 8, 3. Xen. An. vi. 5, 6. 2) intrans. *to bring together for any one, to contribute* (good to), *to conduce*; hence *to be well, profitable, expedient*, with dat. expr. or impl. 2 Cor. viii. 10, τοῦτο γὰρ ὑμῖν συμφέρει, meaning, 'it is suitable to your profession' or character. Foll. by dat. with inf. as subj. 2 Cor. xii. 1; with simple infin. Matt. xix. 10; by dat. with ἵνα, Matt. v. 29, al. Sept. & Class. Absol. 1 Cor. vi. 12, οὐ πάντα συμφέρει. x. 23. Hence part. neut. τὸ συμφέρον, *profit, advantage*, 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. Plur. τὰ συμφέροντα, *things profitable*, Acts xx. 20. Apocr. and Class.

Σύμφημι, (σύν, φῆμι,) prop. as used of pers. 'to say what another says,' to assent to his opinion; of thing, 'to bear testimony in its favour,' so Rom. vii. 16, σύμφημι τῷ νόμῳ. Dem. 668, 14. Xen. An. v. 8, 9.

Συμφυλῆτης, ου, ὁ, (φυλῆτης, φυλή,) prop. and in Class. 'one of the same tribe or fraternity,' in N. T. gener. *a fellow-citizen, fellow-countryman*, 1 Th. ii. 14. Disapproved of by the grammarians, though used by Isocrat. and Aristoph.

Σύμφυτος, ου, ὁ, ἡ, adj. (συμφύω,) prop. *brought forth, or grown up together*, Sept. Zech. xi. 2; fig. *kindred*, Eurip. Andr. 956; in N. T. *grown together into one, fig. conjoined*, Rom. vi. 5, σύμφυτογεγόναμεν τῷ ὁμοίωματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ, 'closely united with, or assimilated to him,' in the likeness of his death, by a metaphor taken from the *grafting of trees*; the literal sense of the expression being 'grown together into one,' as man and horse in the Centaurs, Luc. D. Mort. xvi. 4. Xen. Cyr. iv. 3, 13.

Συμφύω, f. ὕσω, (σύν, φύω,) *to bring forth together, to let grow together*, in N. T. only pass. aor. 2, συνεφύην, *to spring up or grow together*, Lu. viii. 7, συμφυεῖσαι αἱ ἄκανθαι. This is a later form instead of act. aor. 2, συνέφυν: yet it is found in Philo de Vit. Mos. ii. p. 174, 12.

Συμφωνέω, f. ἤσω, (σύμφωνος,) prop. *to sound together*, and by impl. *to be in unison*, as said prop. of musical instruments; in N. T. fig. *to accord with, agree with*, intrans. foll. by dat. expr. or impl. 1) gener. of what is *suitable*, Lu. v. 36, τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα. Aristot. Polit. vii. 15, ταῦτα δεῖ πρὸς ἄλληλα συμφωνεῖν. Arr. Epict. iii. 12, χυτρά καὶ πέτρα οὐ συμφωνεῖ. 2) of coincidence, concurrence, Acts xv. 15, τοῦτω συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. Jos. Ant. x. 7, 2, τὰ μὲν ἄλλα πάντα συμφωνοῦντα τοὺς προφήτας ἀλλήλους εἰπεῖν συνέβη. 3) of a compact, *to agree together*, to make an agreement, foll. by περὶ with gen. Matt. xviii. 19. Pass. with dat. Acts v. 9, τί ὅτι συνεφωνήθη ὑμῖν; 'how is it that it has been agreed upon by you?' Sept. 2 K. xii. 8, συνεφώνησαν οἱ ἱερεῖς τοῦ μὴ λαβεῖν, and Class. espec. Diod. Sic. and Polyb.; foll. by dat. of pers. and genit. of price, Matt. xx. 13, οὐχὶ δηναρίου συνεφώνησάς μοι; by μετὰ τινας and ἐκ with gen. of price, Matt. xx. 2. Act. Thom. § 2, συνεφώνησε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφώνησις, εως, ἡ, (συμφωνέω,) *unison, accord*, 2 Cor. vi. 15, τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαια; So συμφωνία, Jos. c. Ap. ii. 16. Hadian. iii. 13, 8.

Συμφωνία, ας, ἡ, (συμφωνέω,) *symphony*, i. e. *concert* of vocal and instrumental music. Lu. xv. 25. Sept. Dan. iii. 5, 10. Pol. xxvi. 10, 5. Aristot. Pol. vii. 15.

Σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή,) *symphonious, in unison*, prop. of sounds, as said of musical instruments; in N. T. fig. *consonant, accordant*, and neut. τὸ σύμφωνον, subst. *accord, agreement*, 1 Cor. vii. 5, ἐκ συμφώνου, 'by agreement,' and so in Polyb. Diod. and Epict.

Συμψηφίζω, f. ἴσω, (σύν, ψηφίζω,) *to reckon together, compute*, e. gr. τὰς τιμὰς, Acts xix. 19. Aristoph. Lysist. 142.

Σύμψυχος, ου, ὁ, ἡ, adj. of one mind with others, *like-minded*, equiv. to ὁμόψυχοι. Phil. ii. 2.

Σύν, prep. governing only the dat. *with*, implying a nearer and closer connexion and conjunction than μετὰ: I. PROP. of society or companionship, where one is said to be, do, suffer WITH any one, in connexion and company with him. So after

verbs of sitting, standing, being, remaining *with* any one, as *ἀνάκειμαι*, John xii. 2; *γίνομαι*, Lu. ii. 13; *διατρίβω*, Acts xiv. 28; *ἵστημι*, Acts ii. 14. iv. 14; *ἐφίστημι*, Lu. xx. 1. Acts xxiii. 27; *καθίζω*, Acts viii. 31; *μένω*, Lu. i. 56. xxiv. 29. Acts xxviii. 16. Spec. *εἶναι σὺν τινι*, *to be with* any one, i. e. 'present with, in company with,' Lu. xxiv. 44. Phil. i. 23. 1 Th. iv. 17; with *εἶναι* impl. Lu. viii. 1. Phil. iv. 21: or as *accompanying, following*, Lu. vii. 12. Acts xiii. 7. xxvii. 2; as a follower, disciple, Lu. viii. 38. Acts iv. 13; as a partisan, 'to be on one's side,' Acts xiv. 4, bis, and Class. So *οἱ σὺν τινι ὄντες*, 'those with any one,' his companions, attendants, followers; fully, Mk. ii. 26. Acts xxii. 9. Oftener with part. ὦν, ὄντες impl. Lu. v. 9. ix. 32. Gal. i. 2, et al.; spoken of colleagues, Acts v. 17, 21, and Class. After verbs of *going with* any one; e. gr. *ἔρχομαι* and its compounds; *ἀπερχομαι*, Acts v. 26; *εἰσέρχομαι*, Acts iii. 8; *ἐξέρχομαι*, x. 23, al. *συνέρχομαι*, xxi. 16. Also *πορεύομαι*, Lu. vii. 6. Acts x. 20, al. *εἰσιέναι*, Acts xxi. 18; *ἐκπλέω*, xviii. 8; *παραγίνομαι*, xxiv. 24; *συνάγομαι*, iv. 27, and Class. Gener. with *neuter* and *pass.* verbs, like Engl. *with*, Matt. xxvi. 35, *κὰν δὲρ με σὺν σοὶ ἀποθανεῖν*. xxvii. 38. Mk. ix. 4. Lu. ii. 5. xxii. 14. Acts i. 14. iii. 4. iv. 27. xxi. 20. xiv. 5. 1 Cor. i. 2, al. Phil. i. 1. 1 Th. iv. 17, *ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα*. v. 10. Xen. Cyr. v. 4, 30. An. i. 9, 2; also with *trans.* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. gr. *to the subject*, Mk. iv. 10, *ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σὺν τοῖς δώδεκα*. Lu. v. 19. xix. 23. xxiii. 11, 35, al.; *to the object*, Matt. xxv. 27, *ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ*. Mk. viii. 34. xv. 27. Acts xv. 22, *πέμψαι*. ver. 25. xxiii. 15. oft.—II. FIG. of connexion or consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, equiv. to *in like manner with, like*, Rom. vi. 8, *εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ*. viii. 32. 2 Cor. xiii. 4. Gal. iii. 9. *εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ*. Col. ii. 13, 20.—III. of connexion arising from *possession*, the being furnished or entrusted *with* any thing. 1 Cor. xv. 10, *ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί*, equiv. to *ἡ δοθεῖσά μοι* in Rom. xii. 3, 6. 2 Cor. viii. 19. Ja. i. 11, and Class.—IV. implying a *joint-working*, or co-operation, and thus spoken of *means*, instrument, &c. *with, through, by virtue of*, 1 Cor. v. 4, *σὺν τῇ δυνάμει τοῦ Κυρίου Ἰ. Χρ.* Xen. Cyr. viii. 7, 13. Conv. v. 13.—V. implying *addition, accession*, like Engl. *with*, = *besides, over and above*, Lu. xxiv. 21, *ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, with*.

Sept. *σὺν τούτοις*, Neh. v. 18. 3 Macc. i. 22.—NOTE. In comp. *σὺν* implies: 1. society, companionship, *with, together*, Lat. *con-*; also *therewith, withal*; e. gr. *συνάγω, συνεσθίω, συγκαθέμαι*: 2. completeness of an action, *altogether*, round about, on every side, wholly; e. gr. *συμπληρώ, συγκαλύπτω*.

Συνάγω, f. *ζω*, (*ἄγω*), *to lead or bring together, to gather together, collect*, trans. I. GENER. of persons or things, with acc. Matt. xxii. 10, *συνήγαγον πάντας ὅσους εὗρον*. Lu. xv. 13. John vi. 12. Rev. xiii. 10, *αἰχμαλωσίαν συνάγει*, = 'to bring together captives,' 'to lead captive'; with acc. impl. Matt. xiii. 47, *σαγήνη—ἐκ παντὸς γένους συναγαγούση*. xxv. 24, 26. John vi. 13, comp. ver. 12. Sept. and Class. Elsewhere with adjuncts, e. g. *εἰς* with acc. of place, Matt. iii. 12. vi. 26. Lu. iii. 17. *τὰ τέκνα εἰς ἐν, i. e.* 'into one family, church,' John xi. 52. (Heraclit. c. 19, *τοὺς σποράδην οἰκοῦντας εἰς ἐν συναγεῖν*.) With *εἰς* final, John iv. 36, *ἐκεῖ, ποῦ*, Lu. xii. 17, 18. *μετὰ τινας*, Matt. xii. 30, *ὁ μὴ συνάγων μετ' ἐμοῦ*, an agricultural metaphor, alluding to the process of collecting hay or corn into heaps.—II. spec. of persons only, as an assembly, multitude, *to assemble, convene, convoke*, as oft. in Class. 1) act. with acc. Matt. ii. 4, *συναγαγὼν πάντας τοὺς ἀρχιερεῖς, κ.τ.λ.* John xi. 47. Acts xiv. 27. xv. 30; with *ἐπί τινα*, *against* any one, Matt. xxvii. 27; foll. by *εἰς τὸν τόπον*, Rev. xvi. 16. *εἰς πόλεμον*, Rev. xvi. 14. xx. 8. 2) pass. or mid. *to be gathered together, be assembled, come together*, Matt. xxii. 41, *συνηγμένων δὲ τῶν Φαρισαίων*, and oft. Sept. and Class. With various adjuncts of place, *ἐμπροσθέν τινος, ἐπὶ τὸ αὐτὸ, ἐπὶ τινα*, &c. 3) from the Heb., prop. *to lead or take with oneself*, into one's house, *to receive to one's hospitality and protection*, Matt. xxv. 35, *ξένος ἦμην, καὶ συνηγάγετέ με*, where see my note. ver. 38, 43, and Sept.

Συναγωγή, ἡς, ἡ, (*συνάγω*), *a collecting or gathering*, whether of things or of persons military or civil; also the assembly of persons so collected. In Sept. used of the congregation of Israel, Ex. xii. 3, 19. Lev. iv. 13. Ecclus. xxiv. 25. 1 Macc. xiv. 28; in N. T. *an assembly, congregation*, spoken, 1) of a *Christian assembly, place of worship*, Jam. ii. 2, *τὴν συναγωγὴν ὑμῶν*, where the term may denote a place of assembly not only for Divine worship, but also for *judicial* purposes. Moreover, the sing. is here used generically for the plur. Also of Jewish persecutors, who are called *συναγωγή Σατανᾶ*, 'Satan's synagogue,' or people, (*συναγωγή* being for *λαὸς*, as the cor-

responding Heb. term in Lev. xvi. 17. And so Sept. συναγωγή πονηρευομένων, Ps. xxii. 7, compared with Ecclus. xvi. 7. xxi. 10.) Rev. ii. 9. iii. 9. 2) of a Jewish assembly held in the synagogues, for prayer and reading the Scriptures, having also certain judicial powers, Lu. viii. 41. xii. 11. xxi. 12, παραδιδόντας [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακὰς. Acts ix. 2, ἐπιστολὰς πρὸς τὰς συναγωγὰς. xiii. 43. xxii. 19. xxvi. 11. 3) meton. of a Jewish place of worship, a *synagogue*, on which see Calmet.

Συναγωνίζομαι, f. ἴσμαι, depon. mid. (ἀγωνίζομαι,) prop. *to combat with*, i. e. in company with, prop. of gymnastic contests, but sometimes those of public speakers; or enter into a contest in conjunction with, as oft. in Thucyd. In N. T. *to exert oneself with* another, *to strive earnestly along with*, = *to help, aid*, with dat. of pers. Rom. xv. 30, συναγωνισασθαί μοι ἐν ταῖς προσευχαῖς, and Class.

Συναθλέω, f. ἴσω, (σύν, ἀθλέω,) prop. *to contend, carry on a contest along with* any one, i. e. on his side: in N. T. only fig. *to exert oneself with, strive with or together*, i. e. 'co-operate with;' with dat. Phil. iv. 3, ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι: also *along with* one, τῇ πίστει, 'for the faith,' Phil. i. 27.

Συναθροίζω, f. οἴσω, (σύν, ἀθροίζω, ἀθρόος,) gener. *to gather together*, whether things or persons: in N. T. of persons, *to make throng together, to gather together, to assemble*, with acc. Acts xix. 25, τεχνίταις—οὓς συναθροίσας. Pass. Lu. xxiv. 33. Acts xii. 12. Sept. and Class.

Συναίρω, f. ἀρῶ, (σύν, αἶρω,) prop. *to take up or lift together*; also *to help, aid*: in N. T. acc. only in the phrase συναίρειν λόγον μετὰ τινος, Matt. xviii. 23, 24. xxv. 19, which is usually explained, 'to take up an account with any one,' namely, for adjustment, i. e. to reckon together. But what the idea of *lifting* can here have to do, I see not. It seems best to consider the phrase (which is no where else found) as one of the several *Latinisms* occurring in the N. T., formed on the Lat. phrase 'conferre rationem,' or 'rationes,' which Cicero uses in the sense *to settle accounts* with any one, lit. 'to bring or draw together the reckonings, or accounts, of the two parties,' that they may be mutually *adjusted, balanced, and settled*. So in Cic. Epist. Fam. v. 20, we have 'rationes confertæ et consolidatæ.' And so Plaut. Aul. iii. 5, 53, 'putatur ratio cum argumentario.' In the same light, too, St. Jerome probably viewed the expression, who renders by *rationem ponere*; a phrase also used of drawing up an account, as appears from a passage of Ulpian Dig. i. 47, 5,

'ponere rationem actus, quam servus administravit.' And so Plautus has 'ratio accepti atque expensi.'

Συναίχμαλωτος, ὄν, ὁ, (σύν, αἰχμαλῶτος,) a fellow-prisoner, Rom. xvi. 7. Col. iv. 10. Philem. 23.

Συνακολουθέω, f. ἴσω, (σύν, ἀκολουθέω,) *to go together with* any one, *follow, accompany*, Mk. v. 37. Lu. xxiii. 49, and Class.

Συναλίζω, f. ἴσω, (σύν, ἀλίζω, from ἀλῆς = ἀθρόος,) *to gather together* in a heap, whether things, Jos. Ant. viii. 4, 1, τὰ σκεύη πάντα συναλίσας, or persons, as oft. in Class. In N. T. of persons, *to assemble*, pass. Acts i. 4, συναλιζόμενος παρήγγειλεν αὐτοῖς, constr. ἀλιζόμενος σύν αὐτοῖς παρήγγειλεν αὐτοῖς. Jos. & Class.

Συναναβαίνω, aor. 2. συνέβην, (σύν, ἀναβ.) *to go upward with* any one, i. e. from a lower to a higher part of a country, foll. by dat. Mk. xv. 41. Acts xiii. 31. Sept. and Class.

Συνανάκειμαι, f. εἰσομαι, (σύν, ἀνάκειμαι,) *to recline with* any one, i. e. at table, = *to eat with, dine or sup with*, Matt. ix. 10, συνανέκειντο τῷ Ἰησοῦ. Mk. ii. 15, al. Part. absol. οἱ συνανακείμενοι, 'guests,' Matt. xiv. 9, al.

Συναναμίγνυμι, f. μίξω, (σύν, μίγνυμι,) prop. *to mix up together*; pass. or mid. συναναμίγνυμαι, *to mingle together with, have intercourse or keep company with*; foll. by dat. 1 Cor. v. 9, μὴ συναναμίγνυσθαι πόρνοις. ver. 11. 2 Th. iii. 14. Comp. Xen. Mem. i. 2, 20, συμμίζει πονηροῖς ἀνθρώποις, the expression being equiv. to συγχρᾶσθαι at John iv. 9. Sept. Hos. vii. 8.

Συναναπαύω, f. αὖσω, (σύν, ἀναπ.) occ. only in mid. *to refresh oneself or be refreshed with* any one, in his company, with dat. Rom. xv. 32.

Συναντάω, f. ἴσω, (σύν, ἀντάω, fr. ἀντί,) *to meet with* any one, *to come together with, to encounter*: 1) prop. of persons, with dat. Lu. ix. 37, συνήντησεν αὐτῷ ὄχλος πολὺς. xxii. 10. Acts x. 25. Heb. vii. 1, 10. Sept. and Class. 2) fig. of things, as events, *to happen to* any one, *to befall*, with dat. Acts xx. 22, τὰ συναντήσουτά μοι. Sept. Job xxx. 26. Prov. xvii. 20. Eccl. ii. 14. ix. 11.

Συνάντησις, εως, ἡ, (συναντάω,) a meeting with, encounter: in N. T. only in the phrase εἰς συνάντησιν, used for the infin. συναντᾶν, *to meet with*; foll. by dat. Matt. viii. 34. Sept. Gen. xiv. 17. Ex. xviii. 7.

Συναντιλαμβάνω, fut. λήψομαι, (σύν, ἀντιλ.) only mid. συναντιλαμβά-

νομαι, prop. 'to lay hold of any weight to be carried, on the opposite side,' to *lend a hand* with any one, to *help* him in any work, foll. by dat. Lu. x. 40. Rom. viii. 26. Sept. and Class.

Συναπάγω, f. *ξω*, (σύν, ἀπ.) prop. to *lead off* or *away* with any one, foll. by dat. of pers. Sept. and Class. In N. T. only pass. fig. to *be led* or *carried away* with any thing, mostly in a bad sense, = to *be led astray*, foll. by dat. Gal. ii. 13, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. iii. 17, where (as in the similar expression ἀπαγόμενοι, 1 Cor. xii. 2.) the metaphor is one taken from a *crowd* by which any one is *borne along*. Also in a good sense, Rom. xii. 16, μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, 'not minding high things, but condescending to lowly matters,' (so denoting humility in all its various offices, i. e. *humble-mindedness*,) what is elsewh. expressed by συμπεριφέρεσθαι. So Diog. Laërt. Zenone, συμ. φίλοις, 'morigerari, non morosum sese exhibere.' 2 Macc. ix. 27, πέπεισμαι γὰρ αὐτόν ἐπεικῶς καὶ φιλανθρώπως συμπεριενεχθήσεσθαι ὑμῖν.

Συναποθνήσκω, aor. 2. συναπέθανον, (σύν, ἀποθ.) prop. to *die with* any one, Class. In N. T. Mk. xiv. 31, ἐάν με δέη συναποθανεῖν σοι. 2 Cor. vii. 3; fig. of dying with Christ, i. e. spiritually, 'in the likeness of his death,' 2 Tim. ii. 11.

Συναπόλλυμι, f. ολέσω, (σύν, ἀπόλ.) to *destroy with* or *together*, foll. by acc. and dat. Sept. and Class. In N. T. mid. or pass. to *be destroyed with* any one, to *perish with*; foll. by dat. Heb. xi. 31, 'Ραὰβ—οὐ συναπώλετο τοῖς ἀπειθήσασιν. Sept. and Class.

Συναποστέλλω, f. ἐλῶ, (σύν, ἀποστέλλω,) to *send off* or *away with* any one, foll. by acc. and dat. impl. 2 Cor. xii. 18. Sept.

Συναρμολογέω, f. ἴσω, (σύν, ἀρμολογέω, fr. ἀρμός, joint, and λόγος,) to *join together*, *fit* or *frame together*, *join together* parts fitted to each other, pass. Eph. ii. 21, πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη. iv. 16. See on the word συμβιβάζω. For this the Class. term is συναρμόζω, as Thuc. iv. 100. Xen. Mem. i. 4, 8. Ἀρμολογέω, however, is used of building. So in Anthol. Gr. 204, we have ἀρμολογουμένη οἰκοδομή.

Συναρπάζω, f. ἄσω, (σύν, intens. ἀρπάζω,) Lat. *corrîpere*, to *grasp all around*, i. e. to *seize with violence*; prop. of *persons*, as a multitude, *seizing individuals*, with accus. Acts vi. 12. xix. 29, and so in Class. but more freq. ἀναρπ.

of an evil spirit *seizing violently* one possessed, Lu. viii. 29. To this we have some *approximation* in those passages of the Class. where persons are said to be seized hold of and drawn away by strong appeals to the mind. So Eurip. Iph. A. 532, ξυναρπάσας στρατόν. Philo, p. 621, ὑπὸ τοῦ πάθους συνηρασμένοι. Of things, as a ship *caught* by a tempest, pass. Acts xxvii. 15. So ἀναρπάζεσθαι ὑπ' ἀνέμων, Thuc. vi. 104, where I have given several examples.

Συναυξάνω, f. ἴσω, (σύν, αὐξ.) to *augment*, *cause to grow*, 2 Macc. iii. 4. Pol. x. 35, 5. In N. T. mid. συναυξάνομαι, intrans. to *grow together*, Matt. xiii. 30. Dem. cvii. 27. Hdian. i. 12, 8. Xen. Mem. iv. 3, 6. Eur. El. 544.

Σύνδεσμος, ου, ό, (συνδέω,) prop. 'what binds together,' a *band*, *bond*: 1) prop. Col. ii. 19, διὰ τῶν ἀφῶν καὶ συνδέσμων: fig. Eph. iv. 3, τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης, i. e. 'by the cultivation of that peaceable spirit which binds all together.' (So Simplicius, in Epict. Ench. c. 37, calls friendship the σύνδεσμος πασῶν τῶν ἀρετῶν: and in Plut. Vit. Num. 6, we have σύνδ. εὐνοίας καὶ φιλίας.) Col. iii. 14, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος, namely, as uniting Christians together, and making them perfect, being the fulfilment and consummation of the commandments. Also said of one immersed in wickedness, Acts viii. 23, εἰς—σύνδεσμον ἀδικίας ὁρῶ σε ὄντα, i. e. 'fast bound in the chains of sin and Satan.' Comp. Is. lviii. 6, λύε πάντα σύνδεσμον ἀδικίας.

Συνδέω, f. δήσω, (σύν, δέω,) to *bind together*. In Class. and Sept. said both of things and persons. In N. T. of pers. only, to *bind together with*, pass. to *be bound* or *in bonds with* any one, Heb. xiii. 3, ὡς συνδεδεμένοι, i. e. as if fellow-prisoners. Jos. Ant. ii. 5, 3, and Class.

Συνδοξάζω, f. ἄσω, (σύν, δοξ.) to *glorify with* any one, i. e. to *exalt in dignity* and *glory with* or *as* another, Rom. viii. 17.

Σύνδουλος, ου, ό, (σύν, δούλος,) a *fellow-slave*, *fellow-servant*: 1) prop. of *involuntary* service, Matt. xxiv. 49, τύπτειν τοὺς συνδούλους αὐτοῦ, and Class. 2) of *voluntary* service, used of the followers and ministers of Christ, as *fellow-servants* together of Christ, Rev. vi. 11. xix. 10. xxii. 9; espec. of teachers, a *colleague*, Col. i. 7. iv. 7, and so Sept. in Ezra iv. 7, 9. v. 3, 6. Also of the attendants and ministers of a king, Matt. xviii. 28, 29, 31, 33; comp. ver. 23.

Συνδρομή, ἥς, ἡ, (συνέδραμον, from συντρέχω,) a running together, concourse, Acts xxi. 30, συνδρομή τοῦ λαοῦ, a term often used of riotous assemblage. So Athen. v. p. 212, αὐτόκλητος εἰς τὴν ἐκκλησίαν συνδρομή.

Συνεγείρω, f. ἐρώ, (σύν, ἐγ.) prop. to raise up what has fallen, whether things or persons. In N. T. fig. to raise up from the death of sin to the life of righteousness, as Christians raised spiritually in the likeness of Christ's resurrection, with dat. Eph. ii. 6, καὶ συνεγείρε, i. e. ἡμᾶς σύν τῷ Χρ. Col. ii. 12. iii. 1.

Συνέδριον, ου, τὸ, (σύνεδρος,) prop. 'a sitting together,' i. e. an assembly: in N. T. spoken only of Jewish councils, viz. I. the SANHEDRIM, the supreme council of the Jewish nation, composed of 70 members, besides the High Priest, in imitation of the 70 elders appointed by Moses. See Calmet. 1) gener. Matt. v. 22, ἐνοχος ἔσται τῷ συνεδρίῳ. xxvi. 59. Acts v. 21, oft. 2) meton. as including the place of meeting, the sanhedrim as sitting in its hall, Lu. xxii. 66, ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον, al.—II. τὰ συνέδρια, councils, tribunals, spoken of the smaller tribunals in the cities of Palestine, subordinate to the sanhedrim, equiv. to κρίσις, Matt. x. 17. Mk. xiii. 9.

Συνείδησις, εως, ἡ, (σύννοια, from συνειδέναι,) prop. 'a knowing with oneself,' i. e. consciousness of 'what one has thought or done,' the knowledge a man has of his own thoughts and actions: hence, conscience, that faculty of the soul, sometimes called the Moral Sense, which distinguishes between right and wrong in ourselves and others (see 2 Cor. iv. 2. v. 11), acting thus both as witness, accuser, and Judge. To this last-mentioned power of conscience there is reference, John viii. 9, ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. (Comp. Wisd. xvii. 11.) Rom. ii. 15, συμμαρτυροῦσιν αὐτῶν τῆς συνειδήσεως, and ix. 1. 2 Cor. i. 12. 1 Tim. iv. 2. Tit. i. 15. In Heb. ix. 14, and x. 2, 22, the term signif. not simply the conscience as a faculty of the soul, but rather the mind, meaning the conscious power of man, the knowledge of one's own thoughts and actions. Hence it may often be best rendered by consciousness, (e. gr. in Philo, frag. ἡ τοῦ φαύλου συνειδήσις, & Diod. Sic. i. iii. 189, διὰ τὴν συνείδησιν τοῦ μύθους εἰς μανίαν περιέστη,) there being here a mixed idea of conscience and consciousness, the latter, as the result of the former, or the one mutually acting and re-acting on the other. The expression συνείδησις πονηρά, 'consciousness of wrong,' at x. 22, is the opposite to συνεί-

δησις ἀγαθῇ, 'consciousness of right,' Acts xxiii. 1. 1 Tim. i. 5, 19, al. Hdian. vi. 9. καλή συν. Heb. xiii. 18. καθαρὰ συν. 1 Tim. iii. 9. ἀπρόσκοπος συν. Acts xxiv. 16. Compare a similar one in Jos. Ant. xvi. 4, 2, συνείδησιν ἀτοποτέραν. i. 1, 4 ἐπὶ συν. πονηρῷ. In the expressions elsewhere συνείδησις ἀσθενής or ἀσθενοῦσα (i. e. weak and hesitating in judging and deciding), 1 Cor. viii. 7, 10, 12, συνείδησις τοῦ εἰδώλου, 'a conscience towards the idol,' (i. e. a conscience over which the idol has sway as if something real,) the term has reference solely and simply to the faculty of conscience, misdirected by proceeding on a mistaken notion. In Rom. xiii. 5. 1 Cor. x. 25, 27, διὰ τὴν συνείδησιν, 'for conscience-sake,' conscience is considered, not as a faculty, but (with reference to its award as impelling man to action, dictating to him what to do, and warning him what not to do: see Pope's Universal Prayer,) as a principle of action; an idea which may be recognised in various phrases of our own language. And under this head I would place the expression at 1 Pet. ii. 19, διὰ τὴν συνείδησιν Θεοῦ, i. e. 'through a principle of conscience as regards God,' and our duty to Him. Finally, the term is also used, by metonymy, for the estimate or judgment of the conscience, 2 Cor. iv. 2, συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συν. ἀνθρώπων, 'to the judgment of every man's conscience,' & v. 11.

Συνεῖδω, obsol. in the pres., see in Εἶδω. I. aor. 2. συνεῖδον, part. συνιδόν, only fig. to see or perceive with oneself, i. e. by the senses, to be aware, absol. Acts xii. 12. xiv. 6, συνιδόντες κατέφυγον, meaning, 'have taken consideration [respecting the matter, and what was best to be done.]' 2 Macc. iv. 41. Jos. B. J. iv. 5, 4. Pol. i. 23, 3. Dem. 1351, 6. Plut. Solon, 25. συνεῖδον, Pyrrh. 2.—II. perf. 2, σύννοια, part. συνειδώς, to know with any one, to be conscious of or privy to any thing, absol. Acts v. 2, συνειδύας καὶ τῆς γυναικὸς αὐτοῦ. Foll. by dat. ἐμαντῷ, to know with oneself, to be conscious of, 1 Cor. iv. 4, οὐδὲν γὰρ ἐμαντῷ σύννοια, 'I am not conscious to myself of any [evil].' So Libanius has, ἐμαντῷ σύννοια οὐδὲν, scil. κακόν. With ἐαυτῷ, Sept. Job xxvii. 6. Jos. Ant. iii. 9, 3. Hdian. vii. 1, 3. Xen. Mem. ii. 9, 6. Horat. 'nil conscire tibi.'

Σύνειμι, f. ἐσομαι, to be with, to be present with, foll. by dat. Lu. ix. 18. Acts xxii. 11, and Class. oft.

Σύνειμι, part. συνιών, (σύν, εἶμι,) to go or come together, absol. Lu. viii. 4, and Class. oft.

Συνεῖσερχομαι, aor. 2. ἦλθον, (σύν, εἰσερχ.) to go or come in with any one,

to enter with, foll. by dat. John xviii. 15, *συνεισηλθε τῷ Ἰησοῦ*: of a vessel, to embark with others on board of, John vi. 22. Sept. and Class.

Συνέκδημος, ου, ὁ, ἡ, prop. adj. (σύν, ἔκδημος,) *absent together from one's people or home*; but gener. as subst. a fellow-traveller, Acts xix. 29, (though others there explain *townsmen*, those who had left their country together with Paul,) 2 Cor. viii. 19. Jos. and lat. Class.

Συνεκλεκτός, ἡ, ὄν, adj. (ἐκλεκτός,) *chosen with others*, namely, to the exalted privileges of the Gospel; said of the church of Babylon in respect of other churches, *like-beloved*, 1 Pet. v. 13.

Συνελαύνω, f. ἄσω, (ἐλαύνω,) prop. to drive together, or 'to compel any one to go any where,' by hedging him in, and leaving him no other course. So Jos. Bell. iv. 9, 11, *συνελαύνουσι τοὺς λοιποὺς εἰς τὴν αὐλήν*, and xi. 19, 3. In the later writers the term is used of *compulsion generally*, (as Plut. Cæs. *συνελαυνόμενος ἀκὼν εἰς τὴν μάχην*,) and sometimes of the moral compulsion of earnest persuasion, as Acts vii. 26, *συνήλασεν αὐτοὺς εἰς εἰρήνην*. Æl. V. H. iv. 15.

Συνεπιμαρτυρέω, f. ἴσω, (σύν, ἐπιμ.) to bear further witness with any one, to attest with, foll. by dat. of manner, Heb. ii. 4, *συνεπιμαρτυροῦντος τοῦ Θεοῦ*: comp. v. 3, and so Clemens Rom. 1 Cor. § 23, & 43. Sext. Empir. adv. Log. ii. 324, *συνεπιμαρτυροῦσαν τῇ λόγῳ*.

Συνεπιτίθημι, f. θήσω, (σύν, ἐπιτ.) to put or lay upon together, with another, Sept. Num. xii. 11. Plut. Sympos. viii. 7, fin. In N. T. mid. to set upon or assail with any one, at the same time, absol. Acts xxiv. 9, *συνεπέθεντο* in later edit. comp. ver. 2 for text. rec. *συνέθεντο*. Sept. Deut. xxxii. 27. Pol. i. 31, 2. Xen. Cyr. iv. 2, 3. Thuc. vi. 10, 56. iii. 54, where see my notes.

Συνέπομαι, depon. mid. (ἔπω, ἐπομαι,) to follow with or accompany, with dat. Acts xx. 4, and oft. in Class.

Συνεργέω, f. ἴσω, (συνεργός,) 1) of persons, to work together with any one, to co-operate, absol. be a fellow-labourer, 1 Cor. xvi. 16. 2 Cor. vi. 1. Hence gener. to help, aid, with dat. expr. or impl. Mk. xvi. 20. Ja. ii. 22, *ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ*, 'wrought with,' i. e. was subservient to the production of them: a rare use of the term, but of which examples have been adduced from Philo, and sometimes in Class., but almost always with dat. of pers., and of thing only when it implies action, as Diod. Sic. t. ii. 262, ἡ

τύχη *συνεργήσασα ταῖς ἐπινοίαις αὐτῶν*. Test. xii. Patr. p. 679, *τὸ μῖσος συνεργεῖ τῷ φθόνῳ*. 2) of things, to work together for any thing, to co-operate, contribute, to any result, foll. by dat. commodi, and eis with acc. Rom. viii. 28, *τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν*. Pol. xi. 9, 1. Diod. Sic. iv. 76; with πρὸς, Plut. Theophr. and others.

Συνεργός, οὔ, ὁ, ἡ, prop. adj. (σύν, ἔργον,) prop. working with, co-operating, aiding; but gener. subst. a co-worker, fellow-labourer, helper. In N. T. spoken only of a co-worker, helper in the work of preaching the Gospel; with gen. of pers. Rom. xvi. 3, 9, 21. 1 Cor. iii. 9. Phil. ii. 25. iv. 3; of object, 2 Cor. i. 24, *συνεργοὶ τῆς χαρᾶς ὑμῶν*, 'co-workers of your joy,' 'labouring together for your spiritual joy.' With dat. commodi, 3 John 8, *συνεργοὶ τῇ ἀληθείᾳ*; with eis and acc. for or in behalf of, 2 Cor. viii. 23, *εἰς ὑμᾶς συνεργός*. Col. iv. 11.

Συνέρχομαι, aor. 2. συνῆλθον, (σύν, ἔρχ.) to go or come with any one, to come together: 1) with dat. of pers. to go or come with, = to accompany, Lu. xxiii. 55. John xi. 33, et al. Also to company, or be conversant with, Acts i. 21. Once with σύν τινι, Acts xxi. 16. Sept. Job xxii. 4. Wisd. vii. 2. 2) gener. and usually, to come together, to convene, assemble, absol. Mk. iii. 20, *συνέρχεται πάλιν ὄχλος*. Lu. v. 15. Acts i. 6. ii. 6, al.; with dat. of pers. with or to whom, Mk. xiv. 53; with adv. of place, John xviii. 20, ὅπου: eis, with acc. of place, Acts v. 16; as marking result, 1 Cor. xi. 17, 34. Sept. and Class.; final, ver. 33; with ἐπὶ τὸ αὐτό, 1 Cor. xi. 20. xiv. 23. (Lucian Alex. 8, ἐς τὸ αὐτό.) πρὸς τινα, Mk. vi. 33, and Class. 3) used of conjugal intercourse, Matt. i. 18. 1 Cor. vii. 5.

Συνεσθίω, aor. 2. συνέφαγον, prop. to eat with any one, 'take one's meals with any one,' Gen. xliii. 32. Lucian Paras. 22. Also, by impl. to have intercourse with, associate with; foll. by dat. Lu. xv. 2, *συνεσθίει αὐτοῖς*, denoting admission to his intimacy; 1 Cor. v. 11, *τοιούτῳ μηδὲ συνεσθίειν*, 'hold no familiar intercourse.' So Ps. ci. 5, Sept. *ὑπερηφάνῳ ὀφθαλμῷ καὶ ἀπληστῷ καρδίᾳ, τοῦτῳ οὐ συνήσθιον*. So also in Acts x. 41. xi. 3, and μετὰ τινος, Gal. ii. 12, (with which comp. Ex. xviii. 12.) The same idiom, too, is found in the Class., as Lucian Paras. 59, *συνπίνοντα καὶ συνεσθίοντα*.

Σύνεσις, εως, ἡ, (συνήμι,) prop. a going or sending together, (said of the conjunction of two streams, Hom. Od. x. 515,) but gener. and in N. T. a putting together in mind, by the application of the intellect

to some object; equiv. to *discernment, understanding, intelligence*, Lu. ii. 47, ἐξίσταντο δὲ πάντες—ἐπὶ τῇ συνέσει αὐτοῦ. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2, al. et Class. *sæpe*; where the term sometimes means 'natural sagacity or shrewdness, cleverness,' (what we call *mother-wit*), as opposed to acquired mental power. So Thucyd. i. 84. iii. 37, and espec. ii. 97, εὐβουλίαν καὶ σύνεσιν περὶ τῶν παρόντων ἐς τὸν βίον. And so in 1 Cor. i. 19, by οἱ σοφοί, are denoted the *learned*; and by οἱ συνετοί, the *shrewd*, or sagacious, clever. Sept. Meton. as a faculty of the mind, *understanding, intellect*, put for the mind itself, Mk. xii. 33, τὸ ἀγαπᾶν αὐτὸν (Θεόν) ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως. Æl. V. H. xii. 1. Plut. Vit. Thes. 6.

Συνετός, ἡ, ὄν, adj. (συνίημι, wh. see,) prop. 'putting together in mind,' i. e. *discerning, intelligent, sagacious*; in N. T. occ. Lu. x. 21. Matt. xi. 25, ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, where the two terms, *σοφοί* and *συνετοί*, seem meant to be thus far distinguished, that the former has reference to *acquired knowledge*; the latter, to *natural talents*; what we should express by *wise*, or *learned*, and *talented*. The same distinction is to be made at 1 Cor. i. 19. At Acts xiii. 7, ἀνδρὶ συνετῷ, the sense is what the Vulgate well represents by 'viro prudenti,' a man of discretion and wisdom, meaning that practical wisdom necessary to him who governs others. Thus in Thuc. i. 79, it is said of king Archidamus, ἀνὴρ συνετός καὶ σώφρων. And so Gen. xli. 33, we have σκέψαι ('to look out for') ἀνθρώπον φρόνιμον καὶ συνετὸν, and elsewhere in Sept. and occasionally in Class.; though generally in the sense *clever, talented*. Sept.

Συνευδοκέω, f. ἴσω, (σύν, εὐδοκέω,) prop. *to approve of any thing with another*; hence, *to approve of, and be pleased with*; gener. used with dat. of *pers.* as Rom. i. 32, συνευδοκοῦσι τοῖς πράσσουσιν: also, with dat. of *thing*, Lu. xi. 48, συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμ. Acts viii. 1, & xxii. 20. So 2 Macc. xi. 24, μὴ συνευδοκοῦντας τῇ μεταθέσει, & 1 Macc. i. 57, σ. τῷ νόμῳ. Foll. by infin. *to be willing*, (lit. *consentio*), *to be disposed to do any thing*, 1 Cor. vii. 12, 13, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, where σύν does *not* (as the Lexicographers say) mean *like*, but is rather merged in the verb, to produce the sense *agree*, as in the case of the Lat. *consentio*, which is sometimes followed by an infin. In Diod. Sic. t. iii. 74, and Demad. 180, 32, the infin. is implied.

Συνευωχέω, f. ἴσω, (σύν, εὖωχ. 'to

cause to be well fed, to feast,' fr. εὔ, ἔχω, ὀχή,) *to feast several together*; mid. or pass. *to feast with any one, to revel with*, 2 Pet. ii. 13, συνευωχούμενοι ὑμῖν: impl. Jude 12. Jos. Ant. iv. 8, 7. Luc. Philopat. 4.

Συνεφίστημι, (σύν, ἐφίστημι,) in N. T. only aor. 2. συνεπέστην, intrans. *to set together, to assail together*; with κατὰ, Acts xvi. 22, συνεπέστη ὁ ὄχλος κατ' αὐτῶν, 'made an assault together against them.'

Συνέχω, f. ξω, (ἔχω,) *to hold together, to press together*, (as Aristoph. Nub. 953,) = *to hold fast, shut up*, trans. 1) PROP. as τὰ ὦτα, 'to stop one's ears,' (namely, by drawing them together,) for which the Class. writers use ἐπιλαβεῖν, καταλαβεῖν, or ἐπέχessθαι τὰ ὦτα,) Acts vii. 57. an action expressive of detestation and abhorrence. So Plut. t. ii. p. 1095, τὰ ὦτα καταλήψῃ ταῖς χερσὶ, δυσχεραίνων καὶ βδελυττόμενος. Sept. τὸ στόμα, Is. lii. 15. Of a city besieged, Lu. xix. 43, συνέξουσιν σε πάντοθεν. So Sept. 1 Sam. xxiii. 8. 2 Macc. ix. 2. Of a crowd, *to press upon any one*, Lu. viii. 45; of persons having a prisoner in custody, *to hold fast, confine*, Lu. xxii. 63. Hadian. ii. 13, 8. Luc. Tox. 39. Pind. Pyth. i. 37. 2) FIG. *to constrain, strongly urge*; with acc. 2 Cor. v. 14, ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, i. e. 'so to act,' where Eecumen. well explains by συνωθεῖ. Pass. Acts xviii. 5, συνείχετο τῷ πνεύματι ὁ Παῦλος, in text. rec. Pass. συνέχομαι, prop. *to be hemmed in or straitened for room*, as used either in a *natural*, or, what is more usual, a *figurative* sense, either with a prep. or a dat. of instrument, or *absolutely*, Phil. i. 23, συνέχομαι ἐκ τῶν δύο, i. e. 'I am held in suspense between these two (conflicting motives);' ἐκ for ἀπὸ, Lu. xii. 50, πῶς συνέχομαι ἕως οὗ τελεσθῇ; 'how anxious am I till it be accomplished!' how am I distressed till, &c. τῷ πολέμῳ, Palæph. xxxix. 5. Also = *to be seized, affected, afflicted*, i. e. with fear, disease, (especially attacks of fever,) &c. with dat. Lu. viii. 37, φόβῳ μεγάλῳ συνείχοντο. So Plut. x. 788, σ. φόβῳ. Job iii. 24. Matt. iv. 24, νόσοις—συνεχομένους. Lu. iv. 38. Acts xxviii. 8. Sept. Job xxxi. 34. So Diod. Sic. iii. 33, νόσοις. Ammian. Marc. i. 26, 'constricti rapidis (read, rabidis) febris.'

Συνήδομαι, depon. pass. (σύν, ἡδ.) in Class. *to joy or rejoice with any pers.* In N. T. only with dat. of thing, *to delight in any thing*, lit. 'to be delighted with.' Rom. vii. 22, συνήδομαι γὰρ τῷ νόμῳ, i. e. 'I delight in the law.' An expression similar to, but much stronger than that at ver. 16, σύμφημι τῷ νόμῳ ὅτι καλός sc. ἐστι,

the one having respect to the office of the *understanding*, TO APPROVE; the other, to that of the *heart*, TO DELIGHT IN. Eur. Med. 126. *Æl.* V. H. ix. 21.

Συνήθεια, *as, ἡ*, (συνήθης, dwelling or accustoming together, fr. *σύν*, ἦθος, custom,) *an accustoming together*, *Æl.* H. An. xvi. 36. In N. T. *a usage, custom*, John xviii. 39, ἐστὶ *σύν* ὑμῖν. 1 Cor. xi. 16, *συν.* ἔχειν. Jos. Ant. x. 4, 5, ἡ *πάτριος συνήθεια*. Demosth. 342, and oft. in Class.

Συνηλικιώτης, *ου, ὁ*, (*σύν*, ἡλ. fr. ἡλικία,) *one of the same age, an equal in age*, Gal. i. 14. *Æl.* V. H. ii. 34. Diod. Sic. i. 53. Hdtian. i. 5, 11, and other Lat. writers: the purer Greek term is *συνήλιξ*.

Συνθάπτω, *f. ψω*, (*σύν*, *θάπτω*), prop. *to bury with any one*, as Hdot. v. 5, ἡ *γυνὴ συνθάπτεται τῷ ἀνδρὶ*, and oft. in Class.; in N. T. fig. with Christ, in the likeness of his burial, with dat. as in *Συγκάθημαι*. Pass. Rom. vi. 4. Col. ii. 12, *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι*, 'buried with him,' namely, in the waters of baptism; alluding to baptism by immersion. See my note.

Συνθλάω, *f. άσω*, (*σύν*, *θλάω*, to crush,) prop. *to crush together*, also *to break by crushing together*; and then gener. *to break, dash in pieces*, pass. Matt. xxi. 44; and Lu. xx. 18, *πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται*. Sept. and later Class.; the earlier ones having *συνθραύω*.

Συνθλίβω, *f. ψω*, (*σύν*, *θλίβω*), *to press together, to press closely*, on all sides, as a crowd upon a person, with acc. Mark v. 24, 31. Jos. Bell. iii. 8, 8, *συνθλιβομένου τοῦ πλήθους περὶ τοῦ στρατηγοῦ*. Plut. Sympos. vi. 6, fin.

Συνθρύπτω, *f. ψω*, (*σύν*, *θρύπτω*, to break,) prop. *to break by crushing together, to crush to pieces*; in N. T. fig. *τὴν καρδίαν τινὸς*, lit. *to crush the heart*, to dishearten or quite subdue one's courage, Acts xxi. 13. *So οἱ ἀποπεθουμένοι τὰς ψυχὰς*, Plat. Rep. vi. p. 495, E.

Συνιέω, see in *Συνίημι*.

Συνίημι, *f. συνήσω*, aor. 1. *συνῆκα*, aor. 2. *συνῆν*, (3 plur. pres. *συνιοῦσι*, and part. *συνιὼν* fr. *συνιέω*), prop. *to send or bring together*, as foes in battle, Hom. II. i. 8. vii. 210; fig. *to bring or put things together in mind*; hence *to discern, perceive, be aware of*; in N. T. gener. *to understand, comprehend*, i. e. by attentively considering and laying any thing to heart, absol. Matt. xiii. 13, *ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι*, i. e. by metonymy of cause for effect, 'do not lay it to heart,' so as to understand it; do not so compre-

hend it as to enter into its spirit and obey its requisitions; a figurative use of the term similar to that of *ἀκούω* in the sense *to obey*, ver. 14. Mk. iv. 12. vi. 52, al. *sæpe*. Acts vii. 25, οἱ δὲ οὐ *συνῆκαν*. Rom. xv. 21. 2 Cor. x. 12, οὐ *συνιοῦσι*, 'are not wise.' Foll. by acc. Matt. xiii. 51, *συνῆκατε τὰ πάντα*; Lu. ii. 50, *τὸ ῥῆμα*: by ὅτι, Matt. xvi. 12, al. Sept. and Class. From the Hebr. *to understand, be wise*, viz. in respect of duty towards God, i. e. to be 'so wise as to fear God,' Rom. iii. 11, οὐκ ἔστιν ὁ *συνιῶν*.

Συνίστημι, *Συνιστάω & Συνιστάνω*, *f. συστήσω*, (*ἵστημι*), occ. in both the trans. and intrans. signif. *to make stand with*, and *to stand with*; see *ἵστημι*. I. TRANS. in the pres. imperf. and aor. 1. Act. *to make stand with, together, to place together*, as oft. in Class. In N. T. *to place with or before any one*: 1) prop. of persons, *to introduce, to present to one's acquaintance*; and hence = *to commend*, to represent as worthy, *to recommend*, with acc. and dat. Rom. xvi. 1, *συνίστημι δὲ ὑμῖν Φοίβην*. 2 Cor. v. 12. with acc. and *πρός τινα*, 2 Cor. iv. 2, and Class. as Longin. c. 34. Xen. Jos. and Class. with simpl. acc. 2 Cor. iii. 1, *ἐάντους συνιστάμεν*. x. 12. Pass. 2 Cor. xii. 11. 2) fig. *to set forth, show, display, evince, establish*, with simpl. acc. Rom. iii. 5, εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην *συνίστησι*, i. e. *prove or establish*; a sense arising naturally out of the proper one of *placing together*; there being implied the juxtaposition of two things for the purpose of showing their comparative size or value, v. 8. 2 Cor. vi. 4, *συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι*: with doub. acc. Gal. ii. 18, *παραβάτην ἑμαυτὸν συνίστημι*: so Philo, 517, σ. αὐτὸν *προφήτην*. Diod. Sic. xiii. 91: with acc. and infin. 2 Cor. vii. 11. Diod. Sic. xiv. 45. Jos. Ant. vii. 2, 1, *συνίστων ἑαυτοὺς ὡς εὖνους*.—II. intrans. in the perf. and aor. 2. act. *to stand with, together, &c.* 1) prop. of pers. with dat. Lu. ix. 32, *δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ*. Sept. and Class. 2) fig. from the transitive signif. *to place together*, as parts to form a whole, i. e. *to constitute, create, bring into existence*, Diog. Laërt. Carnead. iv. 64, ἡ *συστήσασα φύσις καὶ διαλύσει*. Plato Timæus, p. 30, E. *τίνι τῶν ζώων αὐτὸν (τὸν κόσμον) εἰς ὁμοίότητα ὁ ξυνιστὰς ξυνέστησε*; p. 41, D. (ὁ Θεός) *ξυστήσας δὲ τὸ πᾶν*. Hence in N. T. intrans. *to be constituted, created, consist, subsist*, Col. i. 17, *πάντα ἐν αὐτῷ συνέστηκεν*, where, however, conservation and preservation seem likewise implied. So Aristot. de Mundo, c. 6, *ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ συνέστηκεν*. 2 Pet. iii. 5, *γῆ ἐξ ὕδατος—συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ*, where

see my note. Philo de Plant. Noë, p. 215, ἐκ γῆς ἀπάσης, καὶ παντός ὕδατος καὶ ἀέρος καὶ πυρός,—*συνέστη ὁδε ὁ κόσμος*. Max. Tyr. Diss. xxv. p. 253, τῷ Διὸς νεύματι γῇ συνέστη κ.τ.λ.

Συνοδεύω, f. *έσω*, (σύν, ὁδεύω,) *to be on the way with any one, to travel or journey with*, foll. by dat. Acts ix. 7, and Class.

Συνοδία, as, ἡ, (σύν, ὁδός,) *prop. a travelling together*, Plut. vi. 175. ix. 131; also the companions of a journey, Arr. D. E. iii. 26; in N. T. meton. *a company of travellers, a caravan*, Lu. ii. 44. Jos. Ant. vi. 12, l. Arr. Epict. iv. 1, 91. Strabo, iv. p. 314.

Συνοικέω, f. *ήσω*, (σύν, οἰκέω,) *to dwell in the same house with any one, to live with*, espec. as husbands with wives, *to cohabit*, absol. 1 Pet. iii. 7, and oft. in Class.

Συνοικοδομέω, f. *ήσω*, (σύν, οἰκοδομέω,) *prop. to build in company with any one*, 1 Esdr. v. 68; in N. T. pass. fig. *to be built together with other Christians, into a spiritual temple, the Church of God*, Eph. ii. 22; see fully in Οἰκοδομέω, III.

Συνομιλέω, f. *ήσω*, (σύν, ὁμιλέω,) *prop. to be in company with*: in N. T. *to converse with, to talk with*, with dat. Acts x. 27.

Συνομορέω, f. *ήσω*, (σύν, ὁμορέω, ὁμος, ὅμος, ὅρος,) *to border together, to be contiguous with*, foll. by dat. Acts xviii. 7, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ, i. e. *conterminous, contiguous*; for which the Classical term is *συνορέω*, used by Polyb.

Συνοχή, ἡς, ἡ, (συνέχω,) *prop. a holding in, a shutting up*, as of a city besieged; also of a narrow place, as Hom. II. xxiii. 330, ἐν ξυνοχῇσιν ὁδοῦ, implying the *being hemmed in or straitened for room*. In N. T. used fig. to signify *distress, anxiety*; the term thus denoting, like *angustia* in Latin, such anxiety as holds the mind as it were enchained, Lu. xxi. 25, *συνοχή ἐθνῶν*. 2 Cor. ii. 4, σ. καρδίας, i. e. *heart-felt distress*. Sept. Job xxx. 3, and Class.

Συντάσσω or *ττω*, f. *ξω*, (σύν, τάσσω,) *prop. to arrange or set in order together*; in N. T. *to arrange or set in order with any one*, i. e. *to order, appoint, direct*, with dat. Matt. xxvi. 19, ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς: impl. xxvii. 10. Sept. Gen. xviii. 19. xxvi. 11. Pol. iii. 50, 9. Ælian V. H. ix. 13. Xen. Cyr. v. 3, 46.

Συντέλεια, as, ἡ, (συντελέω,) *prop. a bringing together, and fig. a consummation, or completion*, as oft. in Class. Sept. In N. T. used only in the phrase *συντέλεια τοῦ αἰῶνος*, which means 'the end of the world,' or present state of

things; Matt. xiii. 39, 40, 49. xxiv. 3. xxviii. 20. comp. 4 Esdr. vii. 43; the term αἰὼν denoting 'the duration appointed by Divine Providence to the present state of probation, and of the visible Church.' By συντέλ. τῶν αἰώνων, Heb. ix. 26, is meant 'the close of the Mosaic dispensation.'

Συντελέω, f. *έσω*, *prop. to end or terminate together*; in N. T. *to finish wholly, complete*: 1) *prop. and gener. with acc.* Matt. vii. 28, συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Lu. iv. 13: of time, ver. 2. Acts xxi. 27. Sept. and Class. In the sense of *to fulfil, accomplish*, as a promise, prophecy, &c. with acc. Rom. ix. 28, λόγον συντελῶν. Sept. 2) by Hebr. *to finish, complete, = to make*, with acc. Heb. viii. 8, συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ—διαθήκην καινὴν.

Συντέμνω, f. *εμῶ*, perf. *συντέμνηκα*, *prop. to contract or shorten the length of any thing, by cutting it shorter*, as Thuc. vii. 36, τὰς πρώτας τῶν νεῶν συντέμνοντες. And so σ. εἰς ὀλίγον, Schol. on Thucyd. viii. 45: more freq. however, *to cut short, to curtail*; also fig. *to abridge, sum up what one has to say in a summary way*; likewise, *to pronounce summarily*, as a judge delivers his sentence. Hence in N. T. *to decide, determine, decree*, Rom. ix. 28, bis, λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς, 'for his word he hath fulfil, and he decreeth in righteousness; because his word decreed will the Lord execute upon the land.'

Συντηρέω, f. *ήσω*, 1) *prop. like Latin conservo, to keep with one, or to keep together, preserve from destruction, &c.* Matt. ix. 17; said of wine, Lu. v. 38. And so in Lib. Enoch. p. 191, we have σ. τὴν ψυχὴν εἰς ζωὴν. 2) *to keep near oneself, for safety or protection*, Mk. vi. 20, συνετήρει αὐτόν. Also fig. *to keep in one's mind*, as ῥήματα, Lu. ii. 19. So Sept. Dan. vii. 28, σ. ἐν τῇ καρδίᾳ. Pol. xxxi. 6, 5, σ. γνώμην παρ' ἐαυτῶ.

Συντίθημι, f. *ήσω*, (σύν, τίθ.) *to set or put things together, also by impl. to arrange and settle things, or any business*, as Demosth. p. 275, 26; also in mid. *συντίθεσθαι τι, or πρὸς τινα, to arrange or settle for oneself with any one, as to the doing of any thing, or to make a covenant or agreement with him, to agree or promise to do so or so*, Hom. II. i. 76. Hdor. iii. 157, et al. and oft. in Class. foll. by infin. and so in N. T. Lu. xxii. 5, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. Foll. by inf. with τοῦ, Acts xxiii. 20. Test. xii. Patr. 707; by ἵνα, John ix. 22, συνετέθεντο ἵνα, &c. 'de communi consilio decreverant.' Once in text. rec. (but see my

note,) *to assent*, absol. Acts xxiv. 9. So Philostr. Heroic. c. 5, fin. *ὀλίγοις τῶν βουλευμάτων συντίθεσθαι*.

Συντόμως, adv. (*σύντομος*, fr. *συν-τέμνω*), *concisely, briefly*, in few words, Acts xxiv. 4, *ἀκούσαι σε ἡμῶν σ. scil. λεξόντων*. So Jos. c. Ap. i. 1, *γράφαι συντόμως*. Xen. Ec. xii. 19, *ὥς δὲ συντόμως εἰπεῖν*.

Συντρέχω, aor. 2. *συνέδραμον*, (*σύν, τρέχω*), prop. *to run with others*, intrans. prop. in N. T. only fig. εἰς τι, 1 Pet. iv. 4, *μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν*. Dem. 214, 7. Of a multitude, *to run together, flock together*, Mk. vi. 33. Acts iii. 11. Judith vi. 18. Jos. B. J. vi. 2, 8. Xen. An. v. 7, 4.

Συντρίβω, f. *ψω*, (*σύν, τρ.*) prop. *to rub together*, e. gr. sticks for kindling fire, τὰ πυρεῖα, Luc. Ver. Hist. i. 32; usually, and in N. T., *to break or crush together*, by concussion, *to break in pieces*, trans. 1) PROP. Mk. v. 4. xiv. 3, *συντρίψασα τὸ ἀλάβ. i. e. diffracto orificio*, alabastrum aperuit; see my note there; John xix. 36. Of breaking a vessel, Rev. ii. 27. Sept. & Class. as *Æl. V. H. xii. 46*. Xen. Cyr. vi. 1, 29. Also of a ship, Thuc. iv. 12. Eurip. Cycl. 700. Of a reed bruised, but not broken, Matt. xii. 20, *κάλαμον συντετριμμένου οὐ κατεάξει*, where see my note. 2) FIG. like Lat. *contero* and *confringo*, *to break or crush the strength or power of any one, to crush*, 'utterly destroy,' as an earthen vessel is by being broken; a metaphor of frequent occ. in O. T. with acc. Lu. ix. 39, *πνεῦμα—συντρίβον αὐτόν*, 'the spirit breaking him down,' 'crushing his strength;' comp. Mk. ix. 18, *ξηραίνεται*. Thus of Satan, 'to break or crush his power,' Rom. xvi. 20. Sept. Josh. x. 10. And so in Demosth. 142, and often elsewhere, the term is used of crushing, i. e. entirely subduing, an enemy. Also in Pol. xxvi. 3, 6, σ. τοὺς Ἀχαιοὺς. Pass. Luke iv. 18, *συντετριμμένους τὴν καρδίαν*, 'broken or contrite in heart,' i. e. dispirited, afflicted. In this metaphorical sense, as used of mental sorrow, the term also occurs in Sept. Ps. xxxiv. 19, and Class. as Plut. vi. 171, 8, *μὴ συντρίβεσθαι δὴ, μηδὲ ἀθυμεῖν τὸν ἐλεγχόμενον*. Pol. xxi. 10, 2, *συντρ. τῇ διανοίᾳ*. Diod. Sic. xvi. 81, *συντρ. ταῖς ψυχαῖς*.

Συντριμμα, ατος, τὸ, (*συντρίβω*), prop. *a breaking together, a crushing*, Sept. Lev. xxi. 18. Is. xxx. 14. In N. T. fig. *destruction*, Rom. iii. 16. Eccclus. xl. 11. 1 Macc. ii. 7.

Σύντροφος, ου, ὁ, ἡ, adj. (*συν-τρέφω*), prop. *nourished or nursed together*, Xen. ii. 3. In N. T. subst. and fig. *one brought up or educated with an-*

other, as a foster-brother or school-fellow, Acts xiii. 1. Jos. and Class.

Συντυγχάνω, aor. 2. *συνέτυχον*, (*σύν, τυγχάνω*), *to fall in with, meet with, to come to or at any one, with dat.* Lu. viii. 19. Jos. Ant. i. 12, 3, *συντυχὼν δ' αὐτῇ Ζεῖτος ἄγγελος*, and Class.

Συνυποκρίνομαι, (*σύν, ὑπ.*) depon. mid. aor. 1. pass. *συνυπεκρίθην* in mid. sense, *to dissemble with*, 'practise dissimulation,' foll. by dat. as in *Συγχαίρω*, Gal. ii. 13. Pol. iii. 92, 5. iii. 52, 6. Plut. C. Mar. 14.

Συνυπουργέω, f. ἴσω, (*σύν, ὑπουργέω*, fr. *ὑπουργός*, helper,) *to serve, help, aid with any one*, foll. by dat. of manner, 2 Cor. i. 11, *συνυπουργούντων ὑμῶν τῇ δεήσει*. Luc. Bis accus. 17, *συναγωνιζομένης τῆς ἡδονῆς, ἥπερ αὐτῇ τὰ πολλά συνυπουργεῖ*.

Συνωδύνω, f. *νῶ*, (*σύν, ὠδίνω*), prop. *to be in travail together, to bring forth together*, said of animals, Porphy. de Abstin. iii. 10. In N. T. fig. *to be in pain together*, absol. spoken of ἡ κτίσις collect. Rom. viii. 22. So Eur. Helen. 733, *συνωδίνει κακοῖς*.

Συνωμοσία, as, ἡ, (*συνόμνυμι*), prop. *a swearing together*, fig. *conspiracy*, Acts xxiii. 13, *συνωμοσίαν πεποιηκότες*. Jos. and Class.

Σύρτις, εως, ἡ, (*σύρω*), *a sand-bank, or quicksand*, in the sea, and so called because when ships run upon it, it as it were draws them in and swallows them up. Acts xxvii. 17, *μὴ εἰς τὴν Σ. ἐκπίσωσι*.

Σύρω, f. *υῶ*, *to draw, or drag*, implying force, trans. John xxi. 8, *σύροντες τὸ δίκτυον*. Acts xvii. 6. Rev. xii. 4. Sept. and Class. Also a frequent term to denote the apprehending of any one and carrying him before a magistrate, or to prison, Acts viii. 3. xiv. 19. Arr. Epict. i. 24, σ. εἰς τὸ δεσμωτήριον. It does not appear, from the examples adduced, that the term in this use conveys any idea of *personal violence*; it seems merely to denote *compulsion*. See more in my notes.

Συσπάρασσω or *πτω*, f. *ἄξω*, (*σύν, σπ.*) prop. *to tear up or lacerate together*; in N. T. intens. *to quite convulse, throw into strong spasms*, spoken of the effects of demoniacal possession, with acc. Lu. ix. 42.

Σύσσημον, ου, τὸ, (neut. of adj. *σύσσημος*, 'signed or marked together,' or alike, from *σύν, σῆμα*), *a concerted sign, token, SIGNAL, agreed upon with others*, Mk. xiv. 44, *σύσσημον*, comp. Matt. xxvi. 48, *σημεῖον*. Sept. Judg. xx. 40. Diod. Sic. xiii. 45, 46. Strabo, vi. p. 428, C.

Σύσσωμος, ου, ὁ, ἡ, adj. *of the same body with another*, Lat. *concorpor*; fig. spoken in respect of the Christian Church

as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as *partakers* in it, Eph. iii. 6.

Συστασιαστής, οὗ, ὁ, (συστασιά-ζω,) a partner in sedition or insurrection, a fellow-insurgent, Mk. xv. 7. Jos. Ant. xiv. 2, 1, κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ.

Συστατικός, ἡ, ὄν, adj. (συνίστημι,) prop. 'capable of bringing together, or introducing;' so ἐπιστολή συστατική, 'a letter of introduction,' 2 Cor. iii. 1. These letters, similarly called by Arrian Epict. iii. 2, 1, γράμματα συστατικά. Diog. Laërt. v. 18, ἐπιστόλιον σ., and probably deriving their origin from the 'tesserae hospitalitatis' of the earlier Greeks, were much employed among the Greeks and Romans, and also the Jews and early Christians.

Συσταυρόω, f. ὦσω, (σύν, στ.) to crucify with any one, with dat. Matt. xxvii. 44, al. Fig. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συνσταυρώθη, scil. Χριστῷ, 'our old (former) man was crucified with Christ,' where see my note; Gal. ii. 20.

Συστέλλω, f. λῶ, (σύν, στ.) 1) prop. to draw together, or around, as a vest, Aristoph. Eccl. 99; hence to fold up or envelope, as said of clothes; also, to draw in or contract. In N. T. used of a dead body rolled up and swathed for burial, Acts v. 6, by a use of the word answering to that of περιστέλλω in Ezek. xxix. 5. Jos. Ant. xvii. 3, 5. Hdot. ii. 90, and of which only two examples have been adduced, Eurip. Troad. 376, οὓς ἐν πέπλοις συνεστάλησαν, and v. 108, ᾧ πολὺς ὄγκος συστελλομένων προγόνων. Also, by a use found in Sept. Apoc. and Class., as applied to things, denoting what is distressful, 1 Cor. vii. 29, ὅτι ὁ καιρὸς συνεσταλμένος, answering to ἡ ἐνεστῶσα ἀνάγκη at ver. 26, and so corresponding to what is said at 2 Tim. iii. 1, with allusion to the persecution shortly to come on, ἐνστήσονται καιροὶ χαλεποί. Others, however, explain, 'the time is short;' an interpretation supported, indeed, by the *usus loquendi*, but not so agreeable to the context.

Συστενάζω, f. ξω, (σύν, στενάζω,) to groan or sigh together, spoken of ἡ κτίσις, collect. Rom. viii. 22.

Συστοιχέω, f. ἦσω, (σύν, στ.) prop. to stand in the same row, or advance in order together, as soldiers, Pol. x. 21, 7; in N. T. fig. to go together with, = to correspond to, with dat. Gal. iv. 25. So σύστοιχος, 'corresponding,' Pol. xiii. 8, 1. Theophr. Caus. Pl. vi. 4.

Συστρατιώτης, ου, ὁ, (σύν, στ.) prop. a fellow-soldier; fig. of Christian

teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. ii. 25. Philem. 2.

Συστρέφω, f. ψω, (σύν, στρέφω,) prop. of things, to turn, twist, wind together, espec. into one bundle, band, mass, and hence gener. = to gather together, collect, with acc. Acts xxviii. 3, συστρέψαντος τοῦ Παύλου φρυγάνων πλήθος: a graphic expression, with which compare Hesych. οἱ γραφεῖς ἀκανθῶν σωρὸν συστρέψαντες. So Prov. xxx. 4, τίς συνέστρεψε ὕδωρ ἐν ἱματίῳ; The usual term is συλλέγω, as Xen. An. iv. 3, 11, φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ. The word is of frequent occ. in Class. of collecting persons into masses.

Συστροφή, ἡς, ἡ, (συστρέφω,) prop. a turning or winding together; also a gathering together of people, a concourse, multitude, meaning in Acts xix. 40, 'a tumultuous assemblage,' as oft. in Sept. and Class.; in the sense (found also in Sept. Jos. and Class.) of combination, conspiracy, xxiii. 12, ποιήσαντες συστροφὴν, comp. ver. 13.

Συσχηματίζω, f. ἴσω, (σύν, σχ.) prop. to give the same form with, to conform to any thing; in N. T. only mid. or pass. to conform oneself, be conformed to any thing, with dat. Rom. xii. 2, μὴ συσχηματίζεσθε τῷ αἰῶνι τ. 1 Pet. i. 14.

Σφαγή, ἡς, ἡ, (σφάζω,) slaughter, prop. of animals for food or in sacrifice, Acts viii. 32, ὡς πρόβατον ἐπὶ σφαγίν. Rom. viii. 36, ὡς πρόβατα σφαγῆς, i. e. for slaughter; Ja. v. 5, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. 'like beasts in the day of slaughter,' without care or forethought. So Jer. xii. 3, ἄγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν.

Σφάγιον, ου, τὸ, (σφάζω,) a victim, an animal slaughtered in sacrifice, Acts vii. 42, μὴ σφάγια—προσηνέγκατέ μοι, and so oft. in Class.

Σφάζω, Att. σφάττω, f. ξω, to slaughter, kill, slay, trans. prop. animals for food or sacrifice, Rev. v. 6, ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον. ver. 9, 12. xiii. 8. Sept. and Class. oft.; also of persons, to kill, slay, with acc. 1 John iii. 12 bis, Καὶν ἐσφαξε τὸν ἀδελφὸν αὐτοῦ. Rev. vi. 4, 9. xviii. 24. Once hyperbol. of a deadly wound, Rev. xiii. 3, (κεφαλὴ) ὡς ἐσφαγμένον εἰς θάνατον. Sept. and Class.

Σφοδρά, adv. (prop. neut. pl. of adj. σφοδρός, eager, vehement,) vehemently, very much, Matt. ii. 10, and oft. Sept. and Class.

Σφοδρῶς, adv. (σφοδρός,) vehemently, very much, Acts xxvii. 18, and Class.

Σφραγίζω, f. ἴσω, (σφραγίς,) to

seal, trans. 1) prop. *to seal up*, to close and make fast with a seal or signet, e. gr. letters or writings, so that they may not be read; hence in N. T. fig. of words, *to keep in silence, not to make known*, with acc. Rev. x. 4, σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί. xxii. 10: of which sense an example occurs in Stob. Sermon. p. 215, Σφράγισον τοὺς μὲν λόγους σιγῇ; also gener. *to seal, set a seal*, e. gr. for the sake of security upon a sepulchre, prison, &c. with τὸν λίθον, Matt. xxvii. 66; with ἐπάνω τινός, Rev. xx. 3: a mode of promoting security, in use from the earliest ages, when it supplied the place of *locks*. See Dan. vi. 17, and the passages of ancient writers adduced by Wetstein. Hence the term came to have the figurative sense *to secure to any one, to make sure*, = *to deliver over safely*, mid. with acc. and dat. Rom. xv. 28, σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον. 2) gener. = *to set a seal or mark upon anything*, in token of its being genuine and approved, e. gr. persons, with acc. Rev. vii. 3; pass. ver. 4—8. Oftener of decrees, documents, *to attest by a seal*; hence in N. T. by a metaphor taken from privileges and orders confirmed, as it were, with the witness of a seal, *to attest, confirm, authorize, commission*, with acc. John vi. 27, τοῦτον ὁ Πατὴρ ἐσφράγισεν, i. e. as the Messiah, comp. v. 36; foll. by ὅτι, iii. 33, ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν, for ἐδείξεν, ‘attests, confirms,’ professes his belief. And as testimonies of contracts were confirmed by the imposition of a seal, and thus rendered unsuspected of fraud, so *any confirmation of truth* was denoted by the expressive idea of *a seal*. So also of Christians, whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation, mid. with acc. 2 Cor. i. 22, ὁ σφραγισάμενος ἡμᾶς, i. e. ‘who hath given us a pledge of his future acceptance;’ pass. Eph. i. 13. iv. 30.

Σφραγίς, ἴδος, ἡ, (φράσσω,) *a seal*, i. e. 1) prop. an instrument for sealing, *a signet, signet-ring*, Rev. vii. 2, & Class. 2) *a seal*, as impressed upon letters, books, &c. for the sake of privacy and security, Rev. v. 1, σφραγίσιν ἑπτὰ. ver. 2, al.; also *a seal*, impressed as a mark or token of genuineness, ix. 4; and so of a motto, inscription, 2 Tim. ii. 19. Fig. equiv. to *a token, pledge, proof*, 1 Cor. ix. 2, ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε, meaning, that ‘their being in the Lord is a decided proof of his Apostleship; as much so as a seal is of the authenticity of a writing.’ The metaphor is derived from the seals of sovereigns being affixed to the letters credentialed of ambassadors, to attest their au-

thenticity. So Jos. de Macc. 7, βίος, δὲ πιστὴ θανάτου σφραγίς ἐτελείωσε. Hence it came to mean, in a general way, *a demonstration of the truth of any thing*, Rom. iv. 11, σημεῖον περιτομῆς, σφραγίδα τῆς δικαιοσύνης κ.τ.λ.

Σφυρόν, οὐ, τό, (kindr. with σφῦρα,) *the ankle-bone*, Acts iii. 7.

Σχεδόν, adv. (σχεῖν,) prop. of place, *near*, comp. ἔχω VII.; in N. T. *nearly, almost*, Acts xiii. 44, σχεδὸν πᾶσα ἡ πόλις συνήχθη. xix. 26. Heb. ix. 22, and Class.

Σχήμα, ατος, τό, (σχεῖν, 2 aor. inf. of ἔχω,) Lat. *habitus*, equiv. to *fashion, figure, mien, deportment*, i. e. of body, person; in N. T. of external circumstances, *fashion, state, condition*, 1 Cor. vii. 31, παράγει τὸ σχῆμα τοῦ κόσμου τ. meaning, that ‘the world, and all its fairest forms, is passing away.’ Phil. ii. 8, σχήματι εὔρεθεις ὡς ἄνθρωπος.

Σχίζω, f. ἴσω, *to split, rend, divide*, gener. with violence; in N. T. gener. e. gr. rocks, Matt. xxvii. 51; the veil of the Temple, with εἰς δύο, xxvii. 51; the heavens, Mk. i. 10; a garment, John xix. 24; a net, xxi. 11. Fig. *to split into parties, factions, to be divided in opinion*, pass. Acts xiv. 4, ἐσχίσθη τὸ πλῆθος. xxiii. 7. When the word is used in this metaph. sense, γνώμῃς is usually added, by way of explanation, as in Hdot. iv. 119, though sometimes left to be supplied, as in the passage of Acts, and Xen. Conv. iv. 59, ἐνταῦθα ἐσχίσθησαν· καὶ οἱ μὲν εἶπον—οἱ δὲ, &c.

Σχίσμα, ατος, τό, (σχίζω,) *a rent*, Matt. ix. 16, χεῖρον σχίσμα γίνεται. Fig. *a division, dissension, dissent in opinion*, John vii. 43, σχίσμα ἐν τῷ ὄχλῳ ἐγένετο. ix. 16. 1 Cor. i. 10: in which metaph. sense *scindere* is used in Latin. See Virg. Æn. ii. 39.

Σχοινίον, ου, τό, (σχοῖνος, bulrush,) prop. *a cord made of bulrushes*; hence gener. *a cord, rope*, John ii. 15. Acts xxvii. 32, τὰ σχοινία τῆς σκάφης. Sept. and Class.

Σχολάζω, f. ἄσω, (σχολή,) prop. *to be unemployed*, and by impl. *to have leisure for any employment that may offer itself*; in N. T. 1) with dat. commodi, *to have leisure for any thing, to bestow one's leisure, give oneself to any pursuit, free from other cares and hindrances*. 1 Cor. vii. 5, ἵνα σχολάζητε τῇ νηστείᾳ. 2) said fig. of place, Matt. xii. 44, τὸν οἶκον—εὐρίσκει σχολάζοντα, i. e. *unoccupied, uninhabited*, as many explain, adducing Plut. C. Gracch. 12, καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον· but rather, as others interpret, ‘ready for his reception.’ So in the Test. xii. Patr. cited

by Bretsch. we read, δύο πνεύματα σχο-
λάζουσι τῷ ἀνθρώπῳ, &c.

Σχολή, ἡς, ἡ, prop. *rest, freedom from labour*, Lucian. D. Deor. xviii. 1. Xen. Mem. iii. 9, 9. Hence by meton. *leisure*, as applied to any object or pursuit, Xen. Mem. ii. 6, 4. In later usage and N. T. meton. a place of learned leisure, a *school*, where a teacher and his disciples came together. Acts xix. 9, διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός, and lat. Class.

Σώζω, f. σω, (σῶς,) perf. pass. σέσω-
μαι, aor. 1. pass. ἐσώθην, *to save, deliver, preserve safe from danger, loss, destruction*, trans. 1) prop. of persons, Matt. viii. 25, σώσον ἡμᾶς, ἀπολλύμεθα. xxiv. 22. xxvii. 42. Mk. iii. 4. Acts xxvii. 20; so τὴν ψυχὴν αὐτοῦ σώσαι, Matt. xvi. 25. Sept. and Class. Foll. by ἐκ of thing, *to save from, deliver out of* any peril, &c. John xii. 27. Heb. v. 7, σώζειν αὐτὸν ἐκ θανάτου: once by ἐκ of place, prægñ. Jude 5, λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. 'having brought out safely.' 2) spec. of sick persons, *to save from death*, and by impl. *to heal, to restore to health*, pass. *to be healed*, to be restored to health, (the word being not unfrequently used of recovery from a dangerous disorder,) Matt. ix. 21, 22, ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθῃ ἡ γυνή. Lu. viii. 36. John xi. 12. Acts iv. 9. Ja. v. 15, and Class. 3) spec. and fig. of *salvation from eternal death*, from the punishment and misery consequent upon sin, *to save*, and by impl. *to give eternal life*; so espec. of Christ, as the SAVIOUR, foll. by ἀπὸ, Matt. i. 21, σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Acts ii. 40. Rom. v. 9, ἀπὸ τῆς ὀργῆς: opp. to κρίνειν, John iii. 17. xii. 47. Of God, σώζειν τινα εἰς τὴν βασιλείαν αὐτοῦ, 2 Tim. iv. 18. Gen. Matt. xviii. 11. Rom. xi. 14. 1 Cor. i. 21, σώσαι τοὺς πιστεύοντας. Heb. vii. 25: once with ἐκ θανάτου, Ja. v. 20. Pass. Matt. x. 22. xix. 25. Mk. xvi. 16. Lu. viii. 12. xiii. 23. Rom. v. 10: hence part. οἱ σωζόμενοι, *the saved*, 'those who have obtained salvation' through Christ, Acts ii. 47. 1 Cor. i. 18. comp. with xv. 2. Rev. xxi. 24. In 1 Cor. vii. 16, εἰ τὴν γυναῖκα σώσεις, and Ja. v. 20, σώσει ψυχὴν ἐκ θανάτου, the word signifies 'to be the means of saving,' to be instrumental to the salvation of another, answering to κερδαίνειν, with which it is interchanged at 1 Cor. ix. 22. ἵνα τοῖς ἀσθενεὶς κερδήσω—ἵνα τινὰς σώζω.

Σῶμα, ατος, τὸ, a *body*, as an organized whole, made up of parts and members. I. GENER. of any material *body*: of plants, 1 Cor. xv. 37, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ver. 38: also of bodies celestial and terrestrial, the sun, moon,

stars, &c. ver. 40, σώματα ἐπουράνια καὶ σώματα ἐπίγεια, and Class.—II. SPEC. an *animal body*, living or dead. 1. of the *human body*, and differing from σὰρξ, which expresses rather the *material* of the body: 1) as *living*, Matt. v. 29, ἵνα μὴ ὄλον τὸ σῶμά σου βληθῇ εἰς γέενναν. vi. 25. xxvi. 12. Mk. v. 29. John ii. 21. Rom. i. 24. 1 Cor. xv. 44. 2 Cor. iv. 10. oft.; in antith. with ψυχῇ, Matt. x. 28. Lu. xii. 4; or πνεῦμα, Rom. viii. 10. 1 Cor. v. 3; or where πνεῦμα, ψυχῇ, σῶμα make a periphrasis for the whole *man*, 1 Th. v. 23; as the seat of sinful affections and appetites, (comp. σὰρξ II. III.); τὸ σῶμα τῆς ἁμαρτίας, Rom. vi. 6, corresponding to τὸ σῶμα τοῦ θανάτου τούτου, vii. 24, namely, sin, considered as a *body*, possessing power within the man, a body consisting of many members, in particular vices; the same, in short, with what is called elsewhere ὁ παλαιὸς ἄνθρωπος. Rom. vii. 24, comp. ver. 23. viii. 13. Col. ii. 11. 2) of a *dead body*, gener. Matt. xiv. 12, ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό. xxvii. 52, 58. John xix. 31. Spec. of the body of Christ, as crucified for the salvation of man, Matt. xxvi. 26. Rom. vii. 4, διὰ τοῦ σώμ. τοῦ Χρ. 1 Cor. x. 16. II. spoken of beasts, *living*, Ja. iii. 3; *dead*, Lu. xvii. 37; of victims slain, Heb. xiii. 11.—III. METON. to the *body*, as the external man, is ascribed that which strictly belongs to the *person* or *man*; so with a gen. of pers. forming a periphr. for the *person* himself. Matt. vi. 22, ὄλον τὸ σῶμά σου φωτεινὸν ἔσται. ver. 23. Lu. xi. 34, 36. Eph. v. 28. Phil. i. 20. π. τὰ σώματα ὑμῶν, Rom. xii. 1, (comp. vi. 13,) a stronger expression than ὑμᾶς αὐτοὺς, as denoting the corporeal and external actions, with all the powers of the mind, which have their seat in the organs of the body. Gener. and absol. 1 Cor. vi. 16, ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστι. Xen. An. i. 9, 12, καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαντῶν σώματα. With an adj. Æschin. c. Ctes. p. 470. Dem. 910, 13, ἐλεύθερα σώματα. Xen. Mem. iii. 5, 2, σώματα ἀγαθὰ, i. e. good soldiers, espec. said of slaves, with adj. as σώματα δούλα. Hence in later usage and N. T. absol. for a *slave*, τὰ σώματα, *slaves*, once Rev. xviii. 13, (γόμον) ἵππων καὶ ῥεδῶν καὶ σωματῶν. Tob. x. 11, σώματα καὶ κτήνη καὶ ἀργύριον.—IV. FIG. a *body*, i. q. a *whole*, aggregate, collective mass, spoken of the Christian Church, the whole *body* of the Christians collectively, of which Christ is the head. Col. i. 18, καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώμ. τῆς ἐκκλησίας. ver. 24. Rom. xii. 5, et al. sæpe.—V. fig. *body, substance, reality*, opp. to ἡ σκιά the shadow, type. Col. ii. 17, ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα

Χριστοῦ. So Jos. B. J. ii. 2, 5, σκιὰν αἰτησόμενος βασιλείας, ἧς ἤρπασεν ἐαν- τῷ τὸ σῶμα.

Σωματικὸς, ἡ, ὄν, adj. (σῶμα,) *bodily*, pertaining to the body, Lu. iii. 22, σωματικῶ εἶδει. 1 Tim. iv. 8, σ. γυμ- νασία, and lat. Class.

Σωματικῶς, adv. (σῶμα,) *bodily*, i. e. *substantially, really, truly*, Col. ii. 9.

Σωρεύω, f. εὔσω, (σωρός, a heap,) *to heap, hear up*, trans. Rom. xii. 20, ἀν- θρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, where see my note, and so in Class. Also *to heap up* WITH any thing, with dat. fig. 2 Tim. iii. 6, σεσωρευμένα ἁμαρ- τίας, 'heaped up, burdened with sins'; prop. with dat. Hdian. iv. 8, 20, λιβάνω τοὺς βωμοὺς ἐσώρευσεν.

Σωτήρ, ἦρος, ὁ, (σῴζω,) *a saviour, deliverer, preserver*, who saves men from danger or destruction, and brings them into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. Judg. iii. 9, 15, and Class. oft. both of men and gods. In N. T. used 1) of GOD the Father, Lu. i. 47, ἐπὶ τῷ Θεῷ τῷ σωτήρῳ μου. 1 Tim. i. 1. ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4. Jude 25. Sept. oft. 2) of GOD the Son, the Messiah, the Saviour of men, who saves his people from eternal death, from punish- ment and misery as the consequence of sin, and gives them eternal life and happi- ness in his kingdom. Lu. ii. 11, ἐτέχθη ὑμῖν σήμερον σωτήρ. John iv. 42. Acts v. 31. xiii. 23. Eph. v. 23. Phil. ii. 20. 2 Tim. i. 10. Tit. i. 4. ii. 13. iii. 6. 1 John iv. 14. 2 Pet. i. 1, 11. ii. 20. iii. 2, 18.

Σωτηρία, as, ἡ, (σωτήρ,) prop. and in Class. *safety, deliverance, preservation* from danger or destruction; in N. T. 1) prop. and gener. Acts xxvii. 34, τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. vii. 25. Heb. xi. 7; with ἐκ, Lu. i. 71, σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, i. e. a means of salvation, for σωτήρα, as oft. answer- ing to κέρας σωτηρίας, *strong deliverer*, ver. 69; hence gener. *welfare, benefit*, Phil. i. 19, τοῦτό μοι ἀποβήσεται εἰς σωτη- ρίαν, namely, benefit both *temporal* and *spiritual*; the former as adverted to in the words immediately following, διὰ τῆς ὑμῶν δεήσεως: the latter, in those further on, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἱη- σοῦ Χρ. 2 Cor. vi. 2. 2 Pet. iii. 15. From the Heb. by impl. *victory*, Rev. vii. 10. xii. 10. xix. 1. 2) spec. in the evangelical sense, *salvation, deliverance* from eternal death and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Lu. i. 77, δοῦναι γνῶσιν σωτηρίας. xix. 9. John iv. 22, ἡ σωτηρία, i. e. salvation by the Messiah. Acts iv. 12, and oft. Meton. a

bringer of salvation, Saviour, Acts xiii. 47, τίθεικά σε—τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

Σωτήριος, ου, ὁ, ἡ, adj. (σωτήρ,) prop. *saving, bringing deliverance and wel- fare*; in N. T. only in the evangelical sense, *saving, bringing salvation*, Tit. ii. 11, ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτή- ριος πᾶσιν ἀνθρώποις, meaning that the grace of God, namely, 'the gracious com- pensation of God' revealed in the Gospel, Gal. v. 4, which brings with it an offer of salvation to all men, hath appeared, &c. Hence neut. τὸ σωτήριον, subst. *salva- tion*, Eph. vi. 17; also the doctrine of sal- vation by Christ, Acts xxviii. 28. Sept. Is. xii. 3. li. 6. Meton. for the Saviour, Lu. ii. 30. iii. 6.

Σωφρονέω, f. ἴσω, (σώφρων,) *to be of sound mind*, intrans. 1) PROP. *to be sane, of sound mind*, as opposed to μαί- νεσθαι, Mk. v. 15, θεωροῦσι τὸν δαιμο- νιζόμενον—σωφρονούντα. Lu. viii. 35. 2 Cor. v. 13, εἴτε σωφρονούμεν, where the term must, from the context, mean *speaking modestly of oneself*, as opp. to ἄφρων εἶναι, xi. 16, which signifies, *to be a fool, namely, in boasting*. See also xi. 1. Plato, Alcib. ii. 2, τὸ μαίνεσθαι ἀρά γε ὑπεναντίον σοὶ δοκεῖ τῷ σωφρο- νεῖν, and oft. in Class. 2) BY IMPL. *to be sober-minded, to think and act soberly*. Rom. xii. 3, φρονεῖν εἰς τὸ σωφρονεῖν. Tit. ii. 6. 1 Pet. iv. 7, σωφρονήσατε: in the first of which passages the term has reference to *thinking* only, namely, sober- mindedness, as opp. to pride; in the two latter, to both *thinking and acting*; and in the one last mentioned, to the *government* of the appetites, passions, and affections, in obedience to reason, &c. as in Xen. Mem. i. 2, 17. Cyr. viii. 1, 30. In Class. it gener. signif. 'to use sound judgment and dis- cretion.'

Σωφρονίζω, f. ἴσω, (σώφρων,) prop. *to make of sound mind*; hence by impl. *to make sober-minded, to make think and act soberly*, to teach moderation, Hdian. iii. 10, 3, τοὺς νιεῖς παιδεύων καὶ σωφρο- νίζων. Hence in N. T. *to moderate, to correct, to teach*, with acc. and inf. Tit. ii. 4, ἵνα σωφρονίζωσι τὰς νέας, φιλάδελφους εἶναι κ.τ.λ.

Σωφρονισμός, οὔ, ὁ, (σωφρονίζω,) prop. act. *a making of sound mind*; in N. T. the word has a *passive* sense, to de- note *sober-mindedness*, what is elsewhere expressed by σωφροσύνη, 1 Tim. ii. 15, and ἐγκράτεια, 2 Pet. i. 6. 2 Tim. i. 7, πνεῦμα σωφρονισμοῦ. So Plut. de Puer. educ. 20, πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάνθ' ὅσα κ.τ.λ.

Σωφρόνως, adv. (σώφρων,) prop. *with sound mind, rationally*, Plato de Rep.

i. 6. In N. T. *with sober mind, soberly, with moderation*, Tit. ii. 12, ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν. Jos. and Class.

Σωφροσύνη, ης, ἡ, (σώφρων,) *soundness of mind*, as opp. to fatuity, Hom. Od. xxiii. 13, καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν, or to *madness*, denoting the full and undisturbed possession of the mental faculties; in N. T. 1) PROP. *sanity*, the being *compos mentis*; Acts xxvi. 25, οὐ μαίνομαι, — σωφροσύνης ῥήματα ἀποφθέγγομαι. So Xen. Mem. i. 1, 16, τί σωφροσύνη; τί μανία; 2) BY IMPL. *sober-mindedness, sobriety of mind, moderation* of the desires, passions, conduct, *moderatio*, a sense oft. occ. in Xen. & Plato. In 1 Tim. ii. 9, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἐαυτάς, the term, thus conjoined with αἰδοῦς, denotes that *modesty* which is in Thucyd. ii. 45, termed 'the virtue of the female sex,' i. e. its greatest glory. In 1 Tim. ii. 15, ἐάν μενῶσιν—ἐν ἀγιασμῷ μετὰ σωφροσύνης, there is intimated the close connection of temperance and sober-mindedness gener. with holiness, (corresponding indeed to the σωφρονισμός at 2 Tim. i. 7, and ἐγκράτεια, 2 Pet. i. 6,) in which view I would compare the words of a writer cited in Athen. p. 433, Α, ἡρμοσται (multum confort) Πρὸς τὴν εὐσεβίης γείτονα σωφροσύνην.

Σώφρων, ονος, ὁ, ἡ, adj. (σῶς, fr. obsol. σάος, φρήν,) prop. *of sound mind, sane, compos mentis*, in the full possession of one's mental faculties, as opp. to fatuity or madness, Hom. Il. xxi. 462; hence of one who follows sound reason and restrains his passions, Xen. Mem. iii. 9, 4; comp. Cyr. iii. 1, 15, 16, sq. In N. T. *sober-minded, temperate*, i. e. 'having the mind, desires, passions, duly moderated and regulated,' 1 Tim. iii. 2, δεῖ οὖν τὸν ἐπίσκοπον εἶναι—σώφρονα. Tit. i. 8. ii. 2, 5. And so occasionally in Class. as Theogn. 752, σώφρονα θυμὸν ἔχων ἐκτὸς ἀτασθαλίας.

T.

Τάγμα, ατος, τό, (τάσσω,) prop. 'any thing set in order,' as a *body* of troops; in N. T. *order, series*, of time, or place and dignity, 1 Cor. xv. 23, ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι, see my note.

Τακτός, ἡ, ὄν, adj. (τάσσω,) prop. *set in order, arranged*; hence fig. *set, fixed, appointed*, e. gr. τακτῇ δὲ ἡμέρα, 'upon a set day,' Acts xii. 21. Sept. Job xii. 5, εἰς χρόνον τακτόν. Dion. Hal. ii. 74. Pol. xxix. 11, 8, τακτῇ ἡμέρα.

Ταλαιπωρέω, f. ἦσω, (ταλαίπωρος,) *to suffer toil and hardship*, as arising from severe bodily effort, intrans. Xen.

Mem. ii. 1, 25. Thuc. vii. 27, 28; also by impl. *to be sorely distressed or harassed* with toil, Thuc. iii. 3. Xen. Mem. ii. 1, 18; hence in N. T. fig. *to endure affliction or distress; to be afflicted, distressed, miserable*; James iv. 9, ταλαιπωρήσατε, 'afflict yourselves.' Sept. and Class. espec. Thucyd.

Ταλαιπωρία, ας, ἡ, (ταλαιπωρέω,) prop. *toil, hardship*, severe bodily labour, Hdot. iv. 184. Pol. iii. 17, 8. In N. T. *affliction, distress, misery*, Ja. v. 1. Rom. iii. 16, σύντριμμα ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν. Sept. and Class.

Ταλαίπωρος, ου, ὁ, ἡ, adj. (a poetic form for prose ταλαπείριος, fr. obsol. τλάω, πείρα,) prop. *enduring toil and hardship*, as from severe bodily effort; in N. T. fig. *afflicted, wretched, miserable*, Rom. vii. 24, ταλαίπωρος ἐγὼ ἄνθρωπος. Rev. iii. 17. Sept. and Class.

Ταλαντιαῖος, αία, ου, adj. (τάλαντον,) *weighing a talent, a talent in weight*, Rev. xvi. 21, χάλαζα μεγάλη ὡς ταλαντιαία, see my note. Jos. B. J. v. 6, 3, ταλαντιαῖοι ἦσαν οἱ βαλλόμενοι πέτροι. Pol. ix. 41, 8. Plut. Demetr. 21. Comp. Diod. Sic. xix. 45, of hail-stones, μνααῖαι ἔπιπτον.

Τάλαντον, ου, τό, (τλάω, obs.) prop. *the scale of a balance, pl. τὰ τάλαντα, scales*; then 'something weighed,' a *weight*; hence a *talent*, as a certain fixed weight for gold and silver, though varying in different states and countries, and consequently varying in value. See Calmet, and Horne's Introd. In N. T. gener. put for a *large sum* of money, Matt. xviii. 24, μυρίων τάλαντων, namely, of *silver*; for in all numbers occurring in ancient authors, *gold* is never to be supposed, unless mentioned.

Ταλιθα, Syr. = κορασίον, a *damsel, maiden*, Mk. v. 41.

Ταμεῖον, ου, τό, (ταμιεύω,) by sync. for ταμιεῖον, prop. 'the store-room of the ταμίας, or dispensator;' also a *store-room* generally, especially for *grain*, like our *barn*, Lu. xii. 24, οἷς οὐκ ἔστι ταμεῖον. Hence, gener. any place of privacy, a *chamber, closet*, Matt. vi. 6, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖόν σου. xxiv. 26, ἐν τοῖς ταμείοις, where the plural serves to denote a *genus*; the meaning being, 'He is in the kind of places called ταμεῖα,' (i. e. secret apartments,) namely, in one or other of them. Lu. xii. 3.

Τανῦν, see Νῦν, I. 1.

Τάξις, εως, ἡ, (τάσσω,) prop. 'a setting in order,' whether of things or persons, hence, *order, arrangement, disposition*; also, an *order, rank*, in a state or in society; in N. T. *order*, gener. 1) arrange-

ment, disposition, series, Lu. i. 8, ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ, with which I would compare Plut. de Educ. § 15, τὸν ἀρχιμάγειρον Ἐ. γεγεννημένον ἐν τάξει. 1 Cor. xiv. 40, κατὰ τάξιν, i. e. in proper order, *orderly*. Fig. *good order*, well-regulated life, Col. ii. 5, βλέπων ὑμῶν τὴν τάξιν, for εὐταξίαν, denoting (by a military metaphor) 'subordination to their spiritual pastors and masters,' the opp. phrase is παρὰ τάξιν. 2) *rank, quality, character*; in the phrase ἱερεὺς κατὰ τὴν τάξιν Μελχισεδέκ, 'a priest of the same order, rank, quality,' as Melchisedek, Heb. v. 6, al. also vii. 11, οὐ κατὰ τὴν τάξιν Ἀαρών. So 2 Macc. ix. 18, ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν, and sometimes in Class.

Ταπεινός, ἡ, ὄν, adj. prop. of things or place, *low*, not high, Ezek. xvii. 24, ξύλον ταπ. Strabo vi. p. 426, ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἔδαφος. Pind. Nem. iii. 144. In N. T. fig. 1) of condition or lot, *lowly*, of low degree, Lu. i. 52, ὑψωσε ταπεινούς, opp. to δυνάστας. Sept. and Class. James i. 9, ταπ. opp. to πλούσιος. 2) of the mind, *lowly, humble, modest*, including the idea of affliction, depression of mind, 2 Cor. x. 1, ταπ. ἐν ὑμῖν, i. e. modest, lowly, opp. to ὀψύων. Schleusn. cites Xen. Hist. iii. 5, 11, and he might have added Diod. Sic. t. vii. 171, διὰ ταπεινότητα τῆς ψυχῆς, but in both passages the sense is only 'timidity, mean-spiritedness.' Neut. Rom. xii. 16, see in Συναπάγω. Xen. Ag. xi. 11. Elsewhere with the accessory idea of *humble piety* towards God, (as oft. in Sept.) Ja. iv. 6. 1 Pet. v. 5, ταπεινοὶ δὲ (ὁ Θεός) δίδωσι χάριν, opp. to ὑπερηφάνους. 2 Cor. vii. 6. Fully expr. in Matt. xi. 29, ταπεινὸς τῇ καρδίᾳ.

Ταπεινοφροσύνη, ἡς, ἡ, (ταπεινόφρων,) *lowliness of mind, humility*, Acts xx. 19, δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. iv. 2. Phil. ii. 3. Col. iii. 12. 1 Pet. v. 5. Of an affected lowliness, that spurious humility under which lurks spiritual pride, Col. ii. 18, 23.

Ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρόν,) prop. *low-minded*, or *pusillanimous*; in N. T. of *lowly mind, humble-minded, modest*, 1 Pet. iii. 8, ταπεινόφρονες, in later edit. for φιλόφρονες in text. rec., but see my note. Comp. Prov. xxix. 23, τοὺς ταπ. ἐρείδει (read ἐγείρει) δόξῃ Κύριος.

Ταπεινώ, f. ὥσω, (ταπεινός,) to make low, to depress, trans. I. PROP. Lu. iii. 5, πᾶν ὅρος καὶ βουνὸς ταπεινωθήσεται. So Strabo v. p. 347, ταπεινοῦται τὰ ὄρη.—II. FIG. 1) as to condition or circumstances, to bring low, to humble, abase; with acc. ἐαυτὸν, to humble oneself, i. e. 'to make oneself of low con-

dition,' 2 Cor. xi. 7, opp. to ὑψώω. Phil. ii. 8. Mid. or pass. Phil. iv. 12, 'to be in lowly & necessitous circumstances.' Sept. and Class. 2) in mind, to make lowly, to humble, i. e. one's lofty thoughts, by disappointment, 2 Cor. xii. 21, μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς. Pass. Matt. xxiii. 12; with the idea of contrition and penitence towards God, Ja. iv. 10, ταπεινώθητε ἐνώπιον τοῦ Κυρίου. 1 Pet. v. 6.

Ταπεινώσις, εως, ἡ, (ταπεινώ,) prop. *a making low, humiliation, depression*; in N. T. 'the being brought low,' a low estate, lowly condition, (as Sept. Gen. xxix. 32, and Diod. Sic. ii. 45, τοῖς δὲ ἀνδράσι ταπεινώσιν καὶ δουλείαν περιάπτειν,) Lu. i. 48, ἐπέβλεψεν ἐπὶ τὴν ταπ. τῆς δούλης αὐτοῦ. Acts viii. 33. Ja. i. 10. Phil. iii. 21, τὸ σῶμα τῆς ταπ. ἡμῶν = τὸ σῶμα τὸ ταπεινόν.

Ταρασσω, fut. ξω, to stir up, trouble, agitate, trans. 1) prop. as water in a pool, John v. 4, 7. Sept. and Class. 2) fig. of the mind, to stir up, trouble, disturb, with various passions; with fear, = to be put in trepidation, pass. to BE in trepidation, Matt. ii. 3, ὁ βασιλεὺς ἐταράχθη. xiv. 26. Lu. xxiv. 38. 1 Pet. iii. 14; with grief, or anxiety, to disquiet, pass. John xii. 27, ἡ ψυχὴ μου τετάρακται. xiii. 21. xiv. 1; so xi. 33, ἐτάραξεν ἐαυτὸν = ἐταράχθη τῷ πνεύματι, xiii. 21; with doubt, perplexity, foll. by acc. Acts xv. 24, ἐτάραξαν ὑμᾶς λόγοις, an expression signifying 'to perturb and unsettle the mind, and pervert the understanding,' by throwing in perplexing doubts, (put for the plainer expression in Lucian, Scyth. § 3, ταρασσειν τὴν γνώμην.) Gal. i. 7. v. 10, ὁ ταρασσειν ὑμᾶς, 'he that perplexes and unsettles you,' meaning to say, that that was all he could do, not teach them. So in a passage of Galen, cited by Wets., we have ταραττοντες μόνον τοὺς μανθάνοντας, διδάσκοντες δὲ οὐδέν.

Ταραχὴ, ἡς, ἡ, (ταράσσω,) *a stirring up, troubling, agitation*: 1) prop. of water in a pool, &c. John v. 4. So Lucian, Hal. 4, λατλαψ καὶ τ. i. e. of the elements. 2) fig. of popular excitement, *a stir, commotion, tumult*, Mk. xiii. 8, ἔσονται λιμοὶ καὶ ταραχαί, and so in Jos. and Class.

Τάρταρος, ου, ὁ, (ταράσσω,) prop. *stir, commotion, confusion*, Xen. Œc. viii. 9; in N. T. fig. from fear, equiv. to consternation, trepidation, Acts xii. 18. Sept. 1 Sam. v. 8. Xen. An. i. 8, 2; also of excitement, *tumult, contention*, Acts xix. 23.

Ταρταρώ, f. ὥσω, (fr. Τάρταρος,) which in Greek mythology was the lower part, or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage equivalent to

Γέννα,) *to thrust down to Tartarus, = to thrust into Gehenna*, with acc. implied, 2 Pet. ii. 4, *σειραῖς ζόφου ταρταρώσας*. Comp. *εἰς Τάρταρον ρίπτειν*, Hom. II. viii. 13. *ἐν Τάρτάρῳ δεδεμένοι*, Jos. c. Ap. ii. 33. See more in my note.

Τάσσω or ττω, f. ζω, *to order, to set in order, arrange*, espec. *to draw up soldiers in ranks, array*; in N. T. fig. *to set in a certain order, to constitute, appoint*, trans. 1) gener. with *εἰς* and dat. commodi, 1 Cor. xvi. 15, *εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτοὺς*, 'have set or devoted themselves to,' &c. so Xen. Mem. ii. 1, 11, *οὐδὲ εἰς τὴν δουλείαν αὐτῶν ἔμεινον τάττω*. Pass. with *εἰς*, Acts xiii. 48, *οὓς ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον*, where see my note. Foll. by *ὑπὸ* with acc. Lu. vii. 8, *ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν πασσόμενος*, see my note. Absol. Rom. xiii. 1. Sept. Jos. and lat. Class. 2) *to arrange, appoint*, with acc. and dat. Acts xxviii. 23, *ταξάμενοι δὲ αὐτῷ ἡμέραν*, 'having appointed to him,' or 'agreed with him for,' foll. by dat. with inf. Acts xxii. 10, *ὣν τέτακται σοι ποιῆσαι*: by inf. with acc. Acts xv. 2, *ἔταξαν ἀναβαίνειν Παῦλον*. Sept. and Class.

Ταῦρος, ου, ὁ, *a bull, bullock*, Matt. xxii. 4, et al. Sept. and Class.

Ταῦτά, by crasis for τὰ αὐτά, *the same things, κατὰ ταῦτά, after the same manner, thus*, Lu. vi. 23, 26. xvii. 30. 1 Thess. ii. 14.

Ταῦτα, see in Οὗτος.

Ταφή, ἡς, ἡ, (θάπτω,) *burial*; with dat. commodi, Matt. xxvii. 7, *εἰς ταφὴν τοῖς ξένοις*, 'for burying strangers.' Sept. and Class.

Τάφος, ου, ὁ, (θάπτω,) prop. *burial*; in N. T. and gener. *a burial-place, sepulchre*, Matt. xxiii. 27, 29. xxvii. 61, 64, 66, al. Sept. and Class. Fig. Rom. iii. 13, *τάφος ἀνεργημένος ὁ λάρυγξ αὐτῶν*.

Τάχα, adv. (ταχύς,) prop. *quickly, speedily*, = soon, shortly, Pol. xviii. 20, 9. Xen. H. G. vii. 4, 34. In N. T. *readily, lightly*, and hence *peradventure, perhaps*, Rom. v. 7. Philem. 15. Xen. An. v. 2, 17, and elsewhere in Class.

Ταχέως, adv. (ταχύς,) *quickly, speedily*, prop. Xen. Cyr. i. 4, 20; in N. T. *soon, shortly*, 1 Cor. iv. 19, *ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς*. Gal. i. 6, al. Sept. & lat. Class. In the sense of *hastily*, Lu. xiv. 21, *ἔξελθε ταχέως*. xvi. 6. John xi. 31. In 2 Thess. ii. 2. Gal. i. 6, and 1 Tim. v. 22. with the idea of *haste* it involves the adjunct notion of *precipitancy and rashness*; as Wisd. iv. 28, and Prov. xxv. 8.

Ταχινός, ἡ, ὄν, adj. (ταχύς,) *quick, swift*, e. g. πόδες, Sept. Is. lix. 7. Wisd.

xiii. 2; in N. T. fig. *swift, speedy*, equiv. to 'near at hand, impending,' 2 Pet. i. 14. ii. 1, *ἐπαγοῦντες ἑαυτοῖς ταχινὴν ἀπολείαν*. Ecclus. xviii. 26, *πάντα ἐστὶ ταχινὰ ἔναντι Κυρίου*. Anth. Gr. ii. p. 91, *εἰς ταχινὴν ληθεόνα*.

Τάχιον, adv. prop. neut. of ταχίων, later compar. to ταχύς, for the earlier θάσσων, *more quickly, swiftly, or speedily*, foll. by gen. John xx. 4, *προέδραμε τάχιον τοῦ Πέτρου*. Diod. Sic. xx. 92. Elsewh. *sooner*, the object of comparison being every where implied, e. g. 'sooner than one expected or intended,' or *the more speedily, the sooner*, 1 Tim. iii. 14, *ἐλθεῖν πρὸς σε τάχιον*. Heb. xiii. 19, 23. In John xiii. 27, *ὁ ποιῆς, ποιήσον τάχιον*, the sense is, *very quickly*. Wisd. xiii. 9. 1 Macc. ii. 40. Diod. Sic. ii. 5.

Τάχιστα, adv. (prop. neut. pl. of τάχιστος, superl. to ταχύς,) *most quickly, most speedily*; e. g. ὡς τάχιστα, 'the soonest possible,' Acts xvii. 15, and Class.

Τάχος, εος ους, τὸ, (ταχύς,) prop. *swiftness or speed in motion, also quickness in action*; in N. T. only in the phrase ἐν τάχει, adv. *speedily*, i. e. soon, shortly, ταχέως, Lu. xviii. 8, *ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει*, et al. Also with the idea of *haste*, Acts xii. 7. xxii. 18. Sept. and Class.

Ταχύς, εἶα, ὃ, adj. (fr. θάω, cogn. with θέω, to run,) prop. *swift of foot*. So ταχύς πόδας, Hom. II. xiii. 249; also *quick*, i. e. *prompt*, in action; in N. T. 1) masc. ταχύς, fig. *quick*, equivalent to 'ready, prompt,' James i. 19, *ταχύς εἰς τὸ ἀκούσαι*. So Sept. Prov. xxix. 20, *ἄνδρα ταχὺν ἐν λόγοις*. Ecclus. v. 11, *γίνου ταχύς ἐν ἀκροάσει σου*, and so in Class. 2) neut. ταχὺ as adv. equiv. to ταχέως, *quickly, speedily*, Matt. xxviii. 7, *ταχὺ πορευθεῖσαι*. ver. 8. Mk. xvi. 8. Sept. and Class. Also *quickly*, equiv. to *soon, shortly*, Matt. v. 25; and with the idea of suddenness, Rev. ii. 5, in later edd. ver. 16. iii. 11, al. Sept. and Class. By impl. *readily, lightly*, Mk. ix. 39, *ταχὺ κακολογήσαι με*. Ecclus. xix. 4, *ὁ ταχὺ ἐμπιστεύων*. Xen. Cyr. v. 1, 4.

Τὲ, an enclitic copulative particle, *and*, corresponding to καί, as Lat. -que to et. Καί is used to couple ideas which follow directly and necessarily from what precedes; while τὲ is employed when something is subjoined which does not thus directly and necessarily follow; so that, strictly speaking, καί connects and τὲ annexes. It is used, 1) *simply*, i. e. without other particles, where it serves to annex, Matt. xxviii. 12. John iv. 42. vi. 18. Acts ii. 3, 33, 37. iii. 10. iv. 33. xii. 12; so in a parenth. i. 15, *ἣν τε ὄχλος*

ὀνομάτων. Also repeated as annexing several particulars, *τὲ—τὲ, and—and*, Lat. *-que*, Acts ii. 46. xvi. 11. Heb. vi. 2, ἐπιθέσεως τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου: once equivalent to *both—and*, Acts xxvi. 16. 2) more freq. as strengthening καὶ, either directly before it, or with one or more words intervening, implying close connexion, *not only—but also, both—and*; so, as *connecting clauses*, Matt. xxvii. 48, πλῆσας τε ὄχρους καὶ περιθίεις καλάμῳ. Lu. xxiv. 20. Acts ix. 18. x. 2; as *coupling together infinitives* depending on the same verb, Lu. xii. 45, ἐὰν ἄρξηται—ἐσθίειν τε καὶ πίνειν καὶ μεθύσεσθαι. Acts i. 1. As *connecting nouns*, &c. Lu. xxi. 11, φόβητρά τε καὶ σημεῖα. Acts ii. 9, 10. xxvi. 3; *adverbs*, xxiv. 3, πάντῃ τε καὶ πανταχοῦ: so where one or more words come between τὲ and καὶ, Lu. ii. 16, τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ. John ii. 15. Acts i. 8. xxvi. 30. Phil. i. 7. Lu. xxi. 11, σεισμοὶ τε μεγάλοι—καὶ λιμοί. Rom. i. 16, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. 3) sometimes τὲ corresponds to δὲ in a following clause, where the connexion is then adversative or antithetic, and thus emphatic, Acts xix. 3, εἰπέ τε πρὸς αὐτοὺς—οἱ δὲ εἶπον. xxii. 8; comp. ver. 10. xxii. 28. 4) *with other particles*: e. g. τε γάρ, where τὲ simply annexes, and γάρ assigns a reason; comp. above in 1). Rom. i. 26. vii. 7. Heb. ii. 11, also ἐὰν τε, prop. *and if*; repeated, ἐὰν τε—ἐὰν τε, equiv. to *whether—or*, Rom. xiv. 8; ἐὰν τε γάρ καὶ, prop. *for though also*, 2 Cor. x. 8.

Τεῖχος, εὖς οὖς, τὸ, *a wall*, espec. of a city, Acts ix. 25. Heb. xi. 30, & Class.

Τεκμήριον, οὖ, τὸ, (τέκμαρ,) *a fixed sign, certain token*, clear and evident *proof*, Acts i. 3.

Τεκνίον, οὖ, τὸ, (τέκνον,) *a little child*; also used as an appellation, by which, in ancient times, masters were accustomed to address their servants, and, in general, superiors their inferiors; and especially teachers their pupils;—the diminutive form being expressive of affection, as in the Latin *filiole*, John xiii. 33. Gal. iv. 19. 1 John ii. 1.

Τεκνογονέω, f. ἦσω, (τεκνογόνος, fr. τέκνον, γίνομαι,) *to bear children, to be the mother of a family*, including all the duties of the maternal relation, 1 Tim. v. 14.

Τεκνογονία, ας, ἡ, (τεκνογονέω,) *the bearing of children*, and so by impl. including all the duties of the maternal relation, 1 Tim. ii. 15, σωθήσεται διὰ τῆς τεκ. i. e. 'through the faithful performance of her duties as a mother,' in

bringing up her household to the service of God; comp. v. 10. See my note.

Τέκνον, οὖ, τὸ, (τίκτω,) *a child*: I. prop. and gener. 1) sing. *a child*, Luke i. 7, καὶ οὐκ ἦν αὐτοῖς τέκνον. Acts vii. 5. Rev. xii. 4. Plur. *children*, Matt. x. 21, al. 2) spec. of *a son*, sing. Matt. x. 21. xxi. 28. Rev. xii. 5. Plur. for *sons*, Matt. xxi. 28, al.—II. plur. τέκνα, *children*, in a wider sense, by Hebr. equiv. to *descendants, posterity*, Matt. iii. 9, ἐγείραι τέκνα τῷ Ἀβραάμ. Lu. i. 17. Acts ii. 39. Gal. iv. 28. Emphat. meaning *TRUE children*, genuine descendants, John viii. 39. 1 Pet. iii. 6.—III. fig. of one who is the object of parental love and care, or who yields filial love and reverence to another: 1) as a term of endearing address in the vocat.; from a friend or teacher, Matt. ix. 2, ὦ υἱέ, τέκνον. Mk. ii. 5. 1 Tim. i. 18. Plur. Mk. x. 24. 2) from the Hebr. gener. for *a pupil or disciple*, the spiritual child of any one, 2 Tim. i. 2, Τιμοθέω ἀγαπητῷ τέκνῳ. Philem. 10. 3 John 4; with ἐν Κυρίῳ, 1 Cor. iv. 17. ἐν πίστει, 1 Tim. i. 2, κατὰ πίστιν, Tit. i. 4. 3) τὰ τέκνα τοῦ Θεοῦ, *the children of God*, so called as being *regenerated* by his word and Spirit, and resembling their heavenly Father in their dispositions and actions, John i. 12. xi. 52, et al.; of the Jews, John xi. 52; gener. of the pious worshippers of God, *the righteous, saints, Christians*, i. 12, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, meaning 'obedient and true worshippers of God,' and from the adjunct, 'those who are acknowledged by God as such,' Rom. viii. 16, 17, 21, al. 4) τὰ τέκνα τοῦ διαβόλου, *the children of the devil*, as acting under his influence, and resembling him in spirit, opp. to τὰ τ. τοῦ Θεοῦ, once 1 John iii. 10.—IV. in a fig. sense, of the '*inhabitants of a city*,' by a use found both in the Script. and the Class. writers, Matt. xxiii. 37. Lu. xix. 44. Gal. iv. 25. 5) by Hebr. with gen. *the child of any thing* means one *connected* with, partaking of, or exposed to that thing, and is often put instead of an adj. Lu. vii. 35, ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. v. 8. 1 Pet. i. 14. Eph. ii. 3, τέκνα ὀργῆς, i. e. 'persons worthy of wrath and punishment,' 2 Pet. ii. 14, κατάρas τέκνα. So for the corresponding expression in Heb. Deut. xxv. 2, the Sept. has ἄγιος πληγῶν. The same idiom has place in the term υἱός; though sometimes the subst. foll. is found not in a *pass.* but in an *act.* sense, as Eph. ii. 2, οἱ υἱοὶ ἀπειθείας.

Τεκνοτροφέω, f. ἦσω, (τεκνοτρόφος, fr. τέκνον, τρέφω,) *to bring up children*, to fulfil the duties of a mother, comp. τεκνογονία, 1 Tim. v. 10, εἰ

ἐτεκνοτρόφησε, 'hath educated children,' i. e. *if she has had any*. Moreover, in the idea of *educating* is here, from the context, implied the 'bringing them up in the nurture and admonition of the Lord.'

Τέκτων, ονος, ὁ, (kindred with τέχνη,) prop. *an artisan*, as opp. to *a labourer*; and, according to the term accompanying it, employed to denote *any artificer*, whether in wood, stone, or metal. When, however, it stands alone, it uniformly, in the Scriptural, and almost always in Class. writers, denotes, like our word *wright*, and Lat. *faber*, *a carpenter*.

Τέλειος, α, ον, adj. (τέλος,) prop. 'what has reached its end, term, limit,' hence *complete, perfect, full*, wanting in nothing: I. GENER. Ja. i. 4, ἔργον τέλειον. ver. 17, 25. 1 John iv. 18, ἡ τελεία ἀγάπη: comparat. Heb. ix. 11, τελειοτέρας σκηνῆς. In a moral sense, of persons, Matt. v. 48, τέλειον, ὥσπερ ὁ Πατήρ ὑμῶν τέλειός ἐστι, i. e. *fully and completely*, not partially, righteous; comp. Wisd. xlv. 17. Isocr. p. 239, τελείους ἀνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετὰς, of course understanding this, as the similar expression, Job i. 1, with a certain limitation, suggested by the very word ὥσπερ, which, like some other adverbs of comparison, does not denote *equality* in the things compared, (see Matt. xix. 19,) but *consimilarity and conformity*,—namely, in that *comparative* sense by which a thing is perfect so far as the constitution of its nature permits; xix. 21. Col. i. 28, τέλειον ἐν Χρ. & iv. 12, τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. Ja. i. 4, ἵνα ᾗτε τέλειοι, meaning, 'complete both in principle and practice;' and iii. 2, εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ. Phil. iii. 15, ὅσοι οὖν τέλειοι, in which last passage, though the term is by many explained of full growth in Divine knowledge, it is better to understand it of those who have attained to the comparative perfection above mentioned. So in a similar passage of Simplicius on Epict. ep. 289, it is said, 'Make it your study to live ὡς τέλειος, οὐχ ὡς τέλος ἀπειληφώς,' &c. i. e. 'not as though you had already attained perfection, but as always *advancing towards it*.' Also an epithet applied to the will of God, Rom. xii. 2, τὸ θελημα τοῦ Θεοῦ—τὸ τέλειον.—II. SPEC. of *full age, adult, full-grown*; in N. T. said in a figur. sense of persons full-grown in mind and understanding, ταῖς φρεσὶ, 1 Cor. xiv. 20; of full growth in Divine knowledge, as opposed to οἱ μανθάνοντες or the νήπιοι ἐν Χριστῷ, 1 Cor. iii. 1. And so in Hierocles we have οἱ τέλειοι opp. to οἱ ἀρχόμενοι, 'beginners,' 1 Cor.

ii. 6. Heb. v. 14; also 'full-grown in Christian faith and virtue,' Eph. iv. 13, εἰς ἀνδρα τέλειον, 'unto a complete man,' i. e. unto complete spiritual manhood. Neut. τὸ τέλειον, *full age*, viz. in knowledge, &c. 1 Cor. xiii. 10; comp. ver. 11.

Τελειότης, ητος, ἡ, (τέλειος,) *completeness, perfectness*, Col. iii. 14, ἐστὶ σύνδεσμος τῆς τελ. equiv. to σύνδεσμος τελειότητος. Of the recondite doctrines of the Gospel, as opp. to the more simple and elementary ones, Heb. vi. 1, ἐπὶ τὴν τελ. φερώμεθα, meaning what was, at v. 14, called *solid food*, that of Christian knowledge, such as was fitted for the τέλειοι, or well instructed, as opp. to that suited to the νήπιοι, or less instructed, termed *milk*.

Τελειόω, f. ὥσω, (τέλειος,) *to complete, make perfect*, so as to be wanting in nothing, trans.: so Sept. I. PROP. to *bring to an end, finish*, a work, duty, &c. τὸ ἔργον, John iv. 34. xvii. 4, τὰ ἔργα, v. 36. Lu. xiii. 32, τῇ τρίτῃ τελειούμαι, i. e. 'I shall be brought to the end of my course,' namely, by death. Of a race, δρόμον, Acts xx. 24; perf. pass. as mid. with δρόμον impl. Phil. iii. 12, οὐχ ὅτι ἤδη τετελείωμαι, scil. τὸν δρόμον, i. e. 'not that I have already completed my course and arrived at the goal,' so as to receive the prize, comp. ver. 14. So Philo Alleg. ii. p. 74, C, ὅταν (ὦ ψυχὴ) τελειωθῇ καὶ βραβείων καὶ στεφάνων ἀξιωθῇ. Of time, Lu. ii. 43, τελειωσάντων τὰς ἡμέρας. Of declarations or prophecy, *to fulfil*, John xix. 28, ἵνα τελειωθῇ ἡ γραφή.—II. FIG. *to make perfect*, i. e. to bring to a state of perfectness or completeness: 1) gener. John xvii. 23, ἵνα ὥσι τετελειωμένοι εἰς ἐν, 'that they may be perfectly united in one.' 2 Cor. xii. 9, ἡ γὰρ δύναμις μου (τοῦ Θεοῦ) ἐν ἀσθενείᾳ τελειοῦται, 'shows itself perfect.' Ja. ii. 22. 1 John ii. 5. iv. 12, 17. Eccles. vii. 32. 2) spec. and in a moral sense, *to make perfect* in respect to sin, 'to fully cleanse from sin,' to make full expiation for it. So often in the Ep. to the Hebrews, e. g. vii. 19, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, 'the Mosaic law made no perfect expiation, provided no real expiation and atonement,' comp. vii. 11. x. 4, where see my note. Of persons, Heb. ix. 9, δῶρά τε καὶ θυσῖαι—μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα. x. 1, 14, τετελείωκεν εἰς τὸ ἐννεκὲς τοὺς ἀγιαζομένους, 'hath perfectly expiated those that are sanctified.' Also, *to make perfect*, in respect to condition, happiness, glory; *to bring to a perfect state* of happiness and glory; prop. 'to bring any one through to the goal,' so as to win and receive the prize. So of Christ as exalted to be head over all things, Heb.

ii. 10, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι, an agonistical metaphor; the person who proclaims the victor and bestows the prize being said τελειοῦν τινά, and those who receive it τελειοῦσθαι. And so of Christ it is said, ver. 9, by the same metaphor, βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. v. 9. vii. 28. Also of saints advanced to glory, xi. 40. xii. 23. Comp. Philo above in I.

Τελειῶς, adv. (τέλειος,) *completely, perfectly*, 1 Pet. i. 13, τελειῶς ἐλπίζατε, i. e. 'cherish a perfect hope, unwavering confidence.' So in 2 Macc. xii. 42. 3 Macc. iii. 26. Pol. vi. 37, 4.

Τελειῶσις, εως, ἡ, (τελειώω,) *prop. the completion of any commenced action, or the accomplishment of any meditated purpose*. In N. T. fig. as said of a prediction, fulfilment, Lu. i. 45. Also completeness or perfection, as said of Christ's priesthood, both as to expiation and intercession. Heb. vii. 11.

Τελειωτής, οὔ, ὁ, (τελειώω,) *a completer, perfecter*, *prop.* 'who brings one through to the goal so as to win and receive the prize,' Heb. xii. 2, εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελ. Ἰησοῦν, comp. ii. 10.

Τελεσφορέω, f. ἴσω, (τελεσφόρος, 'bringing to an end,' perfecting, ripening, fr. τέλος, φέρω,) *prop. to bring to perfection or maturity, as fruit, grain, &c. to ripen, as oft. in Class.; absol. and fig.* Lu. viii. 14, οὐ τελεσφοροῦσι, where see my note, and comp. Matt. xiii. 22.

Τελευτάω, f. ἴσω, (τελευτή,) *prop. to bring to an end, finish* any commenced action, Eurip. Phœn. 1597, ὦ πάτερ, ὃς ταῦτα τελευτᾷ, or *complete* any commenced period of time, espec. that of life; so Dem. xiii. 15, τὸν βίον τελευτᾷ, 'to end one's life, to die;' in N. T. intrans. or with τὸν βίον under-*stand* to die, Matt. ii. 19, τελευτήσαντος δὲ τοῦ Ἡρώδου. ix. 18, et al. sæpe in Sept. & Class. Of a violent death, Matt. xv. 4. Mk. vii. 10, θανάτῳ τελευτάτω, 'let him die the death,' emphat. 'be put to death without mercy.'

Τελευτή, ἡς, ἡ, (τελέω, τέλος,) *an end, limit*, espec. of life: so τελ. τοῦ βίου, Dem. 481, 14; in N. T. absol. *end of life, death*, Matt. ii. 15, ἕως τῆς τελ. Ἡρώδου. Sept. Gen. xxvii. 2, al. Apocr. and Class.

Τελέω, f. έσω, (τέλος,) *to terminate, complete, fully accomplish*, Hom. Od. iv. 776; trans. I. PROP. and gener. with acc. Matt. xiii. 53, ὅτε ἐτέλεσεν ὁ Ἰ. τὰς παραβολὰς. xix. 1. xxvi. 1. Lu. ii. 39. 2 Tim. iv. 7, τὸν δρόμον, (a metaphor derived from the agonistic phrase τελεῖν δρό-

μον, occ. in Hom. xxiii. 373.) Rev. xi. 7. Pass. Lu. xii. 50, ἕως οὗ τελεσθῇ, i. e. *βάπτισμα*. John xix. 28, 30, τετέλεστοι, *it is finished!* i. e. 'the whole work.' Rev. x. 7, ἐτελέσθη τὸ μυστήριον. xv. 1, 8. Sept. and Class. Foll. by partic. in the participial construction, Matt. xi. 1, ὅτε ἐτέλεσεν ὁ Ἰ. διατάσσω, 'when Jesus had finished commanding,' &c. So prægn. with the partic. *understood*, Matt. x. 23, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰ. 'ye shall not have finished the cities of Israel,' i. e. 'ye shall not have finished passing through them.' The partic. is supplied in Sept. συνετέλεσε διαβαίνων, Josh. iii. 17. iv. 1. Of time, pass. *to be ended, fulfilled*, Rev. xx. 3, ἄχρι τελεσθῇ τὰ χίλια ἔτη. ver. 5, 7.—II. ΜΕΤΑΡΗ. *to fully accomplish, fulfil, execute completely*, as a rule or law, with acc. τὸν νόμον, Rom. ii. 27. James ii. 8. ἐπιθυμίαν σαρκὸς, Galat. v. 16; in Class. only of orders, or directions, sc. Luc. Piscat. 52, τελῶμεν τὰ παρηγγελμένα. Of declarations, prophecy, &c. Lu. xviii. 31, τελεσθήσεται πάντα τὰ γεγραμμένα. Luke xxii. 37, al. Sept. Ezra i. 1, and Class. as Diod. Sic. ii. 27, νομίσας τετελεῖσθαι τὸν χρησμόν.—III. by impl. *to discharge fully, pay off*, as taxes, τὰ δίδαρχμα, Matt. xvii. 24. φόρους, Rom. xiii. 6. Jos. and Class.

Τέλος, εος ους, τὸ, *an end or term*, as said of time, also *termination or completion of action*; in N. T. 1) GENER. and with gen. Lu. i. 33, τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. iii. 13, εἰς τὸ τέλος τοῦ καταργουμένου. See my note. Heb. vii. 3, μήτε ζωῆς τέλος. 1 Cor. x. 11, τὰ τέλη τῶν αἰώνων. 1 Pet. iv. 7, πάντων τὸ τέλος: with gen. impl. John xiii. 1, εἰς τέλος (ζωῆς) ἡγάπησεν. Matt. xxiv. 6. x. 22, ὑπομείνας εἰς τέλος, scil. ζωῆς or παθημάτων. Mk. xiii. 7. Lu. xxi. 9. 1 Cor. i. 8, ἕως τέλους, scil. ζωῆς. 1 Cor. xv. 24, εἰτα τὸ τέλος, i. e. 'the end of the work of redemption.' Absol. τέλος ἔχειν, *to have an end*, be ended; fig. to be destroyed, Mk. iii. 26, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. Adverb. acc. τὸ τέλος, *finally, at last*, 1 Pet. iii. 8; εἰς τέλος, *prop. 'to the end,' perpetually, for ever*, Lu. xviii. 5. 1 Th. ii. 16. Meton. ἡ ἀρχὴ καὶ τὸ τέλος, equiv. *to πρώτος καὶ ἔσχατος*, Rev. xxii. 13. 2) fig. *end*, i. e. *event, issue, result*, Matt. xxvi. 58, ἐκάθητο ἰδεῖν τὸ τέλος. Ja. v. 11, τὸ τέλος Κυρίου, i. e. 'which the Lord gave.' With gen. of person or thing, *final lot*, Rom. vi. 21, τὸ τέλος ἐκείνων θάνατος. ver. 22. 2 Cor. xi. 15. Heb. vi. 8. 1 Pet. i. 9. Of a declaration or prophecy, *accomplishment, fulfilment*, Lu. xxii. 37, τὰ περὶ ἐμοῦ τέλος ἔχει, 'have fulfilment,' are fulfilled.

3) fig. *end*, i. q. 'final purpose,' that to which all the parts of a whole tend, and all terminate, the chief point, *sum*, 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη: in Rom. x. 4, τέλος νόμου Χριστός εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, the sense is, 'the scope, end, and final object of the Law for justification.' See Acts xiii. 38. Similarly as says Philo, p. 626, προῦκειτο ἐν αὐτῷ τέλος ὠνῆσαι τοὺς ἀρχομένους. 4) meton. and by a use formed on that sense of τελεῖν, by which it means *to pay tax* or *tribute*, a *tax*, *tribute*, Matt. xvii. 25, τέλη ἡ κῆνσον. Rom. xiii. 7, and Class.

Τελώνης, ου, ὁ, (τέλος, ὠνέομαι,) prop. *a farmer of the taxes or customs*; for the public revenues of the ancients were usually farmed out, and among the Romans the farmers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchæus, ἀρχιτελώνης, Lu. xix. 2. The farmers-general had also sub-contractors, and they employed agents, who collected the taxes and customs; these were called τελώναι: in N. T. in this latter sense, a *toll-gatherer*, *collector of customs*, usually persons of the lowest grade, (as alone likely to fill so odious an office,) and by the Jews always coupled with the most depraved classes of society, Matt. v. 46, οὐχὶ καὶ οἱ τελ. τὸ αὐτὸ ποιοῦσι; x. 3. τελ. καὶ ἀμαρτωλοὶ, ix. 10. xviii. 17. xxi. 31, al.

Τελώνιον, ου, τὸ, (τελώνης,) *a toll-house*, *custom-house*, *collector's office*, Matt. ix. 9. Mk. ii. 14, and Class.

Τέρας, ατος, τὸ, *a wonder*, *portent*, *prodigy*, strictly as foreboding something future; in N. T. only pl. and always joined with σημεῖα. Jos. Ant. ii. 12, 1. Xen. Mem. i. 4, 15. 1) prop. Acts ii. 19, δώσω τέρατα ἐν τῷ οὐρ. ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω. 2) gener. σημεῖα καὶ τέρατα, *signs and wonders*, spoken of 'mighty works,' *miracles* of various kinds, (so Jer. xxxii. 20;) so of the miracles of Moses, Acts vii. 36; of Christ, John iv. 48. Acts ii. 22; of the apostles and teachers, ver. 43. iv. 30, al.; also the pretended miracles of false prophets or teachers, Matt. xxiv. 24. 2 Th. ii. 9. Sept. and Class.

Τεσσαράκοντα, οί, αἱ, τὰ, indec. *forty*, Matt. iv. 2. Mk. i. 13. Acts i. 3, al. Sept. and Class.

Τεσσαρακονταετής, ἐος οὗς, ὁ, ἡ, adj. (τεσσ. ἔτος,) *of forty years*, e. gr. τεσσαρακονταετής χρόνος, 'the time of forty years,' forty years' time, Acts vii. 23. xiii. 18.

Τέσσαρες, οί, αἱ, neut. ρα, gen. ων, Attic τέτταρες, neut. ρα, card. adj. *four*, Matt. xxiv. 31. Mk. ii. 3, al. Sept. & Class.

Τεσσαρεσκαιδέκατος, η, ου, ordin. adj. *fourteenth*, Acts xxvii. 27, 33. Sept. and Class.

Τεταρταῖος, ἰα, ου, (τέταρτος,) an adj. marking succession of days, used only adverb. *on the fourth day*. John xi. 39, τεταρταῖος γάρ ἐστι, i. e. 'he is now the fourth day dead,' has been four days dead. Pol. iii. 52, 2, ἥδη δὲ τεταρταῖος ὢν.

Τέταρτος, η, ου, ordin. adj. (τέσσαρες,) *the fourth*, Matt. xiv. 25, al. Sept. and Class.

Τέτρα-, contr. for τέτταρα or τέσσαρα.

Τετραγώνος, ου, ὁ, ἡ, adj. (τέτρα, γωνία,) *four-cornered*, *four-square*, Rev. xxi. 16. Sept. and Class.

Τετράδιον, ου, τὸ, (dim. of τετράς, a tetrad, the number four,) *a quaternion* of soldiers, the usual number of a Roman night-watch, relieved every three hours. Acts xii. 4. Philo in Flacc. p. 981. Pol. vi. 33, 7.

Τετρακισχίλιοι, αι, α, adj. (τετράκις, adv. χίλιοι,) prop. 'four times one thousand,' i. e. *four thousand*, Matt. xv. 38. Sept. and Class.

Τετρακόσιοι, αι, α, adj. *four hundred*, Acts v. 36, al. Sept. and Class.

Τετράμηνος, ου, ὁ, ἡ, adj. (τέτρα, which see, μῆν,) *of four months*, John iv. 35, ἔτι τετράμηνός ἐστι (χρόνος) καὶ ὁ Φερισμός ἔρχεται, i. e. *four months' time*. Text. rec. neut. τετράμηνου, a form found in Sept.; the masculine occurs in the Class.

Τετραπλῶος οὗς, ὅη ἡ, ὅον οὖν, adj. (τέτρα, ἀπλῶος,) *fourfold*, Lu. xix. 8, and Class.

Τετράπους, οδος, ὁ, ἡ, adj. (τέτρα, ποὺς,) *four-footed*, *quadruped*, plur. absol. τὰ τετράποδα, *quadrupeds*, Acts x. 12. xi. 6. Rom. i. 23. Sept. and Class.

Τετραρχέω, f. ἦσω, (τετράρχης,) *to be tetrarch*, *to rule as tetrarch*, with gen. Lu. iii. 1. Jos. Vit. § 11.

Τετράρχης, ου, ὁ, (τέτρα, ἄρχω,) *a tetrarch*, prop. 'the ruler of the fourth part of a district or province;' Strabo, p. 567, Casaub. In later usage it became among the Romans a common title for those who governed *any* part of a province or kingdom, subject only to the Roman emperor. In N. T. of Herod Antipas, Matt. xiv. 1. Lu. iii. 19. ix. 7. Acts xiii. 1.

Τεύχω, see Τυχάνω.

Τεφρώω, f. ὠσω, (τέφρα, ashes,) *to reduce to ashes*, *utterly consume*, *destroy*, e. gr. cities, with acc. 2 Pet. ii. 6.

Τέχνη, ης, ἡ, (τίκτω, τεκεῖν,) *art* in general: 1) prop. *art or skill* in any science,

&c. Acts xvii. 29, *χαράγματι τέχνης*. Sept. Apocr. and Class. 2) meton. *an art, trade*, Rev. xviii. 22, *τεχνίτης πάσης τέχνης*. Acts xviii. 3, *σκευοποιοὶ τὴν τέχνην*. Sept. and Class.

Τεχνῖτης, ου, ὁ, (τέχνη,) prop. *an artisan, artificer*; Acts xix. 24, *παρείχετο τοῖς τεχνίταις ἐργασίαν*. ver. 38. Rev. xviii. 22. Sept. and Class. Fig. of God, as the builder and founder of the heavenly Jerusalem, Heb. xi. 10. Wisd. xiii. 1.

Τήκω, f. ξω, *to melt or liquefy*, whether by heat or by moisture; in N. T. pass. *τήκομαι*, to be melted, *to melt*, 2 Pet. iii. 12. Sept. and Class.

Τηλαυγῶς, adv. (τηλαυγής, far-shining, radiant, fr. τῆλε, αὐγή,) *radiantly, brightly*, i. e. *clearly, distinctly*, Mk. viii. 25, *ἐνέβλεψε τηλ. ἅπαντας*. Diod. Sic. i. 50, *πρὸς τὸ τηλαυγέστερον ὄραν*.

Τηλικούτος, αὐτή, οὗτο, demonstr. correl. pron. prop. a strengthened form of *τηλίκος*, η, ου, *so great, tantus*, 2 Cor. i. 10, *ἐκ τηλικούτου θανάτου*. Heb. ii. 3. Ja. iii. 4, al. and Class.

Τηρέω, f. ήσω, (supposed to come from *τηρός*, 'watching,' Æsch. Suppl. 245; yet it would rather seem that *τηρός* is derived from *τηρέω*. Indeed *τηρός* is one of those *verbals* formed from a pres. indic. and equiv. in sense to the partic. pres. So *ποιός* from *ποιέω*, and *βοσκός* from *βοσκέω*. Thus *τηρός* is equiv. to *τηρῶν*, as *φίλος* for *φιλῶν*. *Τηρέω* itself would seem to be a *vox peregrina*, probably cogn. with some one in the Sanscrit. Its prim. sense seems to be *to hold or grasp*, and thence *to KEEP*, *to keep hold of*, and fig. to keep *GUARD over*, *to watch*, *to keep an eye upon*, *to watch*, and hence *to keep*, *to guard*, trans. I. PROP. *to watch*, *to observe attentively*, *to keep the eyes fixed upon* (of things), with acc. Rev. i. 3, *καὶ τηροῦντες τὰ ἐν αὐτῇ (προφητεία) γεγραμμένα*, 'watching the fulfilment of the prophecy.' xxii. 7, 9. Sept. *τηρῶν ἀνεμον*, Eccl. xi. 4, & Class. Hence fig. *to observe, keep, fulfil*, as a duty, precept, law, custom, &c. = *to perform watchfully, vigilantly*, with acc. *τὰς ἐντολάς*, Matt. xix. 17, oft.; *ἐντολήν τὴν ἁσπίλον*, 1 Tim. vi. 14; *λόγον*, John viii. 51. Rev. iii. 10; *λόγους*, John xiv. 24; *τὸν νόμον*, Acts xv. 5; *παράδοσιν*, Mk. vii. 9; *τὸ σάββατον*, John ix. 16; gener. with acc. expr. or impl. Rev. ii. 26, *ὁ τηρῶν τὰ ἔργα μου*, i. e. 'the works which I require,' Matt. xxiii. 3. Rev. iii. 3.—II. by impl. *to keep, guard*, e. gr. a prisoner, with acc. Matt. xxvii. 36, 54, *τηροῦντες τὸν Ἰησοῦν*. Acts xii. 5, 6. xvi. 23. xxiv. 23. 1 John v. 18, *τηρεῖ ἑαυτὸν*, i. e. 'is on his guard,' partic. Matt. xxviii. 4, *οἱ τηροῦντες, the keepers*,

guards. Of things, *τὰ ἱμάτια*, Rev. xvi. 15; fig. *to keep in safety, to preserve, maintain*, with accus. of thing simply, Eph. iv. 3, *τηρεῖν τὴν ἐνότητά τοῦ πνεύματος*. 2 Tim. iv. 7, *τὴν πίστιν τετήρηκα*. Jude 6. So fig. acc. with adjuncts; with double acc. of pers. and predic. 2 Cor. xi. 9, *ἀβαρῇ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω*. 1 Tim. v. 22. Ja. i. 27; with dat. of pers. Jude 1; foll. by ἐν of state, John xvii. 11, 12. Jude 21; *ἐκ τινος*, John xvii. 15; *ἀπὸ τινος*, Ja. i. 27.—III. *to keep back, reserve*, with acc. of thing, John ii. 10, *σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι*. xii. 7; *τί τινι*, 2 Pet. ii. 17; *τί εἰς τινα*, 1 Pet. i. 4. Of person, 1 Cor. vii. 37, *τηρεῖν τὴν ἑαυτοῦ παρθένον*, i. e. 'to keep her at home, unmarried,' opp. to *ἐκγαμίζω*, ver. 38. 2 Pet. ii. 4, *εἰς κρίσιν*.

Τήρησις, εως, ή, (τηρέω,) prop. *a watching, keeping*, and hence in N. T. 1) fig. *observance, performance*, i. e. of precepts, *ἐντολῶν*, 1 Cor. vii. 19. 2) *guard, ward*; in N. T. meton. *place of ward, a prison*, Acts iv. 3. v. 18, *ἔθεντο αὐτοὺς ἐν τηρήσει δημοσία*.

Τίθημι, f. θήσω, aor. 1. ἔθηκα, perf. τέθεικα, *to set, put, place, lay*, trans. I. prop. *to set, put*, where a person or thing is set erect, rather than as lying down; act. *a light*, οὐδὲ τιθέασιν λύχνον ὑπὸ τὸν μόδιον, Matt. v. 15; *ὑποκάτω κλίνης*, Lu. viii. 16; *εἰς κρύπτην*, xi. 33: so a title, *ἐπὶ τοῦ σταυροῦ*, John xix. 9; *one's foot*, *ἐπὶ τῆς θαλάσσης*, Rev. x. 2. Mid. *to set or put for one's self*, i. e. on one's own part or behalf, by one's own order, &c.; e. gr. persons in prison, *εἰς φυλακὴν*, Acts xii. 4; *εἰς τήρησιν*, iv. 3; also *ἐν φυλακῇ*, Matt. xiv. 3; *ἐν τηρήσει*, Acts v. 18: of things, *to set in the proper place*, 1 Cor. xii. 18, *ὁ Θεὸς ἔθετο τὰ μέλη—ἐν τῷ σώματι*. Spoken of food or drink, *to set on or out*, with acc. John ii. 10, *τὸν καλὸν οἶνον τίθησι*.—II. oftener of things, *to put, lay, lay down*, where the thing is conceived of as laid or lying down rather than as erect: 1) prop. *Σεμέλιον*, Lu. vi. 48. 1 Cor. iii. 10; *λίθον προσκόμματος*, Rom. ix. 33; *πρόσκομμα*, xiv. 13: gener. in the adage, Lu. xix. 21, *αἶρων δ' οὐκ ἔθηκας*, 'taking up what thou hast not laid down,' 'taking what is not thine own.' Of dead bodies, *to lay in a tomb or sepulchre*, with acc. Mk. xv. 47. xvi. 6, *ὅπου ἔθηκαν αὐτόν*, & oft. Foll. by ἐπὶ with gen. *τοὺς ἀσθενεῖς ἐπὶ κλινῶν*, Acts v. 15; with acc. *κάλυμμα ἐπὶ τὸ πρόσωπον*, 2 Cor. iii. 13; *τὰς χεῖρας ἐπ' αὐτὰ*, Mk. x. 16: so with ἐπὶ and acc. impl. *τὰ γόνατα τιθέναι* sc. ἐπὶ τὴν γῆν, lit. 'to place the knees,' = *to kneel*, Mk. xv. 19, oft.; *ὑπὸ τοὺς πόδας τινός*, 1 Cor. xv. 25. In the sense of *to lay off*

or *aside*, *ἰμάτια*, John xiii. 4. 2) fig. *τιθέναι τὴν ψυχὴν*, 'to lay down one's life,' John x. 11, oft. Foll. by *ἐπὶ* with acc. Matt. xii. 18, *θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν*, i. e. 'will give or impart to him:' mid. with *ἐν*, 2 Cor. v. 19, *Σέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς*, i. e. 'placing in us, laying upon us, committing unto us.' Mid. foll. by *εἰς τὰ ὦτα ὑμῶν*, 'to lay up in your ears,' = to let sink into your ears, minds, Lu. ix. 44; by *εἰς τὰς καρδίας*, 'to lay to heart,' = to resolve, xxi. 14; by *ἐν τῇ καρδίᾳ*, 'to lay up in heart, lay to heart,' = to revolve in mind, ponder, i. 66, also = to resolve, purpose, Acts v. 4; *ἐν τῷ πνεύματι*, xix. 21.—III. fig. to set, appoint, constitute, often equiv. to Engl. *to make*; of time, mid. Acts i. 7, *χρόνους ἢ καιροὺς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ*, i. e. 'which the Father hath set by virtue of his own authority,' comp. *ἐν*, III. 5: so the lot of any one, *τὸ μέρος*, foll. by *μετά τινος*, Matt. xxiv. 51; of a decision, decree, law, Acts xxvii. 12, *οἱ πλείους ἔθεντο βουλὴν*, i. e. 'made a decision, decided, determined,' Gal. iii. 19, *ὁ νόμος ἐτέθη*, 'the law was set, made,' in text. rec. *προσετέθη*. Foll. by double acc., of pers. or thing, and predicate, 1 Cor. ix. 18, *ἵνα ἀδάπανον θῶμαι τὸ εὐαγγέλιον*, 'that I may make the gospel without charge,' free of expense, comp. for the sense, 2 Cor. xi. 7, 8; of persons, in the formula *ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου*, Matt. xxii. 44, al.; Acts xx. 28, *ὑμᾶς ἔθετο ἐπισκόπους*. Rom. iv. 17, *πατέρα πολλῶν ἐθνῶν τέθεικά σε*. 1 Cor. xii. 28. Heb. i. 2. 2 Pet. ii. 6; in a pass. construction, with *εἰς* ὁ final, 1 Tim. ii. 7; foll. by acc. and *εἰς* final, mid. 1 Th. v. 9, *οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν*, 'hath not appointed us to wrath,' pass. 1 Pet. ii. 8: with acc. and *ἵνα*, John xv. 16.

Τίκτω, f. *τέξομαι*, aor. 2. *ἔτεκεν*, to bring forth, bear, as offspring, trans. 1) prop. Matt. i. 21, 23, *τέξεται δὲ υἱόν*, and ver. 25. ii. 2, *ὁ τεχθεὶς βασιλεὺς*. Lu. i. 31. Sept. and Class. Metaph. of irregular desire as producing sin, Ja. i. 15, *ἐπιθυμία συλλαβοῦσα τίττει ἁμαρτίαν*, and Class. 2) of the earth, Heb. vi. 7, *γῇ ἣ τίκτουσα βοτάνην*. Eurip. Cyclop. 332, *ἡ γῇ—τίκτουσα ποίαν*.

Τίλλω, f. *ιλλῶ*, to pull or pluck, to pull out or off, as ears of grain, with acc. Matt. xii. 1. Mk. ii. 23. Lu. vi. 1. Sept. *τίλλας*, Ezra ix. 3. Arr. Epict. iii. 1, 29. Diod. Sic. v. 21, *στάχυς*.

Τιμάω, f. *ἴσω*, (τιμή,) prop. to rate, price, or estimate any thing, to account it worth so and so; & by impl. *worthy*; hence in N.T. I. to esteem, honour, reverence, with

acc. 1) gener. 1 Tim. v. 3. 1 Pet. ii. 17. Spec. parents, Matt. xv. 4, 5. Mk. vii. 10. x. 19. Eph. vi. 2, al. and Sept.; kings, 1 Pet. ii. 17; God and Christ, John v. 23. viii. 49, al. Sept. and Class. 2) to treat with honour, to bestow special marks of honour and favour upon any one, with acc. John xii. 26. Acts xxviii. 10, *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Jos. Ant. iv. 6, 8, *ὑμᾶς τιμᾶν ξενίοις*. Xen. An. i. 9, 14, *δώροις ἐτίμα*.—II. to price, i. e. to fix a value or price upon any thing; pass. and mid. with acc. Matt. xxvii. 9, *τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ*. Sept. Jos. and Class.

Τιμῇ, ἡς, ἡ, (τίω,) gener. *worth, estimation*; in N.T. I. *esteem, honour, respect, reverence*: 1) gener. e. gr. as rendered or exhibited towards any person or thing. John iv. 44, *προφήτης—τιμὴν οὐκ ἔχει*. Rom. xii. 10. 1 Cor. xii. 23, sq. Col. ii. 23, *οὐκ ἐν τιμῇ τιμῇ*, i. e. *τοῦ σώματος*. 1 Th. iv. 4. Heb. iii. 3. 1 Pet. iii. 7. *σκεῦος εἰς τιμὴν*, Rom. ix. 21. So as rendered to masters, 1 Tim. vi. 1; to magistrates, Rom. xiii. 7; elders, 1 Tim. v. 17; to Christ, with *δόξα*, 2 Pet. i. 17. Rev. v. 12, 13; to God, with *δόξα*, 1 Tim. i. 17. vi. 16, al. Sept. & Class. 2) spec. of a state or condition of honour, rank, or dignity, joined with *δόξα*, Heb. ii. 7, *δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν*. ver. 9. Rom. ii. 7, 10. 1 Pet. i. 7. ii. 7. Sept. & Class. Once of an office of honour, Heb. v. 4. Jos. Ant. x. 8, 6. 3) meton. *honour*, equiv. to mark or token of honour, reward, &c. Acts xxviii. 10, *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Sept. and Class.—II. *value, price*, Matt. xxvii. 6, *τιμὴ αἵματος*, 'price of blood,' ver. 9. Acts iv. 34. vii. 16, *τιμὴ ἀργυρίου*. xix. 19. Meton. a thing of price, and hence collect. *precious things*, Rev. xxi. 24, 26, & Sept. Ez. ii. 2, 25.

Τίμιος, α, ου, adj. (τιμή,) gener. *estimated, thought worth*; in N.T. I. *esteemed, honourable*, Acts v. 34, Γαμ. *τίμιος παντὶ τῷ λαῷ*. Heb. xiii. 4. Sept. and Class.—II. *valued, prized, precious*: 1) prop. 'of high price,' *costly*; λίθος τίμιος, a *precious stone*. Sept. and Class.: gener. Rev. xvii. 4; pl. 1 Cor. iii. 12; *ξύλον τίμιον*, *costly wood*, Rev. xviii. 12. 2) fig. *precious, dear*, Acts xx. 24. Ja. v. 7. 1 Pet. i. 7, 19. Sept. and Class.

Τιμιότης, ητος, ἡ, (τίμιος,) *preciousness, costliness*; meton. *precious things, magnificence*, probably costly merchandise, Rev. xviii. 19.

Τιμωρέω, f. *ἴσω*, (τιμωρὸς, fr. τιμή, ὀράω,) prop. to watch or protect the honour of any one, to help, succour, vindicate, also to avenge, punish in behalf of any one; in N. T. gener. to punish, with acc. Acts

xxvi. 11, *τιμωρῶν αὐτούς*: pass. xxii. 5, and Class.

Τιμωρία, ας, ἡ, (*τιμωρέω*), prop. *vindication, avengement*; in N. T. *punishment*, Heb. x. 29, and Class.

Τίς, neut. *τί*, gen. *τινός*, indef. pron. enclitic, *one, some one, a certain one*; distinguished by its accent from *τίς* interrog. I. prop. and gener. of some person or thing whom one cannot or does not wish to name or specify more plainly; in various constructions: 1) simply, Matt. xii. 47, *εἰπέ τις αὐτῷ*. xx. 20, al.; pl. *τινές*, Mk. xiv. 4. Lu. xiii. 1. xxiv. 1, al. 2) joined with a subst., or adj. taken substantively, it denotes *a certain person* or thing, *some*; so *after* a subst. Mk. v. 25, *γυνή τις*. Lu. viii. 27, et al.; pl. Lu. viii. 2, *γυναϊκές τινες*. Acts ix. 19, *ἡμέρας τινάς*. xvii. 20. 2 Pet. iii. 16, *δυσνόητά τινα*. Also *before* the subst. or adj. Matt. xviii. 12, *ἐάν γένηται τινα ἀνθρώπων*, et al. Joined with *names*, either proper or gentile; *before*, Mk. xiv. 21, *παράγοντά τινα Σίμωνα*. Acts ix. 43; *after*, Lu. x. 33, *Σαμαρείτης τις*. 3) with gen. of class or of partition, i. e. of which *τίς* expresses a part, Lu. xiv. 15, *ἀκούσας τις τῶν συνακακιμένων*. 2 Cor. xii. 17. *εἰς τις*, Mk. xiv. 47, et al. 4) with numerals, where it renders the number indefinite, *about, some*, Lu. vii. 19, *προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ*, 'some two,' i. e. two or three, Acts xxiii. 23. 5) distributively, *τίς*—*ἕτερος*, *one—another*, 1 Cor. iii. 4; pl. *τινές*—*τινές*, Lu. ix. 7, 8. 6) sometimes *τίς* or *τινές* is omitted where the sense requires it to be supplied, Lu. viii. 20, *ἀπηγγέλη αὐτῷ λεγόντων* sc. *τινῶν*. Mk. ii. 1.—II. gener. *any one, any body, some one or other*, in various constructions and uses: 1) simply, Matt. viii. 28, Mk. xii. 19, *ἐάν τινος ἀδελφός ἀποθάνῃ*. Lu. xiv. 8. Rom. v. 7, al. Neut. *τί*, Matt. v. 23, *ἔχει τι κατὰ σοῦ*. Mk. xi. 13. Acts iii. 5. 2) joined with a subst. or adjunct. Rom. viii. 39, *οὔτε τις κτίσις ἕτερα*. Neut. *τί*, Lu. xi. 36, *μὴ ἔχον τι μέρος σκοτεινόν*. Acts viii. 34: so *before* adjectives of quality, character, &c. Lu. xxiv. 41, *ἔχετε τι βρώσιμον*; John i. 47. Acts xvii. 21; *after*, Mk. xvi. 18. 3) with gen. of class or of partition, 1 Cor. vi. 1, *τολμᾷ τις ὑμῶν*; Acts v. 15. 2 Th. iii. 8. Neut. *τί*, Acts iv. 32. Rom. xv. 18, al. Also with *ἀπὸ*, Lu. xvi. 30; *ἐκ*, Heb. iii. 13, *τίς ἐξ ὑμῶν*. 4) *τίς* stands for Engl. indef. *ONE, some one*, Matt. xii. 29, *πὺς δύναται τις εἰσελθεῖν*; Mk. viii. 4. John ii. 25. 1 Tim. i. 8. 5) in a similar sense, like Engl. *one, any one*, for *every one*, *ἐκαστος*, John vi. 50, *οὗτός ἐστιν ὁ ἄρτος, ἵνα τις ἐξ αὐτοῦ φάγῃ*. Acts ii. 45. xi. 29, al. 6) *ἐάν τις*, *if any*

one, Matt. xxi. 3. Col. iii. 13. *ἐάν μή τις*, *unless one*, John iii. 3, 5: pl. *ἂν τινες*, *if any*, i. q. *whosoever*, John xx. 23.—III. emphat. *somebody, something*, i. e. some person or thing of importance: 1) simply, Acts v. 36, *λέγων εἶναι τινα ἑαυτὸν*. Neut. 1 Cor. iii. 7, *οὔτε ὁ φυτεῦν ἐστὶ τι*. viii. 2. x. 19. Gal. ii. 6. vi. 3. 2) with an adj. Acts viii. 9, *Σίμων λέγων εἶναι τινα ἑαυτὸν μέγαν*. Heb. x. 27, *φοβερά τις ἐκδοχή κρίσεως*.—IV. *τίς* with a subst. or adj. sometimes serves to limit or modify the full signification, like Engl. *somewhat*, equiv. to *in some measure, a kind of*, &c. Rom. i. 11, *τί μεταδῶ χάρισμα ὑμῖν*. ver. 13. 1 Cor. vi. 11. Ja. i. 18.—V. neut. *τί* adverbially or as acc. of manner: 1) simply, *in or as to something*, *in any way*, Phil. iii. 15, *εἴ τι ἑτέρως φρονεῖτε*. Philem. 18: hence it is equiv. to *perhaps* in the formula *εἰ μή τι*, *unless perhaps*, Lu. ix. 13. John v. 19. 2) with another acc. neut. as adv., thus serving to modify it, *some, somewhat, a little*; *βραχύ τι*, *some little, a little*, spoken of time, Acts v. 34; of place or rank, Heb. ii. 7; Acts xxiii. 20, *τί ἀκριβέστερον*. 2 Cor. x. 8. xi. 16: so *μέρος τι*, *in some part, partly*, 1 Cor. xi. 18.

Τίς, neut. *τί*, gen. *τινός*, interrog. pron. *who? which? what?* A) DIRECT, usually with the indic., sometimes with the subj. and opt., which then serve to modify its power. I. with INDIC., gener. and in various constructions: 1) simply, Matt. xii. 7, *τίς ὑπέδειξεν ὑμῖν φυγεῖν*; xxi. 23. Lu. x. 29. John i. 22, 39. Acts vii. 27. xix. 3, *εἰς τί οὖν ἐβαπτίσθητε*; Heb. iii. 17, *τί ἐστὶ τοῦτο*; *what is this?* Mk. i. 27. 2) with a subst., or adj. taken substantively, Matt. v. 46, *τίνα μισθὸν ἔχετε*; Mk. v. 9. John ii. 18. Rom. vi. 21. Heb. vii. 11, al. 3) foll. by gen. of class or of partition, i. e. of which *τίς* expresses a part, Matt. xxii. 28, *τινός τῶν ἐπτὰ ἔσται*; Lu. x. 36. Acts vii. 52. Heb. i. 5: also with *ἐκ*, Matt. vi. 27, *τίς ἐξ ὑμῶν*; al.; with subst. Matt. vii. 9, *ἡ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος*; Lu. xi. 11. 4) after *τίς* the verb *εἶναι* is often omitted; *τί πρὸς ἡμᾶς*; Matt. xxvii. 4. *τί ἐμοὶ καὶ σοί*; John ii. 4. Lu. iv. 36. Acts vii. 49. Rom. viii. 31. 4) sing. *τί* as predicate sometimes refers to a plural neut. as subject, John vi. 9, *ταῦτα τί ἐστὶν εἰς τοσοῦτους*; Acts xvii. 20.—II. neut. *τί* as adv. of interrogation, or as acc. of manner interrog. 1) *wherefore? why?* for what cause? equiv. to *διὰ τί*, Matt. viii. 26, *τί δειλοί ἐστε*; Mk. xi. 3. John vii. 19. So *τί καὶ*, *why then?* 1 Cor. xv. 29, 30: *τί δὲ*, *but why?* expressing surprise, Matt. vii. 3; also *and why?* also to *what end?* for what purpose? for *εἰς τί*, Matt.

xxvi. 65. Gal. iii. 19, τί οὖν ὁ νόμος; 2) *as to what? how?* in what respect? for κατὰ 26, Matt. xix. 20, τί ἔτι ὕστερῶ; xvi. 26; also *in what way? how?* Rom. viii. 24, τί καὶ ἐλπίζει; 1 Cor. vii. 16, τί οἶδας; Acts xxvi. 8: hence intensive, *how! how greatly!* Lu. xii. 49, τί θέλω εἰ ἥδη ἀνέφθῃ;—III. equiv. to *πότερος*, where two are spoken of, *who or which* of the two? Matt. xxi. 31, τίς ἐκ τῶν δύο. xxvii. 21. 1 Cor. iv. 21, al.—IV. τίς with indic., through the force of the context, sometimes approaches to the sense of *ποιός*, Lat. *qualis*, i. e. *of what kind or sort?* so of persons, Matt. xvi. 13, τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; ver. 15. 1 Cor. iii. 5; of things, Lu. iv. 36, τίς ὁ λόγος οὗτος; xxiv. 17. John vii. 36.—V. SPEC. with indic. *future*, τίς expresses: 1) deliberation, Matt. xi. 16, τίνι ὁμοιωσάτω τὴν γενεάν τ.; Mk. vi. 24. Lu. iii. 10. Acts iv. 16. 2) hence implying the idea, *shall, may, can*, Matt. v. 13, ἐν τίνι ἀλισθήσεται; Lu. i. 18. Acts viii. 33. Rom. viii. 33, 35.—VI. with *subjunct.* implying deliberation with the idea of possibility, Matt. vi. 31, λέγοντες, τί φάγωμεν; Lu. xii. 17, τί ποιήσω; al.—VII. with *optat.* and *ἄν*, implying doubt, uncertainty, Acts ii. 12, τί ἂν θελοί τοῦτο εἶναι; xvii. 18.—B) INDIRECT, where it is often equiv. to *ὅστις*. I. with *indic.*, after verbs of hearing, inquiring, showing, knowing, &c: &c.; in various constructions and uses: 1) gener. Matt. vi. 3. ix. 13, μάθετε τί ἐστίν. x. 11. xii. 3, 7, al.: so with subst. 1 Cor. xv. 2, τίνι λόγῳ. 1 Pet. i. 11: with εἶναι implied, Rom. viii. 27, οἶδε τί τὸ φρόνημα. Eph. iii. 18. Heb. v. 12.—II. with *subj.*, implying what *may* or *can* be done, Matt. vi. 25, μὴ μεριμνᾶτε τί φάγητε. x. 19. xv. 32. Lu. xii. 5, 11, al.—III. with *optat.* after a preceding pret., and implying doubt: 1) gener. Lu. viii. 9. xv. 26, ἐπυνθάνετο, τί εἶη ταῦτα; al. 2) with *ἄν*, as strengthening the idea of uncertainty, Lu. i. 62, τὸ, τί ἂν θελοί καλεῖσθαι αὐτόν. vi. 11, al.

Τίτλος, ου, ὁ, Lat. *titulus*, a title, superscription, John xix. 19, 20.

Τίω, f. ἴσω, to respect, honour, reverence, also to estimate; hence in fut. and aor. 1. act. and mid. to honour, i. e. by making compensation, or atonement, = to atone for, pay for, with acc. of wrong done, &c.; in N. T. to atone with, to pay, with acc. of thing offered or suffered in atonement, as δίκην τίειν, 'to pay or suffer punishment, to be punished,' Lat. 'solvere poenas,' 2 Th. i. 9, οἱ δίκην τίσουσιν, ὅλεθρον αἰών. and so Plut. de Serâ Num. 8, ἔτισε B. δίκην. Ael. V. H. i. 24, ἔτισε δίκην.

Τοί, enclitic particle, *consequently, therefore*; a signif. however found only in the

strengthened forms τοιγάρ, τοιγαροῦν, &c. while τοί itself has merely the confirmatory sense, *indeed, forsooth, yet, &c.* In N. T. only in compounds, καίτοιγε, &c.

Τοιγαροῦν, i. e. τοί strengthened by the particles γάρ and οὖν, equiv. to *by certain consequence, consequently, therefore*; 1 Th. iv. 8, τοιγαροῦν ὁ ἀθετῶν. Heb. xii. 1.

Τοίγε, see Τοί and Γέ.

Τοίνυν, i. e. τοί strengthened by νύν, equiv. to *indeed now, yet now, therefore*: used where one proceeds with an inference, and usually put after one or more words in a clause, Lu. xx. 25, ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι. 1 Cor. ix. 26: more rarely at the beginning of a clause, Heb. xiii. 13, τοίνυν ἐξερχώμεθα.

Τοιόσδε, ἄδε, ὄνδε, (a strengthened form of τοῖος, demonstr. correlative to ποῖος, οἶος,) of this kind or sort, such, Lat. *talis*, 2 Pet. i. 17, φωνῆς τοιαύτης.

Τοιοῦτος, αὐτή, οὗτο & οὗτον, (a strengthened form of τοῖος, demonstr. correl. to ποῖος, οἶος,) of this kind or sort, such, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε. I. gener. 1) without art. or corresponding relative, Matt. xviii. 5, ἐὰν δέξηται παιδίον τοιοῦτον ἐν. Mk. iv. 33. John iv. 23. Acts xvi. 24: with a corresponding relative, οἶος, 1 Cor. xv. 48. ὁποῖος, Acts xxvi. 29. ὡς, Philem. 9. 2) with the art. as marking something definite or already mentioned, Matt. xix. 14, τῶν τοιούτων ἐστὶν ἡ βασιλεῖα τῶν οὐρ. Mk. ix. 37. Acts xix. 25. Rom. i. 32. 1 Cor. v. 11, and oft. in Class.—II. by impl. *such*, equiv. to *so great*: 1) without art. or relative, Matt. ix. 8, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἄνθρ. Mk. vi. 2. John ix. 16; neut. pl. τοιαῦτα, *such things, so great things*, good, Lu. ix. 9; evil, xiii. 2: with a relat. corresponding, ὅστις, 1 Cor. v. 1. ὅς, Heb. viii. 1. 2) with the art. ὁ τοιοῦτος, *such an one*, such a person, implying notoriety; in a good sense, 2 Cor. xii. 2, 3, 5; in a bad, equiv. to *such a fellow*, Acts xxii. 22. 1 Cor. v. 5. 2 Cor. ii. 6, 7.

Τοίχος, ου, ὁ, (kindr. with τεῖχος,) a wall, i. e. of a house, παριές, Acts xxiii. 3.

Τόκος, ου, ὁ, (τίκτω, τέτοκα,) a bringing forth, birth, thing born, offspring, child; in N. T. fig. gain from money put out, interest, usury, Matt. xxv. 27.

Τολμάω, f. ἤσω, (τόλμα, fr. τλάω, obsol.) to have courage, boldness, confidence to do any thing, to venture, dare, intrans. with infin. Matt. xxii. 46, οὐδὲ ἐτόλμησέ τις ἐπερωτῆσαι αὐτόν. Mk. xv. 43. Acts v. 13. Rom. v. 7. Also to show one's self bold, to act with boldness, confidence, foll.

by ἐπὶ τινα, *against* any one, 2 Cor. x. 2; with ἐν τινι, *in* any thing, xi. 21.

Τολμηρότερον, adv. (compar. of *τολμηρῶς*), *the more boldly*, with greater confidence and freedom, Rom. xv. 15.

Τολμητής, οὔ, ὁ, (τολμάω,) prop. *a daring, enterpriser*, Thuc. i. 70. In N. T. in a bad sense, *one too bold, audacious, presumptuous*, 2 Pet. ii. 10.

Τομός, ἡ, ὄν, adj. (τέμνω,) *cutting, sharp, keen*; in N. T. only compar. *τομώτερος, sharper, keener*, fig. Heb. iv. 12, and Class.

Τόξον, ον, τό, *a bow* for shooting arrows, Rev. vi. 2, and oft. in Class.

Τοπάzion, ον, τό, *the topaz*, Rev. xxi. 20; *a transparent gem of gold colour*.

Τόπος, ον, ὁ, *place*: I. as occupied by any person or thing, *space, room*: 1) prop. Matt. xxviii. 6, τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. Mark xvi. 6, al. Sept. and Class. So διδόναι τόπον τινι, *to give place to any one, to make room*, Lu. xiv. 9. Eph. iv. 27. 2) fig. equiv. to *condition, part, character*, 1 Cor. xiv. 16, ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου. Philo, p. 600. Jos. Ant. xvi. 7, 2. 3) fig. *place, equiv. to opportunity*, Acts xxv. 16, πρὶν ἢ τόπον ἀπολογίας λάβωι. Rom. xv. 23. Heb. xii. 17.—II. of a particular *place or spot* where any thing is done or occurs, Lu. x. 32, Δευτῆς γενόμενος κατὰ τὸν τόπον. xi. 1. xix. 5. John iv. 20. v. 13, al. Sept. and Class. Pleonast. Rom. ix. 26, ἐν τῷ τόπῳ οὗ.—III. of a *place where one dwells or sojourns*, &c. equiv. to *dwelling-place, abode, home*, Lu. xvi. 28, εἰς τὸν τόπον τούτου τίς βασιλεύει. John xi. 6. xiv. 2, πορεύομαι εἰσιμᾶσαι τόπον ὑμῖν. Acts i. 25. xii. 17. Rev. xii. 6: so of a house or dwelling, Acts iv. 31; *a temple*, vii. 49; hence the Temple, as the abode of God, is called ὁ τόπος ἅγιος, Matt. xxiv. 15. Acts vi. 13. Sept. oft. Of things, *a place where any thing is kept*; *sheath, scabbard* of a sword, Matt. xxvi. 52.—IV. in a geographical sense, *a place or part of a country, of the earth*, &c. 1) of a definite place in a city, district or country, Matt. xxvii. 33, εἰς τόπον λεγόμενον Γολγοθᾶ, (ὅ ἐστι, λεγόμενος, κρανίου τόπος.) Lu. xxiii. 33, al. Sept. & Class. 2) of a place as *inhabited*, a city, village, &c. Lu. iv. 37, εἰς πάντα τόπον τῆς περιχώρου. x. 1, al.: so ἐν παντί τόπῳ, *in every place*, every where among men, 1 Cor. i. 2, al. Sept. and Class. 3) of a tract of country, *district, region*; εἰς ἔρημον τόπον, Mk. i. 35. ἐν ἐρήμοις τόποις, ver. 45, al.; δι' ἀνύδρων τόπων, Matt. xii. 43. κατὰ τόπους, *in divers places, quarters, countries*, xxiv. 7: so in the sense of a land, country, John xi. 48,

ἀρουσιν ἡμῖν καὶ τὸν τόπον καὶ τὸ ἔθνος. Heb. xi. 8. Acts vii. 7, λατρεύουσιν με ἐν τῷ τόπῳ τ. 'in this land'; and so occasionally in Class. 4) fig. of a *place or passage* in a book, Lu. iv. 17, εὔρε τὸν τόπον οὗ ἦν γεγραμμένον. Xen. Mem. ii. 1, 20.

Τοσοῦτος, αὐτη, οὔτο & οὔτον (*a strengthened form of τόσος, correl. to ὅσος, πόσος*), *so great, so much, &c.* 1) prop. of *magnitude, intens. so great*, Matt. viii. 10, οὐδὲ τοσαύτην πίστιν εὗρον. John xii. 37. Rev. xviii. 17; plur. neut. *τοσαῦτα, so great things, benefits*, Gal. iii. 4: with ὅσος corresponding, Heb. i. 4. vii. 22. x. 25. Sept. and Class. So of a specific amount, *so much and no more*, Acts v. 8, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε: so in Xen. Mem. i. 3, 5. ii. 4, 4. 2) of *time, so LONG*, John xiv. 9, τοσούτον χρόνον. Heb. iv. 7, and Class. 3) of *number, multitude, collect. or in pl. so many, so numerous*, Matt. xv. 33, ἄρτοι τοσούτοι ὥστε χορτάσαι ὄχλον τοσούτον. Lu. xv. 29. John vi. 9, al. & Class.

Τότε, demonstr. adv. of time, *then, at that time, correl. to ὅτε, πότε*. 1) of time PRESENT, in general propositions, marking succession; after πρῶτον, Matt. v. 24, πρῶτον διαλλάγηθι, καὶ τότε ἐλθών. xii. 29; with ὅταν, John ii. 10. 2 Cor. xii. 10; simply, Lu. xi. 26, and Class. 2) of time PAST; with a notation of time preceding, Matt. xiii. 26, ὅτε ἐβλάστησεν ὁ χόρτος, τότε ἐφάνη καὶ τὰ ζιζάνια. xxi. 1; with ὡς, John vii. 10; μετὰ, with accus. xiii. 27: also as opp. to νῦν, Rom. vi. 21. Heb. xii. 26. Simply, where the notation of time lies in the context, when τότε, then, at that time, is often equiv. to thereupon, after that, Matt. ii. 17. iii. 13, τότε παραγίνεται, 'after this,' al. Also in later usage ἀπὸ τότε, *from then, from that time*, Matt. iv. 17. xvi. 21. With the art. as adj. ὁ τότε κόσμος, 'the then world,' 2 Pet. iii. 6, and Class. 3) of time FUTURE, e. gr. with ὅταν, preced. Matt. xxv. 31. Mk. xiii. 14, al. and Class.

Τοῦναντίον, crasis for τὸ ἐναντίον, prop. *the opposite*, as Xen. Hist. vii. 5, 26, but sometimes in Class. and also in N. T. as adv. *on the contrary*, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9.

Τοῦνομα, crasis for τὸ ὄνομα, κατὰ understood, *by name*, Matt. xxvii. 57, and Class.

Τουτέστι, for τοῦτ' ἔστι, *that is, id est*, equiv. to 'which signifies,' used in explanations; Acts i. 19, al.

Τράγος, ον, ὁ, *a he-goat*, Heb. ix. 12, sqq. x. 4. Sept. and Class.

Τράπεζα, ης, ἡ, (prop. τετράπεζα, from τέτρα, and πέζα, foot,) *a table*, e. gr.

I. GENER. for setting on food, taking meals. 1) prop. Matt. xv. 27. Mk. vii. 28, al. Sept. and Class. So of the table for the shew-bread, Heb. ix. 2. Sept. 2) meton. for 'that which is set on,' *food, a meal*, Acts xvi. 34, παρέθηκε τράπεζαν. (So Hdot. vii. 139, τράπεζαν ἐπιπλήην ἀγαθῶν παραθέντες, and elsewhere. in Class.) Rom. xi. 9, γεννηθήτω ἡ τρ. αὐτῶν εἰς παγίδα. 1 Cor. x. 21, and Class.—II. SPEC. the table or counter of a money-changer, at which he sat in the market or other public place, e. gr. in the outer court of the temple, Matt. xxi. 12. Mk. xi. 15. John ii. 15. Lys. 114, 37. Isæus 105, 119. But as those counters were, no doubt, provided with *tills*, for the deposit of money, so τρ. came to mean gener. a place where money is deposited and invested, like our *bank*, which, derived from ἄβαξ, originally denoted only a counter. Lu. xix. 23, διδόναι τὸ ἀργύριον ἐπὶ τὴν τρ. Dem. 895, 5, 15. 1356, 10. Meton. Acts vi. 2, τραπέζαις διακοπεῖν, i. e. 'to manage the collection and distribution of money collected for the poor.' Jos. Ant. xii. 2, 3, βασιλικὴ τράπεζα, 'the royal treasure.'

Τραπεζίτης, ον, ό, (τράπεζα,) a money-changer, broker, banker, one who exchanged money, and who also received money on deposit at interest, in order to lend it out to others at a higher rate. Matt. xxv. 27. Jos. and Class.

Τραῦμα, ατος, τό, (τιτρώσκω, kindr. with τιτράω, obsol. τράω,) a wound, Lu. x. 34. Sept. and Class.

Τραυματίζω, f. ἴσω, (τραῦμα,) to wound, trans. Lu. xx. 12. Acts xix. 16.

Τραχηλίζω, f. ἴσω, (τράχηλος,) a word formed on the same model as ραχίζω, αὐχενίζω, γαστριζω, & κεφαλίζω; and meaning gener. to affect the neck in some way or other, such as the context must determine. Hence it signifies, 1) to strain at the neck, as wrestlers do one to another. 2) to throw back head foremost, so that the neck is exposed, as when a wrestler is thrown on his back by his antagonist, and his neck subjected to his view and grasp. 3) to lay bare the neck by bending back the head, as in the case of an animal about to be butchered. So Diog. Laërt. vi. 61, ἴδε τὸν κριὸν ἀρειμάνιον, ὡς ὑπὸ τοῦ τυχόντος κορασίου τραχηλίζεται. This last sense alone suits the single passage of N. T. where the word occ. Heb. iv. 13, πάντα δὲ γυμνὰ καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, sc. τοῦ Θεοῦ. Thus it may be rendered laid bare, i. e. open to the view. Or we may, with Gataker, Elsner, Wolf, and Periz., suppose an allusion to the case of a malefactor about to be executed, whose face

was sometimes previously exposed, by his neck and head being forcibly bent back, as he was thrown backwards; of whom it might be said, in the words of Pliny, Paneg. 34, 'desuper intueri supina ora, retortisque cervices.'

Τράχηλος, ον, ό, the neck, Matt. xviii. 6. Mk. ix. 42. Lu. xvii. 2. Rom. xvi. 4, τὸν ἐναντὶν τράχηλον ὑπέθηκαν, i. e. under the axe, i. e. 'have exposed their lives to peril for my safety.' Lu. xv. 20, and Acts xx. 37, ἐπιπεσόντες ἐπὶ τὸν τρ. αὐτοῦ, 'embraced him.'

Τραχὺς, εἴα, ύ, adj. (kindr. with ράσσω, ρήσσω,) rough, uneven, e. gr. ὁδοί, Lu. iii. 5. Acts xxvii. 29, τραχεῖαι τόποι, 'rocky places,' where breakers are found. Sept. Jer. ii. 25, ὁδὸς τρ. Ceb. Tab. 15. Xen. An. iv. 6, 12.

Τρεῖς, οί, αἱ, neut. τρία, τὰ, card. num. three, Matt. xxi. 40, et al.

Τρέμω, (τρέω,) occ. only in pres. and imperf. to tremble, e. gr. from fear, intrans. Matt. v. 33, φοβηθεῖσα καὶ τρέμουσα. Lu. viii. 47. Acts ix. 6. Sept. and Class. Hence, to tremble AT any thing, = to fear, to be afraid, with part. 2 Pet. ii. 10, οὐ τρέμουσι βλασφημοῦντες, 'they do not fear speaking evil,' i. e. 'to speak evil of.' So with inf. Soph. Œd. Col. 128, ἄς τρέμωμεν λέγειν. Sept. Is. lxxvi. 2, 5.

Τρέφω, f. θρέψω, prop. to make thick, firm or fast, as a fluid, γάλα θρέψαι, 'to curdle milk,' Hom. Od. ix. 246. Gener. and in N. T., to make thick or fat, sc. by feeding, Hom. Od. xiii. 410; and = to feed or nourish, nurture, trans. 1) prop. and gener. with acc. Matt. vi. 26, ὁ Πατὴρ ὑμῶν ὁ οὐρ. τρέφει αὐτά. xxv. 37, al. Also from the prim. notion of fattening, to pamper, τὰς καρδίας, Ja. v. 5. See my note. Sept. and Class. 2) to nurture, educate, bring up, Lu. iv. 16, Ναζαρέτ, οὗ ἦν τεθραμμένος, a signif. occ. also in Jos. and Class., from the primary notion of nursing, rearing, and bringing up.

Τρέχω, f. ᾤξομαι, aor. 2. ἔδραμον, to run, intrans. 1) prop. and gener. absol. Matt. xxvii. 48, εὐθέως δραμὼν εἰς ἐξ αὐτῶν. Mk. v. 6. Lu. xv. 20. John xx. 2: foll. by ἐπὶ with acc. of place, Lu. xxiv. 12; εἰς final, Rev. ix. 9. Sept. and Class. So of those who run in a stadium or public race, 1 Cor. ix. 24, οἱ ἐν σταδίῳ τρέχοντες πάντες τρέχουσιν, and oft. in Class. Fig. in comparisons drawn from the public races, and applied to Christians, as expressing strenuous effort in the Christian life, οὕτω τρέχετε, ἵνα καταλάβητε, sc. τὸ βραβεῖον, ix. 24, 26; εἰς κενόν, 'in vain,' Gal. ii. 2. καλῶς, v. 7; with acc. of kindred subst. Heb. xii. 1, τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, 'let us run

the race set before us,' and Class. Also of strenuous effort in general, Rom. ix. 16, οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος: so Anthol. Gr. iv. p. 134, μὴ τρέχε, μὴ κοπία. 2) *metaph.* of rumour, word, or doctrine, *to run, spread quickly*, 2 Thess. iii. 1, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ: so Ps. cxlvii. 15, ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ.

Τριάκοντα, οἱ, αἱ, τὰ, (τρεις, τρία,) *thirty*, Matt. xiii. 8. Mk. iv. 8, et al. sēp.

Τριακόσιοι, αἱ, α, (τρεις, τρία,) *three hundred*, Mk. xiv. 5. John xii. 5.

Τρίβολος, ὁ, ἡ, adj. (τρεις, βέλος,) *three-pointed, three-pronged*; subst. ὁ τρίβολος, *a caltrop or crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; see Polyb. and Veget.; in N. T. *tribulus, land-caltrop*, a low thorny shrub, so called from the resemblance of its thorns and fruit to the military caltrop, Matt. vii. 16. Heb. vi. 8. Sept. and Dioscor. iv. 15.

Τρίβος, ου, ἡ, (τρίβω, to rub,) *a beaten path-way, high-way*, e. g. εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, Matt. iii. 3, al. Sept. and Class.

Τριετία, ας, ἡ, (τριετής, fr. τρεῖς, τρία, and ἔτος,) *the space of three years*, Acts xx. 31. Artemid. iv. 2.

Τρίζω, f. ἰσω, *to give out a stridulous, creaking sound*, Lat. *stridere*, intrans. spoken chiefly of living creatures, especially of the shrieking of women. Also of inanimate things, as the chord of a lyre, when the string, as we say, is *false*; also of iron when filed or sawed. In N. T. of the teeth, *to grate, grind, gnash*, with acc. Mk. ix. 18, τρίζει τοὺς ὀδόντας αὐτοῦ. So Theophyl. Sim. p. 91, χαλεπαίνων καὶ τετριγῶς τοὺς ὀδόντας. Aristoph. Ran. 926, μὴ πρίε τοὺς ὀδόντας.

Τρίμηνος, ου, ὁ, ἡ, adj. (τρεις, μῆν,) *of three months*, Æschin. 63, 14. Soph. Trach. 164, for the more usual *τριμηναῖος*. In N. T. only neut. *τρίμηνος, a three months' space, trimestre*, Heb. xi. 23. Sept. and lat. Gr. espec. Polyb.

Τρίς, adv. (τρεις,) *three times*, Matt. xxvi. 34, 75, and oft. So ἐπὶ τοῖς, *up to thrice*, equiv. to *thrice*, Acts x. 16. xi. 10. Sept. and Class.

Τρίστεγος, ου, ὁ, ἡ, adj. (τρεις, στέγη,) *prop. three-roofed*; gener. *three-storied*, having three floors or stories, οἰκοὶ τρίστεγοι, Jos. B. J. v. 5, 5. στοαί, Dion. Hal. Ant. iii. 68. In N. T. neut. τὸ τρίστεγον, *the third floor, third story*, Acts xx. 9. Comp. in Ὑπερώων. Ez. 42, 6. Gen. vi. 16, Symm. So ἡ τριστέγη Artemid. iv. 46.

Τρισχίλιοι, αἱ, α, adj. (τρεις, χίλιοι,) *three thousand*, Acts ii. 41. Sept. and Class.

Τρίτος, η, ου, ordin. adj. (τρεις,) *the third*, e. g. 1. gener. Matt. xx. 3, περὶ τὴν τρίτην ὥραν. xxii. 26, ὁ τρίτος. xxvii. 64, al. Sept. and Class. So τῇ τρίτῃ ἡμέρᾳ, 'on the third day,' Matt. xvi. 21. Mk. ix. 31, al. τῇ ἡμ. τῇ τρίτῃ, John ii. 1. τῇ τρίτῃ, sc. ἡμ. Lu. xiii. 32, and Class.—II. neut. τὸ τρίτον, 1) as subst. with μέρος impl. *the third part*, foll. by gen. of a whole, Rev. viii. 7, τὸ τρίτον τῶν δένδρων. ver. 8, sqq. ix. 15, 18. xii. 4, non al. Sept. 2) as adv. *the third time*, e. g. τὸ τρίτον, Mk. xiv. 41. John xxi. 17, bis. Simpl. τρίτον, Lu. xx. 12, al. τρίτον τοῦτο, 'this third time,' 2 Cor. xii. 14. xiii. 1. ἐκ τρίτον, adv. *the third time*, Matt. xxvi. 44.

Τρίχες, see Θρίξ.

Τρίχινος, η, ου, adj. (Θρίξ,) *made of hair, shaggy*, Rev. vi. 12. Sept. Xen. An. iv. 8, 3, τριχίνους χιτῶνας.

Τρόμος, ου, ὁ, (τρέμω,) *a trembling*, e. g. from fear, terror, Mk. xvi. 8, εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. and Class. Coupled with φόβος, e. g. φ. καὶ τρόμος, *fear and trembling*, intensively expressing either 'great timidity,' *diffidence*, 1 Cor. ii. 3; or profound reverence, *awe*, 2 Cor. vii. 15. Eph. vi. 5, al.

Τροπή, ἡς, ἡ, (τρέπω, to turn,) *a turning*, i. e. *turning back, the act of turning*. In Class. chiefly applied to the flight of an enemy. In N. T. to the turning of the heavenly bodies in their courses, at the solstices or *tropical* points, when the sun alters his course, James i. 17, οὐκ ἐν παραλλαγῇ, ἡ τροπὴ ἀποσκίασμα. So Sept. Job xxxviii. 33, τροπὰς οὐρανοῦ. Deut. xxxiii. 14, ἡλίου τροπῶν. Pol. ix. 15, 2. iv. 72, 3, of the summer and winter solstices, and oft. in Class. This *astronomical* sense, however, is only to be considered subordinate and suited to the purpose of allusion; the leading one being the fig. sense of *mutation, change, mutability*, as in Plut. Alcib. 23, ὀξυτέρας τρεπομένη τροπὰς τοῦ χαμαιλέοντος, and Galb. τροπὰς τοσαύτας τροπόμενος. So Cæsar, p. 723, E. τροπὰς ἔσχευ αὐτῷ τὸ βούλευμα πλειστάς. Æschin. p. 66, πλείους τρεπόμενος τροπὰς τοῦ Εὐρίπου. Plato Loer. p. 102, C. τροπαὶ καὶ ἀλλοιώσεις. So Hesych. well explains ἀλλοιώσεως καὶ φαντασίας ὁμοίωμα, the Etym. Mag. by μεταβολῆς ἵχνος.

Τρόπος, ου, ὁ, (τρέπω,) *prop. a turning or turn, the direction given to any thing set in motion; & by impl. the position which it then occupies*. Hence it denotes *prop. situation of person or thing; & then, situa-*

tion of *action*. Hence gener. *manner, mode*; in N. T. I. GENER. and prop. in adverbial constructions: 1) acc. with *κατά*, e. g. *καθ' ὃν τρόπον*, 'in what manner,' equiv. to *as, even as*, Acts xv. 11. *κατὰ πάντα τρόπον*, 'in every way,' Rom. iii. 2. *κατὰ μηδένα τρόπον*, 'in no way,' 2 Th. ii. 3. Sept. and Class. 2) acc. as adv. *ὃν τρόπον*, 'in what manner,' = *as, even as*, Matt. xxiii. 37, *ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς*, Acts i. 11. So Jude 7, *τὸν ὅμοιον τούτοις τρόπον*. Sept. 3) dat. *παντὶ τρόπῳ*, 'in every way,' Phil. i. 18. *ἐν παντὶ τρόπῳ*, 2 Th. iii. 16.—II. FIG. *turn of mind & habits, life, disposition, manners, mode of thinking, feeling, acting*, Heb. xiii. 5, *ἀφιλάργυρος ὁ τρόπος*, and Class. as Demosth. p. 1204, 4, *οὕτως ἀπληστος καὶ αἰσχροκερδὴς ὁ τροπὸς αὐτοῦ ἐστίν*. So Swift says, 'the turn and fashion of the age.'

Τροποφορέω, f. ἴσω, (τρόπος 2, & φορέω,) *to bear with the turn*, i. e. disposition or manner, of any one, with acc. Acts xiii. 18, text. rec. *ἐτροποφόρησεν αὐτοὺς*, where see my note. Later edit. *ἐτροποφόρησεν*.

Τροφή, ἡς, ἡ, (τρέφω,) prop. *nourishment, food*, Matt. iii. 4, ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κ.τ.λ. vi. 25, & oft. Sept. and Class. In the sense of *stipend*, lit. 'support or maintenance,' Matt. x. 10, *ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν*. Xen. Œc. v. 13. Fig. *nutriment for the mind, instruction*, Heb. v. 12, 14, where see my note.

Τροφοφόρος, οὗ, ὁ, ἡ, (τρέφω,) *a nurse*, 1 Th. ii. 7. Sept. and Class.

Τροφοφορέω, f. ἴσω, (τροφὸς, φορέω,) prop. *to bear about as a nurse*, *to carry in the arms*; fig. *to cherish, care for*, trans. Acts xiii. 18, in later edit. see my note.

Τροχία, ἄς, ἡ, (τρόχος,) prop. *a wheel-track, rut*; in N. T. fig. *a way, path*, Heb. xii. 13, *τροχιάς ὁρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν*, 'ways of life and conduct.'

Τροχὸς, οὗ, ὁ, (τρέχω,) prop. and lit. *a runner*, i. e. 'any thing made round for rolling or running'; hence gener. *a wheel* of any kind, espec. *a chariot-wheel*; in N. T. fig. *a course*, as run by a wheel, Ja. iii. 6, *τὸν τροχὸν τῆς γενέσεως*, 'course of life,' see my note. Comp. Anacr. iv. 7, *τροχὸς ἄρματος γὰρ οἷα, βίωτος τρέχει κυλισθεῖς*.

Τρυβλίον, ου, τὸ, *a dish for eating, or a bowl for drinking*; the former in Matt. xxvi. 23, *ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρ.* Mk. xiv. 20. Sept. and Class.

Τρυγάω, f. ἴσω, (τρύγη, fruitage, vintage, harvest,) prop. *to gather in ripe fruits*

or *grain*, Sept. Hos. x. 12, 14. Oftener; and in N. T., of vintagers, *to gather grapes*, with acc. Lu. vi. 44, *οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν*. Rev. xiv. 18, 19. Sept. Jos. and Class. as Dioscor. v. 29, *τὴν σταφυλήν*. Xen. Œc. xix. 19.

Τρυγῶν, ὄνος, ἡ, (τρύζω, to coo,) *a turtle-dove*, Lu. ii. 24. Sept. and Class.

Τρυμαλία, ἄς, ἡ, (τρύμη, τρύω, to rub through,) *a hole*, as in Sept. and Class.; in N. T. *the eye of a needle*, equiv. to *τρύπημα*, Mk. x. 25. Lu. xviii. 25. Of the same form as *ἀρμαλία*.

Τρύπημα, ατος, τὸ, (τρύπᾳ, to bore, τρύπα, τρύω,) *a hole*, Aristoph. Eccl. 620; in N. T. *the eye of a needle*, Matt. xix. 24.

Τρυφᾶω, f. ἴσω, (τρυφή,) *to live in luxury or pleasure*, intrans. Ja. v. 5. Sept. and Class.

Τρυφή, ἡς, ἡ, (θρύπτω, to break,) *delicate living, luxury*, i. e. as breaking down the body, and enfeebling both body and mind, Lu. vii. 25, *οἱ ἐν—τρυφῇ ὑπάρχοντες*. 2 Pet. ii. 13. Sept. & Class.

Τρώγω, f. ῥομαι, aor. ἔτραγον, (τρώω & τρύω,) *to eat*, prop. *to craunch*, as fruits, nuts, raw beans, &c. Hdot. ii. 37, & 92; hence *τρωγᾶλια* and *τρωκτᾶ*, = *fruits*, such as nuts, almonds, and the like, set on as a *dessert*. In N. T. gener. equiv. to *ἐσθίω*, absol. Matt. xxiv. 38, *τρώγοντες καὶ πίνοντες*, 'eating and drinking,' i. e. feasting, revelling. Dem. 402, 21, *τρώγειν καὶ πίνειν ἡσυχῇ*. Foll. by acc. ἄρτου, John xiii. 18, *ὁ τρώγων*, designating 'a familiar friend,' the communion of domestic hospitality being always accounted a pledge of friendship. See Eur. Hec. 793. Fig. John vi. 58; with *σάρκα*, ver. 54, 56, 57.

Τυγχάνω. (f. τεύξομαι, aor. 2. ἔτυχον, perf. τετύχηκα as well as τέτευχα & τέτυχα,) prop. *to hit, strike, reach* a mark or object, said espec. of a weapon; fig. *to fall in with, meet* casually, of pers.: hence in N. T. I. TRANS. *to attain unto*, = *to obtain, gain, receive*, foll. by gen. Lu. xx. 35, *τοῦ αἰῶνος ἐκείνου τυχεῖν*. Acts xxiv. 3, *πολλῶς εἰρήνης τυγχ.* xxvi. 22. xxvii. 3. 2 Tim. ii. 10, *ἵνα σωτηρίας τυχ.* Heb. xi. 35. viii. 6, τ. *λειτουργίας*, and oft. in Class.—II. INTRANS. *to fall out, to happen, chance*: 1) *εἰ τύχοι*, impers. *if it so happen, or it may be*, equiv. to *perchance, perhaps*, 1 Cor. xiv. 10. xv. 37, here = *for example*, and sometimes in Class. 2) part. *τυχών*, οὔσα, ὄν: as adj. *happening*, i. e. any where and at all times, equiv. to *ordinary, casual, common*, hence οὐ *τυχών*, *extraordinary, uncommon*, Acts xix. 11, *δυνάμεις οὐ τὰς τυχοῦσας ἐποίει ὁ θεός*. xxviii. 2, and Class.; neut. *τυχόν*, adv. *it*

may be, equiv. to *perchance, perhaps*, 1 Cor. xvi. 6, πρὸς ὑμᾶς τυχὸν παραμεινῶ, also in Class. 3) before the partic. of another verb, τυγχάνω is used adverbially; as in Engl. 'to happen to be, to chance to be,' before a partic., espec. with ὦν; which in later writers, however, is not unfrequently omitted, particularly before a predicate, Lu. x. 30, ἀφέντες (αὐτὸν) ἡμιθανῆ τυγχάνοντα, 'leaving him as it were half-dead,' and so oft. in Class.

Τυμπανίζω, f. ἴσω, from τύπανον, a drum, tabret, timbrel, (τύπανον, τύπτω,) & also a *drumming*, i. e. a *beating*-post, (as we say, *chopping*-post,) on which criminals were bound to be beaten to death, 2 Macc. vi. 19, 28, comp. ver. 30. Hence τυμπανίζω, to beat the drum; in N. T. to beat or drum to death. Pass. Heb. xi. 35, ἄλλοι δὲ ἐτυμπανίσθησαν. Luc. Jup. Trag. 19, ἀνασκοποῦζομένους δὲ, καὶ τυμπανιζόμενους, and elsewhere in Class. See more in my note in loc.

Τύπος, ου, ὁ, (τύπτω,) a *type*, lit. 'any thing produced through the agency of strokes:' hence it denotes I. *prop.* 'any thing struck off,' by a *stamp*, and gener. a *mark, print, impression*, John xx. 25, bis, τὸν τύπον τῶν ἡλῶν. Athen. xiii. p. 585, C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. —II. *from the adjunct*, the delineation of any thing by stamp, i. e. *figure, form*, e. g. 1) *prop.* of an image, statue, Acts vii. 43, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτούς. Hdtan. v. 5, 11, τὸν τύπον τοῦ Θεοῦ. 2) *fig. form, manner*, e. g. of the contents of a letter, Acts xxiii. 25. 3 Macc. iii. 30, ὁ τῆς ἐπιστολῆς τύπος, and so Artemid. ii. 45, 70. iii. 34, τύπος γραμμάτων: of a doctrine, Rom. vi. 17. Jambl. Vit. Pythag. chap. xvi. p. 58. chap. xxiii. p. 89, τὸν τύπον τῆς διδασκαλίας. 3) *fig.* of a person, a *type*, as bearing the form and figure of another, Rom. v. 14, ὅς ἐστι τύπος τοῦ μέλλοντος. —III. *gener. prototype, pattern*: 1) *prop.* of a pattern or model after which any thing is to be made, Acts vii. 44, ποιῆσαι αὐτὴν κατὰ τὸν τύπον κ.τ.λ. Heb. viii. 5. 2) *fig. an exemplar, example, pattern*, to be imitated, followed, Phil. iii. 17, συμμιμηταὶ μου γίνεσθε—καθὼς ἔχετε τύπον ἡμᾶς. 1 Th. i. 7, al. Hence an example, for *admonition, warning*, 1 Cor. x. 6, 11.

Τύπτω, f. ψω, to beat, to strike, smite, *prop.* with repeated strokes, trans. I. *PROP.* and *gener.* 1) in *enmity*, with a staff, club, the fist, &c. with acc. of pers. Matt. xxiv. 49, τύπτειν τοὺς συνδούλους. Lu. vi. 29. xii. 45, et al. sæpe. Sept. and Class. 2) in *grief*, Lu. xxiii. 48, τύπτοντες ἑαυτῶν τὰ στήθη. xviii. 13, ἔτυπτεν (ἑαυτὸν) εἰς τὸ στήθος. Jos. Ant. vii. 10, 5, τυπτόμενος τὰ στέρνα.

3) *fig.* from the Hebr. to smite, = to punish, to inflict evil, to afflict with disease or calamity, said only of God, Acts xxiii. 3, τύπτειν σε μέλλει ὁ Θεός. Sept. 2 Sam. xxiv. 17. Ez. vii. 9. 2 Macc. iii. 39.—II. *FIG.* to strike against, = to offend, wound, e. g. the conscience of any one, τὴν συνείδησιν, 1 Cor. viii. 12. Sept. 1 Sam. i. 8. Prov. xxvi. 22; but there rather of the mind, by perturbation, as also in Hdot. iii. 64, init.: in Hom. Il. xix. 125, of grief.

Τυρβάζω, f. ἄσω, (τύρβη, Latin turba,) to make turbid, stir up, τὸν πηλόν, Aristoph. Vesp. 257. In N. T. *fig.* to disturb in mind, trouble, make anxious, pass. or mid. Lu. x. 41, μεριμνᾷς καὶ τυρβάξῃ περὶ πολλὰ. Aristoph. Pax 1006, sq. Athen. p. 336.

Τυφλός, ἡ, ὄν, adj. supposed to be derived from τύφω, to smoke, q. d. 'cui oculi sunt suffusi.' an idea, however, rather suited to denote that dimness of sight, called gutta serena, or suffusio, which is the forerunner of a cataract, than blindness itself, or the state of one to whom 'the sun is dark.' The word is rather, I apprehend, for στύφελος, from στύφω, to stuff and stop up, or close (as our blind from the A.-S. Blinnan, to stop up). So Strabo speaks of a τυφλὸς ποταμός, a river stopped up at its mouth by bogs, &c. And the Greeks said τυφλὸς τοῖχος, as we do 'a blind wall;' in N. T. 1) *prop. blind*, Matt. ix. 27, 28. xi. 5. Sept. and Class. 2) in *fig. sense, ignorant, stupid*, dull of apprehension, Matt. xv. 14, ὁδνηοὶ εἰσι τυφλοὶ τυφλῶν. xxiii. 16, 17, 19, 24, 26. Lu. iv. 18, al. Sept. and Class. as Lucian Vitar. Auct. τυφλὸς γὰρ εἰ τῆς ψυχῆς τὸν ὀφθαλμόν.

Τυφλόω, f. ὠσω, (τυφλός,) to blind, make blind, trans. In N. T. only *fig.* with acc. John xii. 40, τοὺς ὀφθαλμούς. 1 John ii. 11. 2 Cor. iv. 4, τὰ νοήματα. So Sept. Is. xlii. 19. Plato Phædo 48, τὴν ψυχὴν τυφλωθεῖν.

Τυφώω, f. ὠσω, (τύφος, *prop.* smoke, vapour, & *fig.* conceit, pride, fr. τύφω,) to smoke, surround with smoke, Julian, Cæsares, τυφούμεθα ὑπὸ τοῦ καπνοῦ. *Fig.* to make conceited or proud, to inflate, Philo Leg. ad Cai. p. 1015, ὁ δὲ Γάιος ἑαυτὸν ἐξετύφωσεν. In N. T. only *pass.* to be conceited, proud, arrogant, 1 Tim. iii. 6, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ. vi. 4. 2 Tim. iii. 4. Jos. and Class.

Τύφω, f. φύψω, lit. to make a smoke or fume, (καπνὸν τύφειν, Hdot. iv. 196,) also to smoke, to surround or fill with smoke, as καπνῷ τύφειν τὴν πόλιν, Aristoph. Vesp. 457; sometimes to set on fire, so as to burn with a smouldering flame, as if ready to go out. In this sense, however, the term

rarely occurs except in the pass. *to be set on fire*, so as to burn with a smouldering flame. Aristot. Met. ii. ὥστε τῆς γῆς—οἶον τύφεσθαι καὶ θυμιάσθαι. fig. Charit. vi. 3, ἥσθάνετο τυφομένου τοῦ πυρός ἔτι. Plut. Syll. 6, ὁ συμμαχικός πόλεμος, πάλαι τυφόμενος, ἐπὶ τὴν πόλιν ἀναλάμψας. Hence we may perceive the force of the word in Matt. xii. 20, λῖνον τυφόμενον οὐ σβέσει, lit. 'he will not quench a smouldering wick, or taper;' in which we have implied an affirmative of the contrary assertion, q. d. 'He will strengthen wavering faith, and rekindle nearly extinct piety.'

Τυφωνικός, ἡ, ὄν, adj. (τυφών, typhon, whirlwind,) *typhonic*, i. e. like a typhon or whirlwind, *violent, tempestuous*, e. gr. ἄνεμος, Acts xxvii. 14.

Τυχών, see Τυχάνω, II. 2.

Υ.

Υακίνθινος, η, ον, adj. (υάκινθος,) *hyacinthine*, having the colour of the hyacinth, Rev. ix. 17. Sept. and Class.

Υάκινθος, ου, ὁ, ἡ, a *hyacinth*, prop. a flower of a deep purple or a reddish blue, but in N. T. a *gem* of like colour, Rev. xxi. 20.

Υάλινος, η, ον, adj. (υἶαλος,) *of glass, glassy, transparent*, Rev. iv. 6, θάλασσα υαλίνη. xv. 2.

Υαλος, ου, ἡ, (υἶα,) prop. 'any thing transparent like water,' e. gr. any transparent stone or gem, as *rock-salt*, Hdot. iii. 24; or *crystal*, Sept. and Class. In N. T. *glass*, Rev. xxi. 18, 21, and Class.

Υβρίζω, f. ἴσω, (ύβρις,) prop. and gener. *to act with insolence, wantonness or violence*, intrans. or foll. by acc. with εἰς τινα: in N. T. with acc. expr. or impl. *to act insolently to or towards any one*, i. e. *to treat with insolence or injustice*, = *to injure, abuse*, Matt. xxii. 6, ύβρισαν καὶ ἀπέκτειναν sc. αὐτούς. Lu. xi. 45. xviii. 32. Acts xiv. 5. 1 Th. ii. 2. Sept. and Class.

Υβρις, εως, ἡ, *pride, arrogance*, in Class. gener. (e. gr. Thuc. i. 38) considered as an affection or disposition of mind; and so Sept. Is. ix. 9, ἐφ' ύβρει καὶ ύψηλῇ καρδίᾳ λέγοντες. Prov. xvi. 19. xxix. 23. Jos. Ant. vi. 4, 4. In N. T. as drawn forth in external acts, *insolence, contumely, injurious treatment*: 1) 2 Cor. xii. 10, ἐν ύβρεσιν, *in contumelies*. Sept. & Class. 2) meton. *injury, damage*, in person or property, i. e. as arising fr. the *insolence or violence* of any one, and fig. from the violence of the sea, tempests, &c. Acts xxvii. 10, 31. Pind. Pyth. i. 140, ναυσίστονον ύβριν

ιδών. Jos. Ant. iii. 6, 4, τὴν ἀπὸ τῶν ὀμβρων ύβριν, 'injury from rain.'

Υβριστής, ου, ὁ, (ύβρίζω,) *one insolent, contumelious or injurious*, Rom. i. 30, ύβριστὰς, ύπερηφάνους. 1 Tim. i. 13. Sept. Is. xvi. 6, and Class. e. gr. Palæph. i. 8, ύβρισταὶ καὶ ύπερήφανοι.

Υγίαίνω, f. ανῶ, (ύγιης,) *to be sound, healthy, well*, intrans. 1) *prop.* Lu. v. 31, οἱ ύγιαίνοντες, 'those who are well.' vii. 10. 3 John 2. Also *to be safe and sound*, Lu. xv. 27. Sept. Gen. xxix. 6. xliii. 27, 28, and Class. 2) *fig.* e. gr. of persons, ύγιαίνειν τῇ πίστει or ἐν τῇ πίστει, 'to be sound in the faith,' i. e. 'pure in respect to Christian doctrine,' and dispositions suitable thereto, as *love, patience*, &c. Tit. i. 13. ii. 2. Pol. xxviii. 15, 12. Of doctrine, διδασκαλία ύγιαίνουσα, λόγος ύγιαίνων, *sound teaching, sound doctrine*, i. e. 'pure, uncorrupted,' 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9. ii. 1. So Philo de Abr. p. 32, 29, τοὺς ύγιαίνοντας λόγους. Plut. de Aud. Poët. 4, ύγιαίνουσα περὶ θεῶν δόξα καὶ ἀληθεὺς.

Υγιής, έος ους, ὁ, ἡ, adj. (acc. ύγιῇ for ύγιᾶ,) *sound, healthy, well*, in good health: 1) *prop.* of the body or its parts, Matt. xii. 13. xv. 31, βλέποντας κυλλοὺς ύγιεῖς. John v. 6. Acts iv. 10: so ποιεῖν τινα ύγιῇ, *to make sound, to heal*, equiv. to ύγιαίνειν, John v. 11. ύγιῇ, ver. 15. Apocr. Jos. and Class. 2) *fig.* λόγος ύγιῇ, *sound doctrine*, pure, uncorrupted, Tit. ii. 8; so Artem. ύγιᾶ τὸν λόγον. Anthol. Gr. iv. 85, λόγος οὐχ ύγιής. See more in my note.

Υγρός, ᾶ, ὄν, adj. (ύω, ύδωρ,) *prop. watery, wet, moist*; in N. T. said of a tree or plant, *sappy*, i. e. *fresh, green*, opp. to ξηρός, Lu. xxiii. 31. Sept. and Class.

Υδρία, ας, ἡ, (ύδωρ,) a *water-pot*, a large vessel of stone in which water was kept standing, John ii. 6, 7; also a vessel for drawing and carrying water, a *bucket, pail*, in the East often of stone or earthenware, John iv. 28. Sept. and Class.

Υδροποπέω, f. ήσω, (ύδροπότης, fr. ύδωρ, πίνω,) *prop. to drink water*, also, as we say, 'to be a water-drinker,' intrans. 1 Tim. v. 23, and Class.

Υδρωπικός, η, ὄν, adj. (ύδρωψ, dropsy, fr. ύδωρ,) *dropsical*, Lu. xiv. 2, and Class.

Υδωρ, ύδατος, τό, (ύω,) *water*, plur. τὰ ύδατα, *the waters*: I. PROP. Matt. xxvii. 44, λαβὼν ύδωρ ἀπενύψατο κ.τ.λ. Mk. ix. 41. Lu. vii. 44. John ii. 7. As the instrument of baptism, Matt. iii. 11. Mk. i. 8. Lu. iii. 16. John i. 26. Acts i. 5, al. Sept. and Class. In various connexions, e. gr. ύδωρ ζῶν, *living*, i. e. running, *water*; πηγαὶ ύδάτων, see in Πηγῇ

1. Of medicinal waters, John v. 3, sq. Of flowing waters, as a river, Matt. iii. 16. Mk. i. 10. Sept. and Class.; or a lake, e. gr. of Tiberias, Matt. viii. 32. xiv. 28, 29. Lu. viii. 24, 25, al. Sept. and Class. Of a watery fluid found in the pericardium, John xix. 34.—II. FIG. as an emblem of spiritual refreshment, denoting the *enlivening*, refreshing, & comforting influences of the Holy Spirit, whether in His ordinary operations on the hearts of believers, John iv. 10, 14, (comp. vi. 35,) ὕδωρ ζῶν, or including His miraculous gifts, John vii. 38. Rev. xxi. 6. xxii. 17, also vii. 17.

Υετός, οὐ, ὁ, (ὕω,) *rain*, Acts xiv. 17, ἡμῖν ὑετοὺς διδοὺς, *rain*s, i. e. seasons of rain, Heb. vi. 7. Ja. v. 18. Rev. xi. 6, and Class. Ja. v. 7, ὑετὸν πρῶϊμον καὶ ὄψιμον. Sept.

Υιοθεσία, ας, ἡ, (υἱός, & θετός, τίθημι,) prop. and lit. 'the placing with one, i. e. taking, as a son,' *adoption*; in N. T. fig. of *adoption*, used of the state of those whom God, through Christ, adopts as his sons, and thus makes heirs of the promised salvation; e. gr. of the true Israel, the spiritual descendants of Abraham, Rom. ix. 4, comp. ver. 6, 7. Espec. of Christians, elsewhere called υἱοὶ τοῦ Θεοῦ, as Rom. viii. 14. Gal. iii. 26. Rom. viii. 15, πνεῦμα υιοθεσίας. ver. 23. Gal. iv. 5, al.

Υἱός, οὐ, ὁ, a son: A) GENER. I. prop. a son, 1) strictly spoken only of man, Matt. i. 21, τέξεται υἱόν. ver. 25. vii. 9. Mk. vi. 3. ix. 17, oft.; of an *adopted* son, Acts vii. 21. Heb. xi. 24. 2) by Heb. of the young of animals, Matt. xxi. 5.—II. by Heb. in a wider sense, son, = a descendant: 1) sing. Matt. i. 1, Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ, υἱοῦ Ἀβραάμ. ver. 20. ix. 27. xii. 23. xv. 22. Lu. xix. 9, oft. 2) plur. Matt. xxvii. 9. Lu. i. 16, οἱ υἱοὶ Ἰσραὴλ. Acts vii. 16. Heb. vii. 5. Gal. iii. 7, υἱοὶ Ἀβραάμ, 'posterity.' 3) υἱός ἀνθρώπου, = *man*. See ἄνθρωπος IV.—III. fig. and from the Heb. of 'one who is the object of parental love and care,' or who renders filial love and reverence to another, e. gr. a *disciple*, Heb. ii. 10. xii. 5. 1 Pet. v. 13. So of the followers of the Pharisees, &c. Matt. xii. 27.—IV. by Heb. with gen. the son of any thing means one connected with, partaking of, or exposed to that thing, and is often put for an adj.; e. g. foll. by gen. of place, condition, or connexion, as οἱ υἱοὶ τοῦ νυμφῶνος, 'the bride-men,' Matt. ix. 15. viii. 12, οἱ υἱοὶ τῆς βασιλείας, 'the subjects to whom its privileges belong, true citizens,' in xiii. 38, opp. to οἱ υἱοὶ τοῦ πονηροῦ, 'the subjects, or followers of Satan,' &c. xiii. 38; and so υἱὲ διαβόλου, Acts xiii. 10. Foll. by genit. of quality, e. gr. υἱοὶ βροντῆς, Mk. iii. 17. Lu. x. 6, υἱός εἰρήνης, 'friendly.'

1 Th. v. 5, υἱοὶ ἡμέρας, i. e. endowed with true knowledge. Acts iv. 36, υἱὸς παρακλήσεως, see in Παράκλησις 3. John xii. 36, οἱ υἱοὶ τοῦ φωτός, Lu. xvi. 8. 1 Th. v. 5, opp. to οἱ υἱοὶ τοῦ αἰῶνος τούτου, 'the sons of this world,' 'devoted to this world,' Lu. xvi. 8. xx. 34. οἱ υἱοὶ τῆς ἀπειθείας, = οἱ ἀπειθεῖς, Eph. ii. 2. v. 6. Col. iii. 6. Comp. Sept. υἱὸς ἀνομίας, Ps. lxxxix. 22. Foll. by genit. of that in which one partakes, &c. Lu. xx. 36, υἱοὶ τῆς ἀναστάσεως. Acts iii. 25, υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης. ὁ υἱὸς τῆς ἀπωλείας, 'devoted to destruction,' John xvii. 12. 2 Thess. ii. 3. υἱὸς γεέννης, 'deserving of everlasting punishment,' Matt. xxiii. 15. Comp. Sept. υἱὸς θανάτου, 1 Sam. xx. 31. B) SPEC. υἱὸς τοῦ Θεοῦ, υἱοὶ τοῦ Θεοῦ, 'son of God,' 'sons of God.' Spoken I. of one who derives his human nature directly from God, and not by ordinary generation; e. gr. of Adam, impl. Lu. iii. 38.—II. of those whom God loves as a father. So gener. of the pious worshippers of God, the *righteous*. 1) gener. Mk. xv. 39, ἀληθῶς ὁ ἄνθρ. οὗτος υἱὸς ἦν Θεοῦ. Matt. v. 9. So of one who is like God, Matt. v. 45. Lu. xx. 36. vi. 35, υἱοὶ τοῦ Ὑψίστου. Sept. & Apocr. 2) spec. of the Israelites, Rom. ix. 26. 2 Cor. vi. 18, and Sept. 3) of Christians, Rom. viii. 14, 19. Gal. iii. 26. Heb. xii. 6, sq. Rev. xxi. 7.—III. of Jesus Christ, as ὁ Υἱὸς τοῦ Θεοῦ, 'the Son of God,' so styled in respect to his miraculous conception; also Υἱὸς τοῦ Ὑψίστου, 'Son of the Most High,' Lu. i. 32, 35, comp. Mk. v. 7. Lu. viii. 28; and simply ὁ Υἱός, 'the Son,' κατ' ἐξοχὴν. 1) in the Jewish sense, as 'the Messiah, the Anointed,' ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; joined with ὁ Χριστός in explanation, Matt. xvi. 16. xxvi. 63. Mk. xiv. 61. John i. 50. vi. 69; so too Matt. ii. 15. iv. 3. viii. 29. xiv. 33. xxvii. 40, 43, al. 2) in the Gospel sense, said of 'the Messiah, the Saviour,' so called as proceeding forth from God, and one with God, GOD-MAN. See John x. 33—36. Matt. xi. 27. John i. 14, 18. Heb. i. 5, sq. iii. 6, and the various passages of my Greek Test., where a full explanation is given of the phrase Υἱὸς τοῦ Θεοῦ, Υἱὸς ἀνθρώπου, and the other phrases formed by υἱός with a genit. in the N. T.

Υλῆ, ης, ἡ, (from the Celtic *ul*, a wood, which probably came from the Sanscrit,) a wood, forest; in N. T. wood, i. e. fire-wood, fuel, Ja. iii. 5. Eccus. xxviii. 10. Jos. Ant. vi. 3, l. Xen. H. i. 1, 25.

Υμεῖς, pl. see in Σὺ.

Υμέτερος, α, ον, poss. pron. (ὕμεῖς,) *your*. 1) prop. 'that which belongs or pertains to you,' John vii. 6, ὁ καιρὸς ὁ

ὁμ. viii. 17. Lu. vi. 20. xvi. 12. Acts xxvii. 34. Rom. xi. 31. 2) 'that which proceeds FROM you,' of which ye are the source, cause, occasion; John xv. 20, καὶ τὸν ὑμῖτερον (λόγον) τηρήσουσι. 1 Cor. xv. 31. 2 Cor. viii. 8, and Class.

Ὑμνέω, f. ἤσω, (ὑμνος,) *to hymn*, i. e. 1) prop. with acc. *to sing hymns* to any one, *to praise him in song*, e. gr. τὸν Θεόν, Acts xvi. 25. Heb. ii. 12; and so Sept. Jos. and Class. 2) intrans. *to sing a hymn or hymns*, *to sing praise*, absol. Matt. xxvi. 30, καὶ ὑμνήσαντες ἐξήλθον. Mk. xiv. 26. Sept. oft., not Class.

Ὑμνος, ου, ὁ, (ῦω, ὕδω, *to sing*,) prop. *a hymn, song of praise*; in Class. sometimes of men, but usually of the gods or demigods. Its primary sense was 'something sung,' a song or poem, as Hes. Op. & D. 659. Hom. Od. viii. 429; in N. T. a song of praise to GOD, Eph. v. 19, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευμ. Col. iii. 16. Sept. Is. xlii. 10. 2 Chr. vii. 6.

Ὑπάγω, f. ἄξω, (ὑπό, ἄγω,) TRANS. prop. *to lead or bring under*, as horses under the yoke, or men under subjection; also *to lead or bring away* any one under, i. e. *from under* any thing, Hom. Il. xi. 163, Ἑκτορα δ' ἐκ βελέων ὑπάγε Ζεὺς. In N. T. and later usage, INTRANS. or with εἰς τὸν impl. *to go away*, prop. *under cover*. 1) prop. *to go away or depart, withdraw oneself*. Absol. of persons, Mk. vi. 31, οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. ver. 33. John xviii. 8. Fig. of persons withdrawing themselves from a teacher or party, John vi. 67. xii. 11. Imperat. ὑπάγε, 'go thy way, depart,' as a form of dismissal; q. d. 'Go thy way,' Matt. viii. 13, 32. xx. 14. Mk. vii. 29. x. 52. Lu. x. 3. So ὑπάγε εἰς εἰρήνην, Mk. v. 34; ἐν εἰρήνῃ, Ja. ii. 16. As expressing aversion, 'Get thee hence, begone,' ὑπάγε, Σατανᾶ, Matt. iv. 10; elsewh. ὑπάγε ὀπίσω μου, Matt. xvi. 23, et al. Fig. Rev. xiii. 10, εἰς αἰχμαλωσίαν. xvii. 8, 11, εἰς ἀπώλειαν. Foll. by πρὸς, with acc. John vii. 33. xiii. 3, et al.; with πρὸς τὸν Πατέρα, xiv. 28. In a like sense with ποῦ, *whither*, John viii. 14, al.; ὅπου. viii. 21, al. Fig. = *to depart this life, to die*, Matt. xxvi. 24. Mk. xiv. 21, ὁ ὕιός σου ἀνθρ. ὑπάγει, and Class. Arr. Epict. iii. 16, 10, μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. 2) gener. *to go, go away* to a place, &c. εἰς τὴν πόλιν or κώμην, Matt. xxvi. 18. Mk. xi. 2, al. Foll. by μετὰ τινας, Matt. v. 41, al.; with ποῦ, 1 John ii. 11. ὅπου, Rev. xiv. 4; with inf. final, John xxi. 3, ὑπάγω ἀλιεύειν. Absol. John iv. 16. ix. 7.

Ὑπακοή, ἥς, ἡ, (ὑπακούω,) prop. *a hearing attentively, a listening*, Sept. 2 Sam. xxii. 36; in N. T. *obedience*, Rom. i. 5, εἰς ὑπακοήν πίστεως, 'obedience which

springs from faith,' v. 19, et al. oft. Foll. by gen. of object, 2 Cor. x. 5, τὴν ὑπακοήν τοῦ Χριστοῦ, i. e. *to or towards* Christ. 1 Pet. i. 22, τῇ ὑπ. τῆς ἀληθείας.

Ὑπακούω, f. οὔσω, (ὑπό, ἀκούω,) *to hear*, prop. with the idea of 'turning under,' or down, the ear, in the position of listening, or attending to any thing said, in order to answer, = *to listen*; in N. T. 1) prop. of a door-keeper, who listens, in order to reply to the knock or call of any one from without, absol. Acts xii. 13, κρούσαντος δὲ αὐτοῦ—προσῆλθε παιδίσκη ὑπακούσαι. Xen. Conv. i. 11, and elsewh. in Class. 2) FIG. *to listen* to any one, *to obey*, with dat. expr. or impl.; with dat. of pers. Matt. viii. 27. Mk. iv. 41, ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. i. 27, al.; dat. impl. Heb. xi. 8. With dat. of thing, Acts vi. 7, ὑπήκουον τῇ πίστει, denoting the complete subjection of the mind and understanding, as to the credenda of religion. Rom. vi. 12, 16. x. 16. 2 Th. i. 8. iii. 14. Sept. and Class.

Ὑπανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνὴρ,) lit. 'one who is engaged to obedience and fidelity to a husband,' married, Rom. vii. 2. Sept. Eccclus. ix. 9. Plut. Pelopid. 9. Pol. x. 26, 3. Artem. i. 78.

Ὑπαντάω, f. ἤσω, (ὑπό, ἀντάω, fr. ἀντί,) *to come opposite* to any one, *encounter, meet*, with dat. of pers. Matt. viii. 28, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Lu. viii. 27. Jos. and Class.

Ὑπάντησις, εως, ἡ, (ὑπαντάω,) *a meeting or encounter*, Sept. and Jos.; in N. T. only in the phrase εἰς ὑπάντησιν, for inf. ὑπαντᾶν, *to meet*; John xii. 13, ἐξήλθον εἰς ὑπάντ. αὐτῷ. Sept. & Jos.

Ὑπαρξίς, εως, ἡ, (ὑπάρχω,) prop. *the being, existence* of any thing or person; in N. T. *the being or belonging* to any one, *possession*, and meton. *a possession, or property*. Acts ii. 45, τὰς ὑπάρξεις ἐπίπρασκον. Heb. x. 34. Sept. and lat. Class. as Dion. Hal. and Polyb. for τὰ ὑπάρχοντα.

Ὑπάρχω, f. ξω, (ὑπό, ἄρχω,) *to begin*, prop. gradually or imperceptibly, *to begin doing or being, to begin to be, to come into existence, arise*; hence gener. and in N. T. *TO EXIST, BE EXTANT, present, at hand*. I. gener. & absol. Acts xix. 40, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κ.τ.λ. xxvii. 21. xxviii. 18. 1 Cor. xi. 18. With dat. of pers. *to be present* to any one, implying possession, property, Acts iii. 6, ἀργύριον καὶ χρυσίον οὐχ ὑπ. μοι. iv. 37, ὑπάρχοντος αὐτῷ ἀγροῦ. 2 Pet. i. 8: hence partic. τὰ ὑπάρχοντα, subst. *things present, at hand* to any one, equiv. *to possessions, property, goods, substance*, with dat. of pers. Lu. viii. 3. Acts iv. 32; with gen. of pers. Matt. xix. 21, πώλησόν σου τὰ ὑπάρ-

χοντα. xxiv. 47, al.—II. simply TO BE, = εἰμι, as logical copula connecting the subject and predicate, comp. εἰμι II. 1) with a *subst.* as predicate, Lu. viii. 41, αὐτός ἄρχων τῆς συναγωγῆς ὑπῆρχε. xxiii. 50. Acts ii. 30. iv. 34, al. 2) with an *adj.* as predic. Lu. ix. 48. xi. 13, εἰ οὖν ὑμεῖς ποιῆτε ὑπάρχοντες. xvi. 14. Acts iii. 2. iv. 34, al. 3) with a *partic. of another verb* as predic.; so with part. perf. pass. as *adj.* Acts xix. 36; as forming a periphr. for a finite tense of the same verb, viii. 16, μόνον βεβαπτισμένοι ὑπῆρχον. 4) with an *adv.* as predic. Acts xvii. 27, τὸν Θεόν—οὐ μακρὰν—ὑπάρχοντα. 5) with a *prep.* and its case as predicate; ἐν, where ὑπάρχει implies a *being, remaining, living* in any state or place, Lu. vii. 25, οἱ ἐν τρυφῇ ὑπάρχοντες. xvi. 23. Acts v. 4. Phil. ii. 6, al.; πρὸς with gen. Acts xxvii. 34.

Υπείκω, f. ξω, (ὑπό, εἴκω,) lit. *to shrink under superior force, give way, yield* to any person; in N. T. *to submit* to any one in authority, *obey*; Heb. xiii. 17, ὑπ. τοῖς ἡγουμένοις, and so oft. in Class. as Xen. Cyr. viii. i. 33, ὑ. τοῖς ἀμείνοσι.

Υπεναντίος, α, ον, *adj.* (ὑπό, ἐναντίος,) *opposed, contrary, adverse*, prop. with the idea of craft and guile. Comp. Virg. Æn. ii. 390, 'dolus, an *virtus*, quis in *hoste* requirat?' With dat. Col. ii. 14, ὁ ἦν ὑπεναντίον ἡμῖν, and so in Class. Subst. οἱ ὑπεναντίοι, *opposers, adversaries*, Heb. x. 27. Sept. and Class.

Υπέρ, prep. gov. the gen. and acc. with the prim. signif. OVER, Lat. *super*, Germ. *über*. A) with the GENIT. prop. of place *where*; in N. T. only fig. I. *over*, equiv. to *for, in behalf of, for the sake of*, in the sense of protection, care. 1) gener. John xvii. 19, ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν. Acts xxi. 26. 2 Cor. xiii. 8, al. Espec. after verbs, or other words, implying prayer for any one, with gen. of pers., δεῖσθαι ὑπὲρ τινος, Acts viii. 24; εὐχεσθαι, James v. 16; προσεύχεσθαι, Matt. v. 44: so δέησις ὑπὲρ τινος, Rom. x. 1. Eph. vi. 19; προσευχή, Acts xii. 5; gener. 1 Tim. ii. 1, 2; after verbs implying speaking, pleading, intercession for any one, Acts xxvi. 1, ὑπὲρ σεαυτοῦ λέγειν. Rom. viii. 26, 27. Heb. ix. 24; after verbs and nouns implying zeal, care, effort for any pers. or thing, 1 Cor. xii. 25. 2 Cor. vii. 7. Phil. iv. 10: also εἶναι ὑπὲρ τινος, prop. *to be over* any one, i. e. for protection, to take his part, Mk. ix. 40. Rom. viii. 31. Often after verbs or other words which imply the suffering of evil or death *for, in behalf of* any one, with gen. of pers., ἀνάθεμα εἶναι ὑπὲρ τινος, Rom. ix. 3; ἀπολέσθαι, John xviii. 14, al.—II. equiv. to *for* causal, in the sense *because of, on account of*, implying the ground,

motive, or occasion of an action, John xi. 4, ὑπὲρ τῆς δόξης τοῦ Θεοῦ, 'for the glory of God.' Acts v. 41. ix. 16. Rom. xv. 8. 1 Cor. xv. 3, 29. 2 Cor. i. 6. xii. 10, 19. Heb. v. 1: so after δοξάζειν, Rom. xv. 9; εὐχαριστεῖν, i. 8. 1 Cor. x. 30. Once, *by virtue of*, Phil. ii. 13, ὁ ἐνεργῶν ἐν ὑμῖν—ὑπὲρ τῆς εὐδοκίας.—III. *over*, after verbs of speaking, &c., equiv. to *upon, about, concerning*, Rom. ix. 27, 'Ἡσαΐας κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. iv. 6. 2 Cor. v. 12. vii. 4. viii. 23, xii. 8. Hence it comes to mean *as to, in respect to*, 2 Cor. i. 7, ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. 1 Cor. xii. 1. Phil. i. 7. 2 Th. ii. 1. B) with the ACCUS., prop. of place *whither*, implying motion or direction *over* or *above* a place; in N. T. only fig. *over, above*. I. implying *superiority* in rank or worth, Matt. x. 24, οὐκ ἔστι μαθητὴς ὑπὲρ τῶν διδασκάλων. Eph. i. 22. Phil. ii. 9. Philem. 16.—II. implying *excess* beyond a certain measure, and spoken comparatively, equiv. to *beyond, more than*. 1) gener. and simply, Matt. x. 37, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ. Acts xxvi. 13. 2 Cor. i. 8, ὑπὲρ δύναμι. 1 Cor. iv. 6, al. 2) after comparatives; e. gr. after an *adj.* in the compar. degree, Lu. xvi. 8. Heb. iv. 12; with a verb, 2 Cor. xii. 13; without case, and standing as an *adv.*, = *more, much*, xi. 23, ὑπὲρ ἐγώ. NOTE. In Comp. ὑπὲρ implies, 1. motion or rest *over, above, beyond* a place, as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω; 2. protection, aid, *for, in behalf of*, as ὑπερεντυγχάνω; 3. excess, or surpassing, *over, above, more than*, as ὑπερβάλλω, ὑπερεκτείνω.

Υπεραίρω, fut. αῤῷ, prop. *to lift up* over or above any thing; in N. T. only mid. ὑπεραιρομαι, fig. *to lift up one's self* over or above any person, become arrogant, insolent, absol. 2 Cor. xii. 7, ἵνα μὴ ὑπεραίρωμαι, ἐδόθη κ.τ.λ. So Lucian, Amor. 54, ὅσοι τὴν φιλοσοφίας ὀφρὺν ὑπὲρ αὐτοῦς τοὺς κροτάφους ὑπερήρκασι. 2 Macc. v. 23: foll. by ἐπὶ τινα, 2 Th. ii. 4, 'exalting himself over,' and 'opposing himself to or against.'

Υπέρακμος, ον, ὁ, ἡ, *adj.* (ὑπέρ, ἀκμή,) *beyond the flower of life*, 1 Cor. vii. 36.

Υπεράνω, *adv.* intens. *over above, high above*; of place, with gen. Eph. iv. 10, ὑπεράνω πάντων τῶν οὐρανῶν: absol. Heb. ix. 5. Sept. Fig. of rank, dignity, with gen. Eph. i. 21, ὑπεράνω πάσης ἀρχῆς. Sept. Deut. xxvi. 19. xxviii. 1.

Υπεραυξάνω, f. ξήσω, intens. prop. *to overgrow, increase immoderately*; in N. T. *to increase exceedingly*, in a good sense, fig. and intrans. 2 Th. i. 3, ὑπεραυξάνει ἡ πίστις ὑμῶν.

Υπερβαίνω, f. βήσομαι, intrans. *to go or pass over*; fig. *to overgo, overpass*

certain limits, as of law, justice, good faith, &c. *transgress*; in N. T. fig. and absol. *to go too far*, i. e. beyond right, 1 Th. iv. 6, τὸ μὴ ὑπερβαίνειν, sc. τὸ δίκαιον, supplied in Diog. Laërt. viii. 18, ὑπ. τὸ ἴσον καὶ τὸ δίκαιον.

Ὑπερβαλλόντως, adv. (ὑπερβάλλον,) *exceedingly, above measure*, 2 Cor. xi. 23. Sept. and Class.

Ὑπερβάλλω, f. βαλῶ, prop. *to throw or cast over beyond a certain limit, = to pass over*; also *to throw any thing beyond or farther than another, to surpass in throwing a weapon, hence gener. to surpass, excel any one in any thing*, Jos. Ant. ii. 2, 1, πλουτῶ τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωρίους. Xen. H. G. vii. 3, 6. In N. T. only partic. pres. ὑπερβάλλον, *surpassing, exceeding, super-eminent*, 2 Cor. iii. 10, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. ix. 14, διὰ τὴν ὑπ. χάριν τοῦ Θεοῦ, al.

Ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω,) prop. *a throwing, casting, or shooting beyond*, Soph. Œd. T. 1196, καθ' ὑπερβολὴν τοξεύσας. In N. T. fig. (from that sense of ὑπερβάλλω by which it means *to excel*,) *super-eminence, excellence*, 2 Cor. iv. 7, ἡ ὑπ. τῆς δυνάμεως, 'the exceeding great power committed to me.' xii. 7, ἡ ὑπ. τῶν ἀποκαλύψεων. Pol. iii. 99, 4, ὑπ. προθυμίας. With a prep. in an adverbial sense: καθ' ὑπερβολὴν, equiv. to *exceedingly, super-eminently*, Rom. vii. 13. 2 Cor. i. 8. iv. 17. Gal. i. 13. Also, *par excellence*, 1 Cor. xii. 31, καὶ ἔτι καθ' ὑπερβολὴν ὁδόν, 'a far better way.' (Lucian Luct. 12. Pol. iii. 92, 10. Diod. Sic. xvii. 47.) εἰς ὑπερβολὴν, *exceedingly*: so Ælian V. H. iv. 20. xii. 1, εἰς ὑπερβολὴν τιμῶν: hence intens. by Hebr. καθ' ὑπερβολὴν εἰς ὑπερβολὴν, lit. *exceeding exceedingly*, 'in the highest possible degree,' 2 Cor. iv. 17.

Ὑπερεῖδον, (εἶδω,) aor. 2. *to overlook, to see or look out over any thing, as τὴν θάλασσαν*, Hdot. vii. 36. In N. T. fig. *to overlook, disregard*, = 'to bear with, not to punish,' with acc. Acts xvii. 30, χρόνους τῆς ἀγνοίας ὑπερίδων ὁ Θεός. Sept. Lev. xx. 4, ἐὰν ὑπερίδωσιν οἱ αὐτ. τοῖς ὀφθ. lit. *overlook, fail to punish*, Jos. Ant. ii. 6, 8, and ix. 9, 2.

Ὑπερέκεινα, adv. (ὑπέρ, ἐκεῖνος,) prop. 'beyond those;' hence *beyond, over beyond*, with art. τὰ ὑπερέκεινα ὑμῶν, 'the parts beyond you,' 2 Cor. x. 16.

Ὑπερεκπερισσοῦ, adv. (ὑπέρ ἐκ περισσοῦ,) lit. *over-superabundantly, above all measure*, Eph. iii. 20, ὑπέρ π. ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα. 1 Th. iii. 10. v. 13. Sept. Dan. iii. 23.

Ὑπερεκτείνω, f. ἐνῶ, *to stretch out overmuch, beyond measure, fig. with acc.*

of pers. 2 Cor. x. 14, οὐχ ὑπερεκτείνωμεν ἑαυτοὺς, 'we stretch not ourselves out too far,' i. e. do not go beyond our measure, ver. 13. So Luc. Eunuch. 2, κεκραγότες καὶ ὑπερεκτεινόμενοι, Schol. ὑπερφιλονεικούντες.

Ὑπερεκχύνομαι, pass. (ἐκχέω, ἐκχύνω,) *to be poured out over the brim, as of a vessel, to run over, overflow, absol.* Lu. vi. 38, μέτρον ὑπερεκχυνόμενον. See my note. Sept. Joel ii. 24. Artem. ii. 27.

Ὑπερεντυγχάνω, f. τεύξομαι, *to intercede for any one, in his behalf; foll. by ὑπέρ τινος*, Rom. viii. 26.

Ὑπερέχω, f. ξω, trans. *to hold any thing over, e. g. the fire*, Hom. Il. ii. 246; also *over any person, for protection to him, τὴν χειρὰ τινι or τινος*, Hom. Il. iv. 249. Jos. Ant. vi. 2, 2. Pol. xv. 31, 11. Intrans. prop. *to hold oneself over, = to be over, be prominent, jut out over or beyond*, Sept. and Class. In N. T. fig. *to hold oneself above, = to be superior, to surpass, excel, intrans.* 1) gener. prop. with gen. of pers. also with dat. of manner, Phil. ii. 3, ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, & Class.: foll. by acc. Phil. iv. 7, ἡ εἰρήνη τοῦ Θ. ἡ ὑπερέχουσα πάντα νοῦν, 'surpasses all comprehension,' and so in Class. Part. τὸ ὑπερέχον, as subst. *excellence, super-eminence*, equiv. to ὑπεροχή, Phil. iii. 8, διὰ τὸ ὑπ. τῆς γνώσεως Χρ. 'I. 2) in rank, part. ὑπερέχων, *superior, higher*, Rom. xiii. 1, ἐξουσίαις ὑπερεχούσαις. 1 Pet. ii. 13, and Class.

Ὑπερηφανία, as, ἡ, (ὑπερήφανος,) in Class. *arrogance, pride*, 'a contempt of all others but oneself,' as Theophr. defines it, Eth. Ch. 24; in N. T., from the Heb., *arrogance, 'contempt of God,' with the accessory idea of impiety*, Mk. vii. 22, and Sept.

Ὑπερήφανος, ου, ὁ, ἡ, adj. (ὑπέρ, φαίνω,) prop. *appearing over, conspicuous above other persons or things, and fig. conspicuous, distinguished*, as οἰκίας τῶν πολλῶν ὑπερηφανωτέρας, Dem. 175, 10; usually of persons, implying censure, *arrogant, haughty, proud*, Æl. V. H. xii. 63. Diod. Sic. iv. 13. Xen. Mem. i. 2, 25. In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness, Luke i. 51, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. Rom. i. 30. Ja. iv. 6.

Ὑπερλίαν, adv. prop. *over-much*, also *very exceedingly, super-eminently*; with art. ὁ ὑπερλίαν, adj. *the most eminent, chiefest, τῶν ὑπερλίαν ἀποστόλων*, 2 Cor. xi. 5. xii. 11.

Ὑπερνικᾶω, f. ἦσω, lit. *to more than conquer*, absol. Rom. viii. 37, ὑπερνικῶμεν. Leo Tact. xiv. 25, νικᾷ καὶ μὴ

ὑπερνικᾶ. Socr. Hist. Eccl. iii. 21, νικᾶν καλόν, ὑπερνικᾶν δὲ ἐπίφθονον.

Ὑπέρογκος, ου, ὁ, ἡ, adj. prop. & lit. *over-swollen, much swollen*; in N. T. fig. *over-swelling, boastful*, with the idea of insolent pride, impiety; of words, 2 Pet. ii. 18, ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι. Jude 16, τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. Sept. Ex. xviii. 22, 26. Dan. xi. 36. Comp. ὑπέρογκον φρόνημα, Plut. Lucull. 21. ὑπ. λέξις, vi. 21.

Ὑπεροχῇ, ἡς, ἡ, (ὑπερέχω,) prop. a *prominence, eminence*, as the summit of a hill, or a mountain; in N. T. fig. *prominence, eminence*: 1) of station, authority, power, 1 Tim. ii. 2, βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, and Class. 2) gener. of things, equiv. to *superiority, excellence*, 1 Cor. ii. 1, καθ' ὑπεροχὴν λόγου, and Class.

Ὑπερπερισεύω, f. εὔσω, to *super-abound over, be much more*, in a compar. sense, absol. Rom. v. 20, οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερίσευσεν ἡ χάρις, comp. ver. 15. Without compar. pass. to be made to *superabound over-much*, i. e. to *superabound greatly*, in any thing, 2 Cor. vii. 4, ὑπερπ. τῇ χαρᾷ.

Ὑπερπερισσῶς, adv. *over-super-abundantly, very exceedingly*, Mk. vii. 37, ὑπερπ. ἐξεπλήσσοντο.

Ὑπερπλεονάζω, f. ἄσω, to *super-abound*, 'be exceedingly abundant,' intrans. 1 Tim. i. 14.

Ὑπερυψόω, f. ὥσω, intens. prop. to *make high above, raise high aloft*; in N. T. only fig. to *highly exalt*, sc. over all, with acc. Phil. ii. 9, ὁ Θεὸς αὐτὸν ὑπερύψωσε. Sept. pass. Ps. xcvii. 9.

Ὑπερφρονέω, f. ἥσω, (ὑπέρφρων, *over-thinking, high-thinking*, fr. φρῆν,) to *think overmuch of oneself, be high-minded, proud, arrogant, intrans.* Rom. xii. 3, μὴ ὑπερφ. παρ' ὃ δεῖ φρονεῖν. Jos. Ant. i. 11, 1, οἱ Σοδομῖται πλούτω—ὑπερφρονούντες. Pol. vi. 18, 7.

Ὑπερῶος, α, ου, adj. (ὑπὲρ & ὠος, as πατρώος from πατήρ,) prop. *over, upper*, e. g. of a chamber, Plut. Pelop. 35, Σάλαμος ὑπ. Philo de Vit. Mos. ii. οἰκήματα ἐπίπεδα καὶ ὑπερῶα, i. e. in the ark. Oftener and in N. T. neut. τὸ ὑπερῶον, an *upper chamber*, usually at the top of a house, i. e. a sort of *guest-chamber* not in common use, where the Hebrews sometimes received company and held feasts, and at others retired for prayer and meditation; in N. T. Acts i. 13, εἰς τὸ ὑπ. οὗ ἦσαν καταμένοντες. ix. 37, 39. xx. 8. Jos. Vit. § 30, ἐπὶ τὸ ὑπερῶον ἀναβάς: so Hom. Il. ii. 514, ὑπερῶιον εἰσαναβάσα, and oft. in Odys.

Ὑπέχω, f. ὑφέξω, (ἔχω,) prop. to

hold under any thing, as the hand, Hom. Il. vii. 188; fig. to *hold out under*, i. e. *towards or before any one, as λόγον, εὐθύνας*, 'to render account,' Pol. xviii. 35, 3. Plut. J. Cæs. 33, δίκην τινί, 'to render satisfaction, to make atonement.' Soph. Œd. T. 552. Hence in N. T. gener. δίκην ὑπέχειν, 'to pay or suffer punishment'; Jude 7, πόλεις—πυρὸς αἰωνίου δίκην ὑπέχουσαι. Xen. Mem. ii. 1, 8, τοῦτου δίκην ὑπέχειν.

Ὑπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω,) prop. *listening, or hearkening*, and fig. *obedient*, with dat. Acts vii. 39, ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι. 2 Cor. ii. 9, εἰς πάντα: absol. Phil. ii. 8. oft. occ. in Class.

Ὑπηρετέω, f. ἥσω, (ὑπηρετής,) prop. 'to do the service of an ὑπηρετής.' Hence gener. to *act for any one, to minister, serve, to subserve*, be subservient, with dat. Acts xiii. 36, Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας, where see my note: xx. 34, ταῖς χρεῖαις μου—ὑπηρετήσαν αἱ χεῖρες αὐταί. xxiv. 23. Jos. & Class.

Ὑπηρετής, ου, ὁ, (ὑπό, ἐρέτης, fr. ἐρέσσω,) prop. an *under-rower*, gener. a *common sailor*, as distinguished from οἱ ναῦται, seamen, and οἱ ἐπιβάται, mariners: also a *minister, attendant*, who 'does service under the direction of any one'; in N. T. said 1) of those who wait on magistrates, and execute their decrees, a *lector*, an officer, like the modern *constable, beadle*, who carried into execution the sentence of the judge, Matt. v. 25, equiv. to πράκτωρ in Lu. xii. 58. So of the attendants or beadles of the Sanhedrim, Matt. xxvi. 58. John vii. 32, et al. and Class. 2) of the attendant in a synagogue, who had charge of the sacred books, handed the volume to the reader, and returned it to its place, Lu. iv. 20. 3) gener. a *minister, attendant, associate* in any work, John xviii. 36. Acts xiii. 5, εἶχον δὲ καὶ Ἰωάννην ὑπηρετήν. So of a minister of the word of God or of Christ, Lu. i. 2. Acts xxvi. 16, where see my note: 1 Cor. iv. 1. Wisd. vi. 4. Jos. Ant. iii. 1, 4, τὸν ὑπηρετήν Θεοῦ.

Ὑπνος, ου, ὁ, prop. *sleep*, Matt. i. 24, & oft. Sept. and Class. Fig. of *spiritual sleep, torpor, sloth*, Rom. xiii. 11.

Ὑπό, prep. governing the genit. and accus.; in the Gr. Class. also the dat.; with the prim. signif. *under*. I. with the GENIT., prop. of place whence, i. e. *from under* which any thing comes forth, Hom. Od. ix. 141, ῥέει κρήνη ὑπὸ σπείους. Also of loosing or freeing *from under* any thing, Il. viii. 543, ἔππους μὲν λῦσαν ὑπὸ ζυγού. Also of place where, *under* which, like ὑπὸ with dat. Plato, Leg. v. p. 728, Α, ὅ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός.

Fig. after pass. and neut. verbs, to mark the subject or agent *from under* whose hand, power, agency, the action of the verb proceeds, in Engl. *from, by, through*: in this sense only is *ὑπό* with gen. found in N. T. 1) with *pass.* verbs, foll. by gen. of pers. Matt. i. 22, τὸ ρήθην ὑπὸ τοῦ Κυρ. ii. 16. iii. 6. iv. 1. v. 13. Mk. ii. 3. Lu. v. 15. viii. 14, ὑπὸ μεριμνῶν συμπνιγούνται. xiv. 8. John x. 14. Acts iv. 36. xxiii. 27, σάπεις.; with gen. collect. Lu. xxi. 20. Acts xv. 3. 2 Cor. viii. 19; with gen. of thing, Matt. viii. 24, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. xiv. 24. Lu. vii. 24. Acts ii. 24. xxvii. 41. Rom. xii. 21. 2 Pet. i. 17. 2) with *neuter* verbs having a passive force, e. gr. after γίνομαι and εἶναι, signifying to be made or done; γίνομαι, Lu. ix. 7, τὰ γινόμενα ὑπ' αὐτοῦ. xiii. 17. xxiii. 8. Acts xii. 5; εἶναι, xxiii. 30; impl. 2 Cor. ii. 6. In like manner after some *trans.* verbs, where a pass. sense is implied, e. gr. λαμβάνειν τι ὑπό τινος, to receive, i. e. to have given of or from any one, = to suffer, 2 Cor. xi. 24. ὑπομένειν τι ὑπό τινος, Heb. xii. 3. ἀποκτείνειν ὑπὸ τῶν θηρίων, = 'to cause to be killed by beasts,' Rev. vi. 8.—II. with the ACCUSATIVE, prop. of place *WHITHER*, i. e. of motion or direction *under* a place; but also of place *WHERE*, i. e. of rest *under* a place: 1) prop. of place *WHITHER*, after verbs of motion or direction, *under, beneath*; τιθέναι λύχρον ὑπὸ τὸν μόδιον, Matt. v. 15. viii. 8. xxiii. 37, al. Fig. of what is brought *under* the power of any one; ὑπὸ τοὺς πόδας τινός, Rom. xvi. 20. vii. 14. Gal. iii. 22, 23. Ja. v. 12. 1 Pet. v. 6. 2) of place *WHERE*, after verbs implying a being or remaining *under* a place; with εἶναι, John i. 49, ὄντα ὑπὸ τὴν σκῆν. 1 Cor. x. 1. Fig. of what is *under* the power of any person or thing, gener. Matt. viii. 9. Gal. iii. 25. iv. 2; foll. by acc. of thing, implying state or condition *under* any thing, 1 Tim. vi. 1, ὑπὸ ζυγὸν δούλοι: so ὑπὸ νόμον, Rom. vi. 14, 15. iii. 9. Gal. iii. 10. iv. 3. 3) of time *WHEN, under, i. e. at, during*, Lat. *sub*, once, Acts v. 21, ὑπὸ τὸν ὄρθρον.—NOTE. In composition *ὑπό* implies 1) *place*, either motion or rest *under, beneath*, as ὑποβάλλω, ὑποδέω, ὑποπόδιον; 2) *subjection, dependence*, as ὑπανδρος, ὑποτάσσω; 3) *succession, the being behind, after*, as ὑπολείπω, ὑπομένω; 4) *something done or happening under-hand, by stealth, or unperceived, without noise or notice, also a little, by degrees, as ὑπονοέω, ὑποπτεύω.*

Ὑποβάλλω, f. βαλῶ, to cast or throw *under*, e. gr. under foot, under a person; to put *under*, as a child to another mother, to substitute; in N. T. used of persons, to

thrust *under, to suborn*, put forward by collusion, trans. Acts vi. 11, see my note.

Ὑπογραμμὸς, οὗ, ὁ, (ὑπογράφω,) prop. a *writing-copy*; in N. T. fig. a *copy, pattern, example*, for imitation, 1 Pet. ii. 21, where see my note.

Ὑπόδειγμα, ατος, τὸ, (ὑποδείκνυμι,) prop. 'what is placed *under* any one's eyes, to be shown to him,' equiv. to a *pattern, example*: 1) gener. either for imitation, John xiii. 15, ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κ.τ.λ. Ja. v. 10; or for warning, Heb. iv. 11, ἐν τῷ αὐτῷ ὑποδ. τῆς ἀπειθείας. 2 Pet. ii. 6. 2) meton. a *copy, likeness*, taken from an original, Heb. viii. 5. ix. 23, τὰ ὑποδ. τῶν ἐν τοῖς οὐρ.

Ὑποδείκνυμι, f. δείξω, prop. to *show* or *point out* any thing, by placing it under one's view, and fig. to *give to understand, to signify, let be known*; gener. to *show, let see*; in N. T. fig. to *show* by words or example, to *teach, signify*, foll. by acc. and dat. with ὅτι, Acts xx. 35, πάντα ὑπέδειξα ὑμῖν, ὅτι κ.τ.λ.; by dat. of person with infin. Matt. iii. 7, al. Sept. & Class.

Ὑποδέχομαι, f. ξομαι, depon. mid. (δέχομαι,) to *take under*, i. e. *oneself*; hence gener. to *take or receive to oneself*, favourably, as εὐχάς, Hes. Theog. 419. Usually, and in N. T. of guests, to *receive hospitably, to welcome, entertain*, with acc. Lu. x. 38, ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον. xix. 6, ὑπεδέξατο αὐτὸν χαίρων. Acts xvii. 7. Ja. ii. 25. Jos. and Class.

Ὑποδέω, f. ἴσω, (δέω,) to *bind under*, as sandals under the feet, to *put on* sandals, slippers, &c. to *shoe*; in N. T. only mid. ὑποδέομαι, to *bind under* or *put on one's own* sandals; perf. to *have bound on one's* sandals, &c. = to be shod; so foll. by acc. σανδάλια Mk. vi. 9. Acts xii. 8, Foll. by acc. of part. Eph. vi. 15, ὑποδ. τοὺς πόδας, and Class.

Ὑπόδημα, ατος, τὸ, (ὑποδέω,) prop. 'what is bound *under*,' i. e. the foot, a *sandal*, a sole of wood or leather, bound on with thongs, equiv. to σανδάλιον, wh. see. Matt. x. 10. Lu. x. 4. xv. 22, ὑποδ. εἰς τοὺς πόδας. xxii. 35. Acts vii. 33, λῦσον τὸ ὑπόδ. τῶν ποδῶν σου, and so in Class. Hence τὰ ὑπόδ. τινος βαστάσαι, 'to bear the sandals of any one,' Matt. iii. 11; also λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων τινός, 'to unbind one's sandals,' Mk. i. 7. Lu. iii. 16. John i. 27. Acts xiii. 25, expressions implying inferiority, since this was usually done only by menials.

Ὑπόδικος, ου, ὁ, ἡ, adj. (ὑπό, δίκη,) prop. 'under process,' and sometimes by impl. 'under sentence,' equiv. to *condemned*, also *guilty*, Rom. iii. 19, ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ, 'guilty before, and consequently liable to

punishment from God.' So Dem. 518, 3, ὑπόδικος ἔστω τῷ παθόντι.

ὑποζύγιον, ου, τὸ, (neut. of adj. ὑποζύγιος, 'under a yoke, yoked,' from ζυγός,) prop. a draught animal, beast of burden, gener. in N. T. spec. an ass, Matt. xxi. 5. 2 Pet. ii. 16. Sept. Ex. xxiii. 4, 5. Josh. vi. 21. Diod. Sic. xix. 20.

ὑποζώννυμι, f. ζώσω, (ὑπὸ, ζώννυμι,) to undergird, i. e. of persons, to gird under the breast, ὑπὸ τοὺς μαστοὺς, 2 Macc. iii. 19. Æl. V. H. x. 22. In N. T. of a ship, to undergird, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts xxvii. 17.

ὑποκάτω, adv. (κάτω,) prop. underneath, said of place, with gen. Mk. vi. 11. vii. 28, ὑποκάτω τῆς τραπέζης. John i. 51, ὑποκάτω τῆς συκῆς, al. Fig. ὑποτάσσειν ὑποκ. τῶν ποδῶν τινος, Heb. ii. 8.

ὑποκρίνομαι, depon. mid. (ὑπὸ, κρίνω,) prop. to give judgment under a cause or matter, to give a judicial answer; hence gener. to give answer, to answer, reply, gener. used by the earlier writers instead of the later and more usual ἀποκρίνομαι. Hence, in Attic usage, to answer upon the stage, to play a part, to act. Hence gener. and in N. T. to play the hypocrite, to dissemble, feign, with acc. and inf. Lu. xx. 20, ὑποκρ. ἑαυτοὺς δικαίους εἶναι. 2 Macc. vi. 21, 24. Jos. Vit. § 9.

ὑπόκρισις, εως, ἡ, (ὑποκρίνομαι,) prop. an answer or response, e. gr. of an oracle, Hdot. i. 90, 116; but gener. stage-playing, acting; in N. T. fig. hypocrisy, dissimulation, Matt. xxiii. 28. Mk. xii. 15, ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκ. Lu. xii. 1, al. 2 Macc. vi. 25. Jos. Ant. ii. 6, 10, & Class.

ὑποκριτής, ου, ὁ, (ὑποκρίνομαι,) prop. a stage-player, actor; in N. T. a hypocrite, dissembler, in respect to religion or piety, Matt. vi. 2, 5, 16, al. sæpe. Sept. but not in Class.

ὑπολαμβάνω, f. λήψομαι, to take under any person or thing, i. e. to take up by placing oneself underneath, trans.; in N. T. 1) PROP. to take or receive up, with acc. Acts i. 9, νεφέλη ὑπέλαβεν αὐ. ἀπὸ τῶν ὀφθαλμῶν αὐ. Hdot. i. 24, τὸν δὲ (Ἀρίονα) δελφῖνα λέγουσιν ὑπολαμβάνοντα ἐξενεῖκα ἐπὶ Ταίναρον. 2) FIG. to take up the discourse, to continue it; hence to answer, reply; absol. Lu. x. 30, ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. and Class. 3) fig. to take up in thought, to suppose, think; absol. Acts ii. 15, οὐ γὰρ, ὡς ὑμεῖς ὑπολ. Lu. vii. 43. Sept. and Class.

ὑπολείπω, f. ψω, (λείπω,) to leave behind, pass. to be left behind, to remain; Rom. xi. 3, κἀγὼ ὑπελείφθην μόνος. Sept. and Class.

ὑπολήνιον, ου, τὸ, (ληνός,) the under-vat of a wine-press, into which the juice of the grapes flowed. Mk. xii. 1, and Sept. Is. xvi. 10.

ὑπολιμπάνω, a lengthened form for ὑπολείπω, found only in the pres. and imperf. to leave behind, trans. 1 Pet. ii. 21. ὑπολ. ὑπογραμμόν.

ὑπομένω, f. ἐνῶ, (μένω,) I. intrans. to remain behind after others are gone, Lu. ii. 43, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερ. Acts xvii. 14, ἐκεῖ. Jos. and Class.—II. trans. to remain under the approach of any person or thing, espec. a hostile attack, to await, sustain; hence in N. T. fig. to bear up under, be patient under, endure, with acc. 1 Cor. xiii. 7, πάντα ὑπομένει. 2 Tim. ii. 10. Heb. x. 32. xii. 2, 7. Ja. i. 12. Absol. or neut. to endure, hold out, persevere, ὁ ὑπομείνας εἰς τέλος, Matt. x. 22. xxiv. 13, & oft. in Class.: so with dat. Rom. xii. 12, τῇ θλίψει ὑπομένοντες. 2 Tim. ii. 12. Ja. v. 11. 1 Pet. ii. 20.

ὑπομνήσκω, f. ὑπομνήσω, (μιμνήσκω,) to recall to one's mind, prop. privately, silently; also to suggest to any one's mind, i. q. gener. to put in mind of, to remind, bring to remembrance. 1) ACT. in various constructions; foll. by double acc., of pers. and thing, ὑπομνήσει ὑμᾶς πάντα, John xiv. 26. Thuc. vii. 64; by acc. of pers. with περὶ τούτων, 2 Pet. i. 12; by acc. of person with inf. Tit. iii. 1; with ὅτι, Jude 5, and Class.; by acc. of thing, e. gr. precepts, duties, ταῦτα ὑπομνησκεῖ, 2 Tim. ii. 14; also evil deeds, 3 John 10, ὑπομνήσω αὐτοῦ τὰ ἔργα, and Class. 2) MID. = to call to mind, recollect, remember, with gen. Lu. xxii. 61, ὑπεμνήσθη ὁ Π. τοῦ λόγου τοῦ Κυρίου, & Class.

ὑπόμνησις, εως, ἡ, (ὑπομνήσκω,) a putting in mind, reminding, also remembrance. 1) trans. ἐν ὑπομνήσει, 'by putting in mind,' by way of remembrance, 2 Pet. i. 13. 2 Macc. vi. 16. Thuc. iv. 95. 2) intrans. recollection, remembrance, as in Jos. and Class. oft.: so ὑπόμνησιν λαμβάνειν, 'to take remembrance of,' = to remember, 2 Tim. i. 5.

ὑπομονή, ἡς, ἡ, (ὑπομένω,) a remaining behind, an awaiting; in N. T. fig. a bearing up under, patient endurance, comp. ὑπομένω II. 1) prop. with gen. of thing borne, as evils, &c. 2 Cor. i. 6, ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων. Jos. and Class. 2) gener. patience, perseverance, constancy under suffering, in faith and duty, absol. Lu. viii. 15, καρποφοροῦσιν ἐν ὑπομονῇ. Rom. viii. 25, al. Diod. Sic. xi. 9, τὴν ἐν τοῖς κινδύνοις ὑπομονήν: foll. by gen. of that in or as to which one perseveres, Rom. ii. 7, καθ' ὑπομονὴν ἔργου ἀγαθοῦ. 1 Th. i. 3; by gen. of pers. Lu. xxi. 19, ἐν τῇ ὑπ. ὑμῶν κτήσασθε

τὰς ψυχὰς ὑμῶν. 2 Th. i. 4. iii. 5. Rev. i. 9. iii. 10, τὸν λόγον τῆς ὑπομονῆς μου. Spec. *patience* as a quality of mind, the bearing of evils and sufferings with tranquil mind, Rom. v. 3, ἡ θλίψις ὑπομονὴν κατεργάζεται. ver. 4. xv. 4, 5, ὁ Θεὸς τῆς ὑπ. i. e. 'who bestows patience,' 1 Tim. vi. 11. Tit. ii. 2. Sept. Ezra x. 2.

Ὑπονοέω, f. ἤσω, (νοέω,) in Class. *to suspect, surmise*; in N. T. *to suppose, deem*, with acc. impl. Acts xxv. 18, ὧν (i. e. τούτων ᾧ) ὑπενόουν ἐγώ: with acc. and inf. xiii. 25. xxvii. 27. Judith xiv. 14. Plut. de Garrul. 14, οὐκ ὑπονοούτως, ἀλλ' εἰδότης ἐφαίνετο. Xen. Cyr. iii. 3, 20.

Ὑπόνοια, as, ἡ, (ὑπονοέω,) *suspicion, surmise*, 1 Tim. vi. 4, ὑπ. πονηραί.

Ὑποπλέω, f. εὔσομαι, (πλέω,) *to sail under* the lee or shelter of an island or shore, with acc. depending on ὑπὸ in comp. Acts xxvii. 4, 7, ὑπεπλευσάμην τ. Κρ.

Ὑποπνέω, f. εὔσω, (πνέω,) *to blow gently, softly*, of the wind, Acts xxvii. 13.

Ὑποπόδιον, ου, τό, (ὑποπόδιος, fr. ὑπὸ, ποῦς,) *a footstool*, Ja. ii. 3, καθὼς ᾧδε ὑπὸ τὸ ὑπ. μου: anthropopath. of God, whose footstool is the earth, τὸ ὑπ. ἐστὶ τῶν ποδῶν αὐτοῦ, Matt. v. 35; for the phrase τιθέναι τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν τινός, Matt. xxii. 44, al.

Ὑπόστασις, εως, ἡ, (ὑφίστημι,) prop. 'what is set or placed under' any thing, *a foundation, substructure*; then of any thing which subsides, *sediment*; fig. *foundation, beginning, purpose begun, undertaking*; in N. T. 1) meton. *well-founded trust, firm expectation, confidence*; prop. 'foundation or ground of trust and confidence,' Heb. iii. 14, τὴν ἀρχὴν τῆς ὑπ. i. e. 'our first hope or confidence' in Christ, equiv. to τὴν πρώτην πίστιν, 1 Tim. v. 12: so Heb. xi. 1, ἐστὶ πίστις ἐλπίζομένην ὑπόστασις. 2 Cor. ix. 4, καταισχυνθῶμεν ἡμεῖς ἐν τῇ ὑπ. ταύτῃ: and so in Sept. 2) meton. of that *quality* which leads one to 'stand under,' endure, or undertake any thing, *firmness, boldness, confidence*, 2 Cor. xi. 17, ἐν ταύτῃ τῇ ὑπ. τῆς καυχήσεως: and so Jos. Ant. xviii. 1, 6. Pol. iv. 50, 10. vi. 55, 2, ὑπ. καὶ τόλμα. Diod. Sic. iv. 62, ἡ δὲ ἐν βασάνοις ὑπ. τῆς ψυχῆς. 3) fig. *hypostasis*, Lat. *substantia*, i. e. 'what really exists under any appearance,' *substance, reality, essential nature*, Heb. i. 3, χαρακτήρ τῆς ὑπ. αὐτοῦ, scil. Θεοῦ, 'the express image or counterpart of God's essence or being,' i. q. of God himself; so xi. 1; and so Artem. iii. 14, φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ, and elsewh. in later Class. Hence in 2 Cor. ix. 4, and xi. 17, some take it in the sense of *subject, matter, thing*, ἐν τῇ ὑποστάσει

ταύτῃ, 'in this matter,' equiv. to ἐν τῷ μέρει τούτῳ, ix. 3.

Ὑποστέλλω, f. ἐλῶ, (στέλλω,) prop. *to send or draw under or down*, e. gr. a sail, *to contract, furl*; in N. T. with εἰαυτόν or mid. *to draw one's self back, draw in*, as we say; hence gener. *to shrink or draw back, withdraw one's self*, through fear, Gal. ii. 12, ὑπέστειλεν εἰαυτόν: so Pol. i. 16, 10, ὑποστείλας εἰαυτόν ὑπὸ, κ.τ.λ. Heb. x. 38, ἐὰν ὑποστείληται, where the sense is somewhat different. See my note. With acc. of thing, prop. *to draw back as to any thing, = to keep back, suppress* any thing from timidity, Acts xx. 20, οὐδὲν ὑπεστειλάμην τῶν συμφερόντων.

Ὑποστολή, ἡς, ἡ, (ὑποστέλλω,) *a shrinking or drawing back, from timidity*, Heb. x. 39. Jos. Ant. ii. 14, 12.

Ὑποστρέφω, f. ψω, *to turn behind, or back*, trans.; in N. T. intrans. or with εἰαυτόν impl. *to turn back, return*; absol. Mk. xiv. 40, ὑποστρέψας εὔρεν αὐτοὺς. Lu. ii. 43. xvii. 18. Acts viii. 28, ἦν ὑποστρέφων.

Ὑποστρωννύω, f. στρώσω, *to strew underneath*, trans. Lu. xix. 36.

Ὑποταγή, ἡς, ἡ, (ὑποτάσσω,) prop. *subordination*, hence *subjection, submission*, 2 Cor. ix. 13. Gal. ii. 5, οὐδὲ πρὸς ὥραν εἴχαμεν τῇ ὑπ. 1 Tim. ii. 11. iii. 4.

Ὑποτάσσω, f. ξω, (τάσσω,) prop. *to range or put under, make subject*, trans. 1) act. *to subject*, and pass. *to be subjected, to be subject*, constr. with acc. and dat. expr. or impl. Rom. viii. 20, τῇ ματαιότητι ἡ κτίσις ὑπετάγη. 1 Cor. xiv. 32. Eph. i. 22. v. 24. 1 Pet. iii. 22, and oft. in Class. 2) mid. *to submit one's self, to be subject, obedient*, as used not of compulsory subjection, but of voluntary and dutiful obedience, as of children to parents, wives to husbands; also of subordination both military and civil. In N. T. with dat. Lu. ii. 51, ἦν ὑποτασσόμενος αὐτοῖς. x. 17. Rom. viii. 7. x. 3. xiii. 1, 5. 1 Cor. xvi. 16. Eph. v. 21, 22. Col. iii. 18. James iv. 7. 1 Pet. ii. 13, 18, al. Sept. and lat. Class.

Ὑποτίθημι, f. θήσω, prop. *to set or put under, to lay under*, as a prop. or support; in N. T. 1) with acc. ὑποτιθέναι τὸν τράχηλον, 'to lay down one's neck,' i. e. under the axe of the executioner, = to hazard one's life, Rom. xvi. 4. Ael. V. H. x. 16, ὑποθήσω τὴν κεφαλὴν. 2) mid. & fig. ὑποτίθεμαι, *to bring under* the mind of any one, *to suggest* for consideration, as a teacher, with acc. and dat. 1 Tim. iv. 6, ταῦτα ὑποτιθέμενος: so Plato, p. 9, τοῦτο ὑποθέμενος.

Ὑποτρέχω, aor. 2. ὑπέδραμον, prop.

to run under, as a tree for shelter; in N. T. of a ship, to run under the shelter of an island or coast, with acc. Acts xxvii. 16, νησιῶν τι ὑποδραμόντες: Themist. p. 152, τὰ μὲν ὑποδραμοῦσαι, τὰ δὲ περιδρ.

Ὑποτύπωσις, εως, ἡ, (ὑποτύπω, 'to sketch out the form of any thing in outline,') a form, sketch, prop. such as is obtained by a stamp or impression in wax, and hence an exemplar, both prop. and fig. 2 Tim. i. 13, ὑπ. ὑγιαίνοντων λόγων: meton. a pattern, for imitation, 1 Tim. i. 16, πρὸς ὑποτύπων.

Ὑποφέρω, aor. 1. ὑπήνεγκα, prop. to bear up under a thing or person, to support, sustain; in N. T. fig. to bear up under, endure, with acc. πειρασμόν, 1 Cor. x. 13; διωγμούς, 2 Tim. iii. 11; λύπας, 1 Pet. ii. 19. Sept. and Class.

Ὑποχωρέω, f. ἴσω, (χωρέω,) to withdraw one's self under cover, give place to any one, Lu. ix. 10, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ξηρὸν; with ἐν, Lu. v. 16.

Ὑπωπιάζω, f. ἄσω, (ὑπόπιον, the part under the eyes, the face, fr. ὑπό, ὦψ,) prop. to strike any one under the eyes, to beat the face black and blue; or fig. to bruise any one; gener. in N. T. to maltreat, said of the body, to subject to hardship, mortify, τὸ σῶμά μου, 1 Cor. ix. 27: also to stun any one with prayers, to weary with entreaties, Lu. xviii. 5. Comp. Lat. obtundo.

Ὑς, υὸς, ὁ, ἡ, a swine, 2 Pet. ii. 22.

Ὑσσωπος, ου, ἡ, hyssop, a low plant or shrub, much used in the ritual purifications and sprinklings of the Hebrews; in N. T. of a stalk or stem of hyssop, John xix. 29. Also of a bunch of hyssop for sprinkling, Heb. ix. 19, ἐρίου κοκκίνου καὶ ὑσσώπου, in allusion to Lev. xiv. 4, al. Jos. Ant. ii. 14, 6, ὑσσώπου κόμας ἀναλαβόντες.

Ὑστερέω, f. ἴσω, (ὑστερος,) to be last, or after, behind, prop. in place, also in time; in N. T. fig. of dignity, condition, to be behind or inferior, to lack; in later usage also depon. pass. ὑστεροῦμαι. I. of dignity, &c. absol. to be the worse, 1 Cor. viii. 8, οὐτε ἐὰν μὴ φάγωμεν ὑστεροῦμεθα. 2 Cor. xi. 5. xii. 11.—II. gener. to lack, fail, e. gr. 1) to fail of any thing, miss, with gen. expr. or impl. Rom. iii. 23, πάντες ὑστεροῦνται τῆς δόξης τοῦ Θ. Heb. iv. 1, and Class. 2) to be in want of, lack. Lu. xxii. 35, μή τινος ὑστερήσατε; Jos. Ant. xv. 6, 7, μηδὲ οἶνον μηδὲ ὕδατος ὑστερηθῆναι: with ἐν and dat. of that in which one is wanting, 1 Cor. i. 7. Ecclus. xi. 12; with acc. of thing as to which, Matt. xix. 20, τί ἔτι ὑστερῶ; 'what lack I yet?' Sept. τί ὑστερῶ ἐγώ; Ps. xxxix. 5; absol. to be in want, suffer need, Lu. xv. 14. 2 Cor. xi. 8. Phil. iv.

12. Heb. xi. 37. Ecclus. xiii. 4. 3) intrans. of things, to fail, be wanting, absol. John ii. 3, ὑστερήσαντος οἶνου. So Diosc. v. 87, ὑστερούσης σποδοῦ: with dat. Mk. x. 21, ἐν σοὶ ὑστερεῖ. Sept. Neh. ix. 21.

Ὑστέρημα, ατος, τὸ, (ὑστερέω,) prim. 'that which is wanting,' and then by meton. want. 1) gener. with gen. of thing, Phil. ii. 30, τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. xvi. 17. Col. i. 24, τὰ ὑστ. τῶν θλίψεων τοῦ Χρ. 1 Th. iii. 10, and Sept. 2) absol. or with gen. of pers. want, need, poverty, Lu. xxi. 4. 2 Cor. viii. 13, 14. ix. 12.

Ὑστέρησις, εως, ἡ, (ὑστερέω,) the being in want, want, need, Mk. xii. 44. Phil. iv. 11, οὐχ ὅτι καθ' ὑστέρησιν λέγω.

Ὑστερος, α, ου, a defective comparative, latter, last, hindmost, e. gr. in place, Hom. II. v. 17; in N. T. only of time: I. gener. 1 Tim. iv. 1, ἐν ὑστέροις καιροῖς. Sept. and Class.—II. neut. ὕστερον as adv. 1) with gen. last, after, Matt. xxii. 27, & Lu. xx. 32, ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Sept. & Class. 2) absol. at last, afterwards, Matt. iv. 2, ὕστερον ἐπεινάσε. xxi. 29, 32, 37. xxv. 11, al. Sept. and Class.

Ὑφαντός, ἡ, ὄν, adj. (ὑφαίνω,) woven, John xix. 23, χιτῶν ὑφαντός δι' ὅλου. Sept. Jos. and Class.

Ὑψηλός, ἡ, ὄν, adj. (ὑψι, ὕψος,) high, elevated, lofty: 1) prop. as ὄρος ὑψηλόν, Matt. iv. 8. Mk. ix. 2, al. From the Heb. τὰ ὑψηλά, high places, the heights, put for 'the highest heavens,' Heb. i. 3. Sept. In a like sense, of Christ, comparat. ὑψηλότερος τῶν οὐρ. γενόμενος, Heb. vii. 26, equiv. to διεληλυθὼς τοὺς οὐρανούς, iv. 14. Symbol. by Hebr. Acts xiii. 17, μετὰ βραχίονος ὑψηλοῦ, 'with a high (i. e. uplifted) arm,' as if to destroy the enemy. Comp. Sept. χεὶρ ὑψηλή, Ex. xiv. 8. 2) fig. high, i. e. highly esteemed, Lu. xvi. 15, τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ. Rom. xii. 16, μὴ τὰ ὑψηλά φρονούντες, high things, pride, opp. to τὰ ταπεινά, humility. Comp. Lucian, Herm. 5, ὑψηλά φρονεῖν. So Sept. λαλεῖν ὑψηλά, 1 Sam. ii. 3.

Ὑψηλοφρονέω, f. ἴσω, (ὑψηλός, φρονέω,) to be high-minded, carry oneself haughtily, Rom. xi. 20. 1 Tim. vi. 17.

Ὑψιστος, η, ου, adj. (ὑψι, ὕψος,) highest, most elevated, loftiest: 1) prop. as ὕψιστον ὄρος, Hdian. iii. 3, 2; in N. T. only from the Heb. τὰ ὑψιστα, 'the highest heavens;' for there were supposed to be three; the ærial, the starry, and the highest, the abode of God and the angels. Matt. xxi. 9, 'Ὡσαννὰ ἐν τοῖς ὑψίστοις. Mk. xi. 10, al. So Sept. Job

xvi. 19. 2) fig. ὁ Ὑψιστος, *the Most High*, said with reference both to His exalted abode and supreme majesty, Mk. v. 7. Lu. i. 32, al. sæpe. Sept. and Class.

Ὑψος, εὖς οὐς, τὸ, (ὑψι,) *height, elevation*: 1) prop. Eph. iii. 18, βάθος καὶ ὑψος. Rev. xxi. 16. From the Heb. *the height*, put for *Heaven, the highest heaven*, the abode of God; so ἐξ ὑψους, *from on high*, from God, Lu. i. 78; εἰς ὑψος, *to the place on high*, to God, Eph. iv. 8. Sept. 2) fig. *elevation, dignity*, Ja. i. 9. Sept. and Class.

Ὑψώω, f. ὥσω, (ὑψος,) *to heighten*, i. e. *to elevate, lift up*, trans. I. PROP. of the brazen serpent, and of Jesus on the cross, John iii. 14. viii. 28: hence Christ is further said ὑψωθῆναι ἐκ τῆς γῆς, in allusion to the death of the cross, xii. 32, 34; also τῇ δεξιᾷ τοῦ Θεοῦ ὑψωθείς, Acts ii. 33. v. 31. 1 Pet. iii. 22. Comp. Heb. i. 3. viii. 1. xii. 2.—II. FIG. *to elevate, exalt*, i. e. 1) gener. 'to raise to a condition of prosperity, dignity, honour,' gener. out of a lowly state, Lu. i. 52, καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε ταπεινούς. Acts xiii. 17. Ja. iv. 10. 1 Pet. v. 6. Pass. ὑψωθήσεται, Matt. xxiii. 12. xi. 23. Sept. and Class. 2) reflex. ὑψοῦν ἑαυτὸν, *to exalt oneself, be proud*, Matt. xxiii. 12. Lu. xiv. 11. Sept.

Ὑψωμα, ατος, τὸ, (ὑψώω,) prop. 'something elevated,' i. e. *a high place, height, elevation*, Rom. viii. 39, οὔτε ὑψωμα οὔτε βάθος, prob. put for *heaven*, comp. ὑψος. Fig. of a *proud adversary*, under the figure of a lofty tower or fortress built up by an enemy, 2 Cor. x. 5, πᾶν ὑψ. ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θ.

Φ.

Φάγομαι, ἔφαγον, see in Ἑσθίω.

Φάγος, ου, ὁ, (φαγεῖν,) *a glutton*, Matt. xi. 19, ἀνθρωπος φάγος. Lu. vii. 34.

Φαιλόνης, ου, ὁ, by metath. for φαινόλης, Lat. *pænula*, *a cloak or great-coat* with a hood, used chiefly in travelling, 2 Tim. iv. 13.

Φαίνω, f. ἀνῶ, aor. 2. pass. ἐφάνην, (φάνω, φαίνω,) prop. *to lighten, give light, illuminate*: I. INTRANS. *to give light, shine forth*, as a luminary, absol. Rev. i. 16, ὡς ὁ ἥλιος φαίνει. viii. 12. xxi. 23. 2 Pet. i. 19. Fig. of spiritual light and truth, John i. 5, τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. v. 35. 1 John ii. 8.—II. TRANS. prop. *to bring to light, to let appear, to show*, in Class.; in N. T. only, pass. or mid. φαίνομαι, aor. 2. ἐφάνην, *to come to light, appear*, be or become visible: I. strictly, *to shine forth, to shine*, Rev. xviii. 23, φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι:

fig. Phil. ii. 15, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.—II. gener. *to appear, be seen*, foll. by dat. of pers. expr. or impl. 1) of *persons*, Matt. i. 20, ἀγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. ii. 13. Mk. xvi. 9. Sept. & Class.; with a particip. or adj. as predicate in nom. Matt. vi. 16, ὅπως φανῶσι τοῖς ἀνθρ. νηστεύοντες. ver. 18. xxiii. 28. Absol. Lu. ix. 8. 1 Pet. iv. 18. 2) of *things*, τὰ ζιζάνια, Matt. xiii. 26; of an event, ix. 33; so φαινόμενα, 'things visible,' apparent to the senses, Heb. xi. 3; with a predicate, Matt. xxiii. 27. Rom. vii. 13, ἵνα φανῇ ἁμαρτία—κατεργαζομένη θάνατον. Espec. of things appearing in the sky, air, &c. *phenomena*, Matt. ii. 7, τὸν χροόνον τοῦ φαινομένου ἀστέρος. xxiv. 27, 30. Ja. iv. 14, & Class.—III. fig. as referred to the mental eye, *to appear, seem*, foll. by dat. of pers. with predic. Mk. xiv. 64, τί ὑμῖν φαίνεται; and Class.; foll. by ἐνώπιόν τινος, Lu. xxiv. 11.

Φανερός, ὁ, ὄν, adj. (φάνος, fr. φαίνω,) prop. *apparent, visible, conspicuous*, but usually and in N. T. *apparent, manifest, known*; e. gr. φανερόν εἶναι, 'to be manifest, known,' Acts iv. 16. Rom. i. 19. Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. Apocr. φανερόν γίνεσθαι, 'to be or become apparent, manifest, well known,' Mk. vi. 14. Lu. viii. 17, al. and Class. φανερόν ποιεῖν τινα, 'to make one manifest, known,' to disclose, Matt. xii. 16. Mk. iii. 12. 2 Macc. xii. 41. Jos. Ant. iii. 4, 2. Neut. with prep. εἰς φανερόν ἐλθεῖν, 'to become manifest, known,' to be brought to light, Mk. iv. 22. Lu. viii. 17. ἐν τῷ φανερῷ, *manifestly, openly*, Matt. vi. 4, 6, 18; also equiv. to *externally, outwardly*, Rom. ii. 28, and Class.

Φανερόω, f. ὥσω, (φανερός,) *to make apparent, manifest, or known*; to manifest, show openly, trans. I. of *things*, act. John ii. 11, ἐφανέρωσε τὴν δόξαν αὐτοῦ. John xvii. 6. Rom. i. 19. 1 Cor. iv. 5. 2 Cor. ii. 14. Col. iv. 4. Tit. i. 3. Pass. Mk. iv. 22. John iii. 21. Rom. iii. 21, al. sæpe.—II. of *persons*, 1) reflex. with ἑαυτὸν, or mid. φανεροῦμαι, aor. 1. pass. ἐφανέρωθην, as mid. *to manifest oneself, to show oneself openly, appear*. Reflex. with dat. John vii. 4, φανέρωσον σεαυτὸν τῷ κόσμῳ, 'appear publicly,' mid. with ἐμπροσθέν τινος, 2 Cor. v. 10, τοὺς πάντας ἡμᾶς φανερωθήναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ Χρ. where φαν. is a forensic term signif. like Lat. *comparere*, 'to present oneself, appear at the bar for trial.' The term is also used espec. of those appearing from heaven or from the dead; reflex. with dat. John xxi. 1, ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κ.τ.λ. Mid. with dat. John xxi. 14.

1 John i. 2, al. sarp. 1 John i. 2, καὶ ἡ ζωὴ ἐφανερώθη. ii. 28. iii. 2, 5, 8. 2) pass. *to be manifested, become or be made manifest, known*, with dat. John i. 31, ἵνα φανερωθῇ τῷ Ἰσο. 2 Cor. v. 11. εἰς ὑμᾶς, xi. 6. Foll. by ὅτι, 2 Cor. iii. 3, al.

Φανερώς, adv. (φανερὸς,) *manifestly, openly*, i. e. 'clearly, evidently,' Acts x. 3, ἐν ὁράματι φανερώς: 'publicly,' Mk. i. 45, φανερώς εἰς πόλιν εἰσελθεῖν: 'openly,' John vii. 10, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ.

Φανέρωσις, εως, ἡ, (φανερὸς,) *manifestation, a making known, ἡ φ. τῆς ἀληθείας*, 2 Cor. iv. 2. ἡ φ. τοῦ Πνεύματος, equiv. to 'revelation,' 1 Cor. xii. 7.

Φανὸς, οὐ, ὁ, (φαῖνω,) *a light*, e. gr. *a torch, lantern*, John xviii. 3, ἔρχεται μετὰ φανῶν καὶ λαμπάδων. So Dion. Hal. xi. 40, ἐξέτρεχον—φανοὺς ἔχοντες καὶ λαμπάδας. See more in my note.

Φαντάζω, f. σω, (φαῖνω,) *to make appear or visible, to show*, Callistr. Stat. 14, φαντάζων τὴν αἴσθησιν. Pass. φαντάζομαι, *to appear, be visible*, espec. of the appearances of the gods to men; so Diod. Sic. i. 12, τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἱερῶν ζώων μορφαῖς: fig. Wisd. vi. 16; hence neut. part. τὸ φανταζόμενον, equiv. to τὸ φαινόμενον, prop. *the phenomenon*, also *the sight or spectacle*, Heb. xii. 21, φοβερὸν ἦν τὸ φαινόμενον. Comp. Ex. xix. 16.

Φαντασία, as, ἡ, (φαντάζομαι,) prop. *an appearing, appearance*, but more freq. and in N. T. that kind of appearance which consists in *parade, show, or pomp*, Acts xxv. 23, μετὰ πολλῆς φαντασίας: so φαντασίας ἔνεκα, Diod. Sic. xii. 33.

Φάντασμα, ατος, τὸ, (φαντάζομαι,) prop. *a phantasm*, 'an object presented to the sight,' or 'an image presented to the mind,' either awake or asleep, Wisd. xvii. 15. Jos. Bell. Jud. iii. 8, 3. In the former case there is generally an implied notion of something *illusory* or *unreal*; and hence the term came to be applied to denote *an apparition, spectre, ghost*, as Matt. xiv. 26. Mk. vi. 49; and so Jos. Ant. i. 20, 2, al. Artem. i. 2. For this the Class. writers use φάσμα.

Φάραγξ, αγγος, ἡ, (kindr. with φάρονγξ,) *a ravine, a narrow and deep pass, or valley*, between high rocks; Lu. iii. 5, πᾶσα φάρ. πληρωθήσεται. Sept. & Class.

Φαρμακεία, as, ἡ, (φαρμακεύω, fr. φάρμακον, *a medicine*, also *a magic potion*,) prop. *the preparing and giving of medicine*, also the preparation of magical potions, *philtres* or *charms*, and hence oft., as in N. T., gener. *magic art, sorcery, enchantment*, Gal. v. 20. Rev. ix. 21. xviii. 23. Sept. and lat. Class.

Φαρμακεὺς, ἑως, ὁ, (φαρμακεύω,) prop. *a preparer of drugs, an apothecary*, but gener. *a preparer of drugs which operate by the force of charms, or incantation*. So in N. T. *a magician, sorcerer, enchanter*, πόρνοις καὶ φαρμακεῦσι, Rev. xxi. 8, in text. rec. Comp. Luc. Merc. cond. 40, μοιχὸν ἢ φαρμακέα σε. Jos. Ant. ix. 6, 3, τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνον ἀποκαλέσαι.

Φαρμακὸς, οὐ, ὁ, ἡ, (φάρμακον,) equiv. to φαρμακεὺς, wh. see. In N. T. *a magician, sorcerer, enchanter*, Rev. xxi. 8, in later edd. xxii. 15. Sept. and Class.

Φάσις, εως, ἡ, (φημί,) *a speech, word, report*, Acts xxi. 31, & Demosth. 793, 16.

Φάσκω, imperf. ἔφασκον, defect. *to say, to affirm*, equiv. to φημί, foll. by inf. with acc. Acts xxiv. 9. xxv. 19. Rev. ii. 2; with nom. Rom. i. 22. Sept. and Class.

Φάτυνη, ης, ἡ, (corrupted fr. φάγνη, fr. φάγω, *to eat*; lit. *an eating-place*, as *our manger*; *a crib, manger*, Lu. ii. 7, 12, 16. xiii. 15, οὐ λύει—τόν ὄνον ἀπὸ τῆς φ. Sept. Jos. and Class.

Φαῦλος, η, ου, adj. *bad, ill, worthless*, physically, as *food or garments*, but gener. as in N. T. *morally bad, evil, wicked*; πάν φ. πρᾶγμα, Ja. iii. 16. φαῦλα, 'evil deeds,' John iii. 20. v. 29, τὰ φ. πρᾶσσειν, (so Lucian Herm. 82, φαῦλον οὐδεὶ ποιήσουσιν,) Tit. ii. 8, φ. λέγειν, *evil*.

Φέγγος, εος ους, τὸ, (kindr. with φάος,) *light, brightness, shining*, Matt. xxiv. 29. Mk. xiii. 24, ἡ σελήνη οὐ δώσει τὸ φ. αὐτῆς. Xen. Venat. v. 4. Conv. i. 9.

Φείδομαι, f. είσομαι, depon. mid. *to be sparing of*, foll. by gen., also *to spare*, e. gr. *to abstain from using, to use sparingly*; in N. T. 1) *to spare*, = to abstain from doing any thing, *to forbear*, absol. 2 Cor. xii. 6, φείδομαι δέ, sc. τοῦ καυχᾶσθαι. Hdian. vii. 9, 22. Xen. H. G. vii. 1, 24. 2) *to spare*, to abstain from treating with severity, foll. by gen. Acts xx. 29, μὴ φειδόμενοι τοῦ ποιμνίου. Rom. viii. 32, ἰδίου υἱοῦ οὐκ ἐφείσατο. xi. 21. Dion. Hal. Ant. v. 10, τῶν ἐμῶν οὐ φεισάμενος τέκνων.

Φειδομένως, adv. (from φείδομαι,) *sparingly, frugally*, 2 Cor. ix. 6. Plut. Alex. M. 25, φειδ. χρῆσθαι τοῖς παροῦσι.

Φέρω, (f. οἶσω, aor. 1. ἤνεγκα, aor. 1. pass. ἠνέχθην,) *to bear*, trans. I. PROP. *to bear*, as *a burden* or *the like*, also *to bear up*; in N. T. only fig. 1) *to bear up under, to bear with, endure*, e. gr. *evils*, with acc. Rom. ix. 22, Θεὸς ἠνεγκεν σκεύη ὀργῆς. Heb. xii. 20. xiii. 13, τὸν ὀνειδισμόν αὐτοῦ φέροντες. So Sept. ὀνειδισμόν φ. Ez. xxxiv. 29, and elsewhere.

in Sept. and Class. 2) *to bear up* any thing, *to uphold*, = *have in charge, direct, govern*, with acc. Heb. i. 3, *φέρων τε τὰ πάντα τῷ ῥήματι*, κ.τ.λ. So Sept. Num. xi. 14. Deut. i. 9. Plut. Lucull. 6, *Κέθηγον ἀνθούντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν*.—II. *to bear*, with the idea of motion, = *to bear ALONG or ABOUT, to carry*, Lu. xxiii. 26, *τὸν σταυρὸν φέρειν ὀπίσθεν τοῦ Ἰησοῦ*. Sept. and Class. Pass. *φέρομαι*, *to be borne along*, e. gr. as in a ship before the wind, *to be driven or drifted*, hurried along at the mercy of the waves: what is here said of the ship only, being, as often, applied fig. to the crew; Acts xxvii. 15, 17, *ἐφερόμεθα*. So Test. xii. Patr. p. 670, *χειμαζόμενοι ἐπὶ τὸ πέλαγος ἐφερόμεθα*. Hdot. iii. 10, *ἐφέροντο κατὰ κύμα καὶ ἄνεμον*. Alcæus in Mus. Crit. i. 423, *ἄμμε δ'—ναὶ φορήμεθα σὺν μελαίνα*. Fig. *to be moved, incited*, 2 Pet. i. 21, *ὑπὸ Πνεύματος ἁγίου φερόμενοι*. Sept. Job xvii. 1, *πνεύματι φερόμενος*. The term is one often used of divine inspiration; hence prophets were called *ἑσφόρητοι*. Mid. *φέρομαι*, *to bear oneself along*, = *to move along, rush*, as a wind, Acts ii. 2, *ὥσπερ φερομένης πνοῆς*. The term in this use, and associated with *βίαιος*, &c. is frequent in Class. So in Ælian H. An. vii. 24, we have, *ἐπειδὴν τὸ πνεῦμα βίαιον ἐκφέρηται*. Fig. *to go ON, to advance*, in learning, *ἐπὶ τὴν τελειότητα φερώμεθα*, Heb. vi. 1.—III. *to bear*, with the idea of motion *to a place, to bear HITHER or THITHER, to bring*: 1) of things, foll. by acc. expr. or impl.; gener. Mk. vi. 28. Lu. xxiv. 1, *φέρουσαι ἃ ἡτοίμασαν ἀρώματα*. John xix. 39. Acts iv. 34, al. Pass. Matt. xiv. 11, al.; also with dat. of pers. *τί τινι*, xiv. 11. Mk. xii. 15, *φέρειτέ μοι δηνάριον*. John ii. 8. iv. 33: spoken of the finger or hand, *to reach hither*, John xx. 27, and Class. Fig. of a voice or declaration, pass. *to be borne, brought, to come, φωνῆς ἐνεχθείσης αὐτῷ*—*ἐξ οὐρανοῦ*, 2 Pet. i. 17, 18: of good brought to any one, bestowed on him, pass. with dat. 1 Pet. i. 13, *ἐπὶ τὴν φερομένην ὑμῖν χάριν*, and Class.; of accusations, charges, &c. *to bring forward, present*, with *κατὰ τινας*, John xviii. 29. Acts xxv. 7. 2 Pet. ii. 11, comp. Jude 9: of a doctrine, prophecy, *to announce, make known, τὴν διδασχὴν*, 2 John 10; *προφητεύειαν*, 2 Pet. i. 21: of a fact or event, as reported or testified, in the sense of *to adduce, to show, prove*, pass. Heb. ix. 16, and Class. 2) of persons, with acc. *to bear, to bring*, e. gr. the sick, Mk. ii. 3, al.: foll. by dat. Matt. xvii. 17. Mk. vii. 32: spoken also of any motion to a place, not proceeding from the person himself, in the sense of *to bring, to lead*, with acc. and *ἐπὶ*, Mk. xv. 22, *φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον*.

John xxi. 18, *ὅπου*: so of beasts, Lu. xv. 23. Acts xiv. 13, and Sept. Fig. and absol. a way or gate is said *to lead* any whither, *τὴν πόλιν τὴν φέρονσαν εἰς τὴν πόλιν*, Acts xii. 10, and oft. in Class.—IV. *to bear*, as trees or fields their fruits, *to yield, καρπὸν*, Mk. iv. 8. John xii. 24. xv. 2, al. Jos. and Class.

Φεύγω, f. *ῥομαι*, aor. 2. *ἔφυγον*, *to flee*, to betake oneself to flight, intrans. 1) PROP. and gener. Matt. viii. 33, *οἱ δὲ βόσκοντες ἔφυγον*. xxvi. 56, al. Sept. and Class. Of death, with *ἀπὸ*, Rev. ix. 6. Also of heaven and earth, &c. *to flee away*, vanish suddenly, with *ἀπὸ*, Rev. xvi. 20. xx. 11. 2) *to flee from, escape*, foll. by *ἀπὸ*, Matt. iii. 7, *φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς*. xxiii. 33; trans. with acc. Heb. xi. 34, *ἔφυγον στόματα μαχαίρας*, and Class. 3) fig. *to flee*, = *to avoid, shun*, foll. by *ἀπὸ*, 1 Cor. x. 14, *φ. ἀπὸ τῆς εἰδωλολατρείας*: so Ecclus. xxi. 2, *φ. ἀπὸ ἀμαρτίας*: trans. with acc. 1 Cor. vi. 17, *φ. τὴν πορνείαν*. 1 Tim. vi. 11. 2 Tim. ii. 22; so Xen. Cyr. viii. 1, 31, *τὰ αἰσχροῦ φυγεῖν*.

Φήμη, ης, ῆ, Dor. *φάμα*, (φημι,) Lat. *fama, report, rumour*, common fame, Matt. ix. 26. Lu. iv. 14. Sept. and Class.

Φημί, enclitic and defective, imperf. *ἔφην*, (φάω obsol.) prop. 'to bring to light by speech,' gener. *to say, speak, utter*; the other tenses are supplied from *εἶπον*. I. gener. and usually followed by the express words, Matt. xxvi. 34, *ἔφη αὐτῷ ὁ Ἰησοῦς*, et al.: with acc. 1 Cor. x. 15, *κρίνατε ὑμεῖς ὁ φημι*. Hence as interposed in the middle of a clause quoted, like Engl. 'said I,' 'said he,' and Lat. *inquam*, Matt. xiv. 8, *δός μοι, φησὶν, ὧδε ἐπὶ πίνακι κ.τ.λ.* Acts xxiii. 35. xxv. 5, 22, and Class.—II. as modified by the context. 1) before interrogations, *to ask, inquire*, Matt. xxvii. 23. Acts xvi. 30. xxi. 37. 2) before replies, *to answer, reply*, Matt. iv. 7. xiii. 29. John i. 23, & Class. 3) emphat. in the sense of *to affirm, assert*, Rom. iii. 8. 1 Cor. vii. 29, and Class.

Φθάνω, f. *ἄσω*, aor. 1. *ἔφθασα*, *to go or come before, be first*, in being or doing any thing: 1) prop. with acc. *to precede, anticipate*, 1 Th. iv. 15, *οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας*; and so in Class. 2) gener. aor. 1. *ἔφθασα*, *to have come first, or already*, foll. by *ἄχρι* with gen. 2 Cor. x. 14, *ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγ.*: foll. by *εἰς τι*, fig. *to have already attained unto*, Rom. ix. 31. Phil. iii. 16; by *ἐπὶ τινα*, *to have already come to or upon any one*, Matt. xii. 28. 1 Th. ii. 16.

Φθαρτός, ῆ, ὄν, adj. (φθειρώ,) *corruptible, perishable, mortal*, Rom. i. 23, *φ. ἄνθρωπος*: 1 Cor. ix. 25, *φ. στέφανος*:

xv. 53, where see my note. 1 Pet. i. 18, 23, and Class.

Φθέγγομαι, f. γζομαι, depon. mid. prop. *to emit a sound*, and usually a shrill sound; also *to sound*, as a trumpet, thunder, or the human voice; in N. T. *to speak*, absol. Acts iv. 18. ὑποζύγιον ἄφω-
νον ἐν ἀνθρώπου φωνῇ φθεγγάμενον, 2 Pet. ii. 16; with acc. ὑπερογκα, ver. 18.

Φθείρω, f. ἐρῶ, aor. 1. pass. ἐφθάρην, *to spoil, corrupt, destroy*, with acc. 1 Cor. iii. 17, εἰ τις τὸν ναὸν τοῦ Θεοῦ φθεῖρει, φθερεῖ τοῦτον ὁ Θεός. 2 Cor. vii. 2; mid. Jude 10. Sept. and Class. Fig., in a moral sense, *to corrupt, deprave*, with acc. 1 Cor. xv. 33, φθειροσιν ἡθη χρηστὰ ὁμιλίας κακαί. 2 Cor. xi. 3. Eph. iv. 22. Rev. xix. 2, and Class.

Φθινοπωρινός, ἡ, ὄν, adj. (φθίνω, ὀπώρα,) *autumnal*, Jude 12, δένδρα φθιν. trees, as in autumn, stripped of their leaves.

Φθόγγος, εν, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. xiv. 7: poet. *for the voice*, Rom. x. 18. Sept. and Class.

Φθονέω, f. ἤσω, (φθόνος,) *to envy*, with dat. Gal. v. 26, and Class.

Φθόνος, εν, ὁ, *envy*, (fr. pret. mid. ἔφθονα, of the obsol. φθένω, kindred with φθέω, 'to waste, or pine.' Thus φθόνος denotes 'that passion which inly pines at the sight of excellence or happiness.') Matt. xxvii. 18. Rom. i. 29, al.; φθόνοι, *envyings*, ebullitions of envy, Gal. v. 21. 1 Pet. ii. 1, and Plato oft.; elsewhere scarcely found in Class.

Φθορά, ἄς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*: 1) *prop.* by death, *slaughter*, 2 Pet. ii. 12, ζῶα γεγεννημένα εἰς ἄλωσιν καὶ φθοράν: also of mortality, mortal nature, Rom. viii. 21, ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. xv. 42, 50. Sept. and Class. Fig. of spiritual death, the ruin consequent on sin, *everlasting destruction*, Gal. vi. 8. Col. ii. 22. 2) *fig.* in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. i. 4, ἐν ἐπιθυμίᾳ φθορᾶς. ii. 12, ἐν τῇ φθ. αὐτῶν. Wisd. xiv. 25.

Φιάλη, ης, ἡ, *a bowl*, or deep dish, Rev. v. 8. xv. 7. xvi. 1. Sept. & Class.

Φιλάγαθος, εν, ὁ, ἡ, adj. (φίλος, ἀγαθός,) lit. '*loving good*,' *a lover of goodness, upright*, Tit. i. 8, and Class.

Φιλαδελφία, ἄς, ἡ, (φιλάδελφος,) *prop. brotherly love*, as in Class.; in N. T. only in the Christian sense, the *mutual love of Christian brethren*, Rom. xii. 10. 1 Th. iv. 9, where see my notes.

Φιλάδελφος, εν, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*; in N. T. only in the Christian sense, 'loving each other as Christian brethren,' 1 Pet. iii. 8.

Φίλανδρος, εν, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband*, Tit. ii. 4, and Class.

Φιλανθρωπία, ἄς, ἡ, (φιλάνθρωπος,) *philanthropy, love of man*, equiv. to 'benevolence, humanity,' Acts xxviii. 2. Tit. iii. 4, φ. τοῦ Σωτῆρος ἡμ. and Class.

Φιλανθρώπως, adv. (φιλάνθρωπος,) *humanely, kindly*, Acts xxvii. 3, and Class.

Φιλαργυρία, ἄς, ἡ, (φιλάργυρος,) *covetousness*, 1 Tim. vi. 10, and Class.

Φιλάργυρος, εν, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *covetous*, Lu. xvi. 14. 2 Tim. iii. 2, and Class.

Φίλαντος, εν, ὁ, ἡ, adj. (φίλος αὐτοῦ,) *self-loving, selfish*, 2 Tim. iii. 2, and Class.

Φιλέω, f. ἤσω, (φίλος,) *to love*, trans. I. GENER. with acc. of pers. = *to have affection for*, Matt. x. 37, ὁ φιλῶν πατέρα ἢ μητέρα. John v. 20. xi. 3, 36. xv. 19. Tit. iii. 15. Of thing, *to be fond of, to like*, with acc. Matt. xxiii. 6, φιλοῦσί τε τὴν πρωτοκλισίαν. Lu. xx. 46. Rev. xxii. 15. With the idea of *overweening fondness*, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, John xii. 25. Sept. and Class.—II. SPEC. to show one's love by a kiss; hence, *to kiss*, with acc. Matt. xxvi. 48, ὃν ἂν φιλήσω, αὐτός ἐστι. Mk. xiv. 44. Lu. xxii. 47. Sept. and Class.—III. foll. by infin. *to love to do any thing, to do it willingly, gladly, and by impl. to be wont to do*, Matt. vi. 5, φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι. Sept. and Class.

Φίλην, ης, ἡ, (prop. fem. of φίλος,) *a female friend*, Lu. xv. 9. Sept. and Class.

Φιλήδονος, εν, ὁ, ἡ, adj. (φίλος, ἡδονή,) lit. *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. iii. 4, φιλήδονοι μάλλον ἢ φιλόθεοι. So Demophilus, φιλήδονον καὶ φιλόθεον τὸν αὐτὸν ἀδύνατον ἐστίν, and Philo, p. 333, 49, φιλήδονον μάλλον ἢ φιλόθεον.

Φίλημα, ατος, τὸ, (φιλέω II.) *a kiss*, as given in salutation, Lu. vii. 45, φίλημά μοι οὐκ ἔδωκας. xxii. 48. Sept. Prov. xxvii. 6. Cant. i. 2, and Class. e. gr. Luc. Asin. 17, φιλήμασιν ἡσπάζοντο ἀλλήλους, used of the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἁγίον, Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Th. v. 26. φίλημα ἀγάπης, 1 Pet. v. 14.

Φιλία, ἄς, ἡ, (φίλος,) *love, friendship, affection* for, with gen. of object, Ja. iv. 4, ἡ φ. τοῦ κόσμου. Sept. and Class.

Φιλόθεος, εν, ὁ, ἡ, (φίλος, θεός,) *prop. adj. loving God, pious*; subst. *a lover of God*, 2 Tim. iii. 4, φιλήδονοι μάλλον ἢ φιλόθεοι. Luc. Calumn. 14, πρὸς τὸν εὐσεβῆ καὶ φιλόθεον.

Φιλονεικία, ἄς, ἡ, (φιλόνεικος,)

prop. *love of disputing, eager contention*, Thuc. i. 41; in N. T. gener. *quarrel, contention, strife*, Lu. xxii. 24, and Class.

Φιλονεικος, ου, ό, ή, adj. (φίλος, νεϊκος,) *fond of strife*, 1 Cor. xi. 16, & Class.

Φιλοξενία, ας, ή, (φιλόξενος,) *love to strangers, hospitality*, Rom. xii. 13. Heb. xiii. 2, and Class.

Φιλόξενος, ου, ό, ή, adj. (φίλος, ξένος,) *loving strangers, hospitable*, 1 Tim. iii. 2. Tit. i. 8. 1 Pet. iv. 9, and Class.

Φιλοπρωτεύω, f. εύσω, (φιλόπρωτος, occ. in Artem. and Plut.) *to love to be first, to affect pre-eminence*, 3 John 9.

Φίλος, η, ου, adj. prop. pass. (i. e. for φιλούμενος,) *loved, dear*; also act. (for φιλών) *loving, friendly, kind*; in N. T. subst. ό φίλος, *a friend*, Lu. vii. 6, έπεμψε προς αυτόν—φίλους. xi. 5, et al. sæpiss. and Sept. and Class. In the sense of *companion, associate*, Matt. xi. 19, φ. τελωνών. Lu. vii. 34. John iii. 29, ό φ. του νυμφίου, *a bridegroom*, see in Νυμφών. As a word of courteous address, Lu. xiv. 10. Sept. Esth. v. 10.

Φιλοσοφία, ας, ή, (φιλοσοφείω,) prop. *love of wisdom*, then *philosophy*, 'a knowledge of things human and divine,' comp. σοφία II.; in N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the Scriptures, and to the traditional law of ceremonial observances, Col. ii. 8.

Φιλόσοφος, ου, ό, ή, adj. (φίλος, σοφία,) prop. *loving wisdom*, then as subst. *a philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of the Epicurean and Stoic philosophers, who spent their time in inquiries and discussions respecting moral science, Acts xvii. 18.

Φιλόστοργος, ου, ό, ή, adj. (φίλος, στοργή,) *tenderly loving, kindly affectioned*, prop. towards one's kindred; in N. T. towards Christian brethren, Rom. xii. 10.

Φιλότεκνος, ου, ό, ή, adj. (φίλος, τέκνον,) *loving one's children*, Tit. ii. 4.

Φιλοτιμέομαι, f. ήσομαι, (φιλότιμος, fr. φίλος, τιμή,) depon. mid. or pass. *to love honour, to be ambitious*, and by impl. 'to exert oneself from motives of ambition;' since the combatants in the pursuits of human glory must be prepared to use the most strenuous exertions; making it their maxim, in the words of Thuc., μη φεύγειν τους πόρους, ή μηδє τας τιμάς διώκειν: *to be ambitious of doing any thing, to exert oneself, to earnestly strive*, i. e. from a love and sense of honour: so Jos. Ant. proem. § 3. xv. 9, 5. Æl. V. H. ix. 29. Xen. Mem. ii. 9, 5. In N. T. Rom. xv. 20, φιλοτιμούμενον εύαγγελίζεσθαι. 2 Cor. v. 9. 1 Th. iv. 11,

παρακαλούμεν ύμας φιλοτιμείσθαι ('to earnestly strive') ήσυχάζειν.

Φιλοφρόνως, adv. (φιλόφρων,) *kindly, courteously*, Acts xxviii. 7, & Class.

Φιλόφρων, ονος, ό, ή, adj. (φίλος,) φρήν,) *friendly-minded, kindly disposed, courteous*, 1 Pet. iii. 8, and Class.

Φιμώω, f. ώσω, (φίμος,) *to muzzle*, trans. I. prop. of oxen muzzled while treading out grain, 1 Cor. ix. 9. 1 Tim. v. 18, ου φιμώσεις βουν αλοώντα.—II. fig. *to stop the mouth, put to silence*, and pass. *to be silenced, be silent, hold one's peace*. 1) said of persons, Matt. xxii. 34, έφίμωσε τους Σαδδ. 1 Pet. ii. 15. Jos. and lat. Class. Pass. Matt. xxii. 12. Hence it is applied to Christ's commanding an evil spirit *not to speak* through the organs of a demoniac, Mk. i. 25, φιμώθητι. 2) of things, as winds and waves, pass. *to be still, hushed*, Mk. iv. 39, πεφίμωσο. Jos. de Macc. § 2.

Φλογίζω, f. ίσω, (φλόξ,) prop. and almost always in Class. & oft. in Sept. *to inflame, set on fire*; in N. T. fig. *to inflame with passion, discord, or hatred*; said of the tongue, Ja. iii. 6, φλογ. τον τροχον.

Φλόξ, γός, ή, (φλέγω,) *flame*, Lu. xvi. 24, εν τη φλογι ταύτη. So φλόξ πυρός, *a flame of fire, 'fiery flame'*, Acts vii. 30. Rev. i. 14, al. εν πυρι φλογός, 2 Th. i. 8. Sept. and Class. Of lightning, Heb. i. 7, πυρός φλόγα. Sept. & Class.

Φλυαρέω, f. ήσω, (φλύαρος,) prop. as oft. in Class. 'to as it were overflow with talk,' = *to prate, to trifle, intrans.*; in N. T. trans. *to prate about any one*, 3 John 10, λόγοις πονηροίς φλυαρών ήμας.

Φλύαρος, ου, ό, ή, adj. (φλύω, Lat. fluo,) prop. *overflowing*, i. e. with talk; hence subst. *a prater, tattler, trifler*, 1 Tim. v. 13, and oft. in later Class.

Φοβερός, ά, ον, adj. (φοβέω,) *fearful, terrible, frightful*, Heb. x. 27, φοβερά δε τις έκδοχή κρίσεως. ver. 31. xii. 21. Sept. and Class.

Φοβέω, f. ήσω, (φόβος,) prop. *to put in fear, terrify, frighten*; but oftener, and in N. T., only mid. or pass. φοβέομαι, aor. l. pass. έφοβήθην, and fut. l. pass. φοβηθήσομαι often in mid. sense, prop. 'to put one's self in fear,' = *to fear, be afraid, terrified*, either from fear simply, or from astonishment. I. PROP. and GENER. in various constructions: 1) *intrans.* and absol. Rom. xiii. 4, εάν τό κακόν ποιής, φοβοϋ: so μη φοβοϋ, *fear not*, Mk. v. 36. μη φοβεΐσθε, vi. 50. έφοβούντο, x. 32. Matt. xiv. 30. xvii. 6. Heb. xiii. 6. Foll. by acc. of a cogn. noun, 1 Pet. iii. 14, τον φόβον αυτών μη φοβηθήτε. ver. 6, μη φοβ. μηδεμίαν πτόσην: emphat. Mk. iv. 41, έφοβήθη-

σαν φόβον μέγαν. 2) *trans.* with acc.: of pers. Matt. x. 26, *μὴ φοβηθῆτε αὐτοὺς*. xiv. 5. John ix. 22. Rom. xiii. 3. Gal. ii. 12: of thing, *διάταγμα*, Heb. xi. 23, 27. Rev. ii. 10. 3) *fol.* by *ἀπὸ*, lit. 'to fear from,' *be afraid of* any one, Matt. x. 28. Lu. xii. 4. 4) *fol.* by *μὴ*, *lest*, Acts xxvii. 17, *φοβ. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι*: by *μήπως*, ver. 29. 2 Cor. xi. 3. Gal. iv. 11. 5) with *inf.* to *fear* to do any thing, 'to scruple, hesitate,' Matt. i. 20, *μὴ φοβηθῆς παραλαβεῖν Μαριάμ*. ii. 22. Mk. ix. 32.—II. MORALLY, *to fear*, = *to reverence, honour*, with acc. 1) *gener.* Mk. vi. 20, *ἐφοβεῖτο τὸν Ἰωάννην*. Eph. v. 33. 2) *spec.* τὸν Θεὸν or τὸν Κύριον *φοβεῖσθαι*, *to fear God*, *to reverence*, e. g. 'to stand in awe of God,' the punisher of wrong, so as not to do evil, Lu. xviii. 2, τὸν Θ. *μὴ φοβοῦμενος*. xxiii. 40. 1 Pet. ii. 17. Col. iii. 22: also, by Hebr., in the sense of religion, piety, = *to worship God*, Lu. i. 50, *τὸ ἔλεος αὐτοῦ—τοῖς φοβ. αὐτόν*. Acts x. 2, 35. Rev. xi. 18; so οἱ φοβ. τὸν Θ. 'proselytes,' Acts xiii. 16, 26.

Φόβητρον, ου, τὸ, (φοβέω,) 'something fearful,' *a fearful sight, portent*, Lu. xxi. 11, *φόβητρά τε καὶ σημεῖα ἀπ' οὐρ*. Sept.

Φόβος, ου, ὁ, (φέβομαι,) *fear, terror*, I. PROP. and GENER. Matt. xiv. 26, *ἀπὸ τοῦ φ. ἔκραξαν*. Lu. i. 12. ii. 9, al. φόβοι, *fears*, 2 Cor. v. 11. 1 Tim. v. 20, al. *Foll.* by *gen.* of the pers. or thing feared, Matt. xxviii. 4. John vii. 13, al. Meton. 'object of fear,' Rom. xiii. 3. Sept. and Class.; with the idea of *astonishment*, Matt. xxviii. 8, *μετὰ φόβον καὶ χαρὰς μεγάλης*. Mk. iv. 41. Lu. i. 65. v. 26, al.—II. IN A MORAL SENSE, *reverence, honour*, of persons, Rom. xiii. 7, *τῷ τὸν φόβον, τὸν φ.* Elsewh. of God or Christ, ὁ φ. τοῦ Θεοῦ or Κυρίου, 2 Cor. v. 11, and sometimes *impl.* Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμῳ, 1 Cor. ii. 3, al. and Sept. By Hebr. = *religion, piety*, ὁ φ. τοῦ Κυρίου, Acts ix. 31. Θεοῦ, Rom. iii. 18, and Class.

Φοίνιξ, ικος, ὁ, *a palm-tree*, John xii. 13. Rev. vii. 9. Sept.

Φονεὺς, ἑως, ὁ, (φονεύω,) *a murderer*, Matt. xxii. 7. Acts iii. 14, al. and Class.

Φονεύω, εὔσω, (φόνος,) *to slay, to murder*; absol. οὐ φονεύσεις, Matt. v. 21. Mk. x. 19, al. and Sept. Gener. Matt. v. 21. Ja. ii. 11. iv. 2. *Foll.* by acc. Matt. v. 6. Sept. and Class.

Φόνος, ου, ὁ, (obsol. φένω,) *murder*, Mk. xv. 7. Lu. xxiii. 19, al. Heb. xi. 37, ἐν φόνῳ μαχαίρας. Plur. φόνοι, Matt. xv. 19, al. Sept. and Class.

Φορέω, f. ἦσω, (fr. πέφορα, old pret.

mid. of φέρω,) *to bear about, to wear*, as dress or arms, trans. Matt. xi. 8, τὰ μαλακά. John xix. 5. Rom. xiii. 4. James ii. 3, al. and Class.

Φόρον, ου, τὸ, only in prop. name, Ἀππίου φόρον, Appii Forum, Acts xxviii. 15.

Φόρος, ου, ὁ, (φέρω,) prop. 'what is brought or paid into the treasury of the state,' *a tax* laid upon persons and their property annually, in distinction from τέλος, *toll*, levied on merchandise and travellers, Lu. xx. 22. xxiii. 2. Rom. xiii. 6, φόρους τελεῖτε. ver. 7, and so in Class.

Φορτίζω, f. ἴσω, (φόρτος,) prop. *to burden*, lay a burden upon any one; in N. T. fig. of the burden of the Jewish law, Lu. xi. 46. Pass. part. Matt. xi. 28, πεφορτισμένοι, 'ye who are oppressed by a sense of sin, and the burden of the law.'

Φορτίον, ου, τὸ, (φόρτος,) *a burden*: I. prop. of a ship's freight or cargo, Acts xxvii. 10, in lat. Edd.—II. fig. 1) of the burden of the law, Matt. xxiii. 4. Lu. xi. 46; of the injunctions of Christ, Matt. xi. 30. 2) of the burden of one's sins, Gal. vi. 5.

Φόρτος, ου, ὁ, (φέρω,) *a ship's freight or cargo, a burden*, Acts xxvii. 10, text. rec.

Φραγέλλιον, ου, τὸ, *a whip*, John ii. 15.

Φραγελλώω, f. ὥσω, (φραγελλιον,) *to scourge*, with acc. Matt. xxvii. 26, al.

Φραγμὸς, οὔ, ὁ, (φράσσω,) *a fence or hedge*, Matt. xxi. 33. Mk. xii. 1. Luke xiv. 23, εἰς τὰς ὁδοὺς καὶ φραγμοὺς, 'the narrow ways among the vineyards.' Plut. Cimon. 10, τῶν ἀγρῶν τοὺς φραγμοὺς ἀφείλεν. Xen. Venat. xi. 4, and Sept. Fig. Eph. ii. 14, see in Μεσότοιχον.

Φράζω, f. ἄσω, prop. *to say, speak, tell*; in N. T. *to explain*, τὴν παραβολὴν, Matt. xiii. 36. xv. 15. Sept. and Class.

Φράσσω, f. ξω, prop. *to enclose* with a fence, also 'close up,' as a defile, with troops. Hence said of the ears, *to stop*. In N. T. only of the mouth, φράσσειν τὸ στόμα: 1) PROP. of wild beasts, Heb. xi. 33, ἔφραξαν στόματα λεόντων, 'rendered them harmless'; so M. Antonin. xii. 1, ἔφραξέ τὸ στόμα τοῦ λέοντος. 2) FIG. *to silence*, Rom. iii. 19, ἵνα πᾶν στόμα φραγῇ. 2 Cor. xi. 10, and Class.

Φρέαρ, ατος, τὸ, prop. *a well or pit*, for water, and thus prop. distinguished from πηγή, Lu. xiv. 5. John iv. 11, τὸ φρ. ἐστὶ βαθύ. ver. 12. Sept. Jos. and Class. Fig. of the pit in Hades, 'the bottomless pit,' Rev. ix. 1, 2.

Φρεναπατάω, f. ἦσω, (φρήν, ἀπατάω,) *to deceive*, Gal. vi. 3, ἐαυτὸν φ.

Φρεναπάτης, ου, ὁ, *a deceiver*, Tit. i. 10.

Φρήν, ενός, ἡ, prop. *the diaphragm, midriff*. Hence, as the supposed seat of mental emotions, usually and in N. T. meton. *the mind, the soul*, including the intellect, disposition, feelings, &c. 1 Cor. xiv. 20. Sept. and Class.

Φρίσσω, f. ξω, (φριξ,) *to be rough*, rising up in bristling points, *to bristle*, as a field with ears of grain. Spec. of hair, &c. *to bristle*; in N. T. of persons, *to shudder*, *to quake*, from terror, when the 'hair stands on end,' intrans. Ja. ii. 19, τὰ δαιμόνια—φρίσσουνσι. Sept. and Class.

Φρονέω, f. ἴσω, (φρήν,) prop. *to think*, i. e. to 'have the use of, and to exercise the mind,' but usually *TO MIND*, or *TO BE MINDED*, *have in mind*, said generally of any emotion of the mind; in N. T. I. gener. *to think, to mean*, be of opinion, foll. by acc. of thing implying *manner* of thinking, Acts xxviii. 22, ἀκούσαι ἃ φρονεῖς. Rom. xii. 3, παρ' ὃ δεῖ φρονεῖν. 1 Cor. iv. 6. Gal. v. 10. Phil. i. 7: with adv. 1 Cor. xiii. 11. Rom. xii. 3, φρονεῖν εἰς τὸ σωφρονεῖν.—II. With especial reference to the mind as acted on by the affections, *to be minded, to think*, with acc. 1) gener. Phil. ii. 5, τοῦτο φρονεῖσθω ἐν ὑμῖν, ὃ καὶ ἐν Χρ. 'I. iii. 15. Rom. xii. 16, τὰ ὑψηλά φρονεῖν, and τὸ αὐτὸ or τὸ ἐν φρονεῖν, 'to be of one mind,' 'to cultivate unanimity and concord.' 2) also in the phrase φρονεῖν τὰ τιнос, (scil. πράγματα,) which, while in Class. it signif. 'to take part with any one,' in N. T. means *to care for*, be devoted to, &c. Matt. xvi. 23, οὐ φρονεῖς τὰ τοῦ Θ. Rom. viii. 5. Phil. iii. 19. Col. iii. 2, τὰ ἄνω.—III. *to mind, care for*, with ὑπὲρ τιнос, Phil. iv. 10: of time, *to regard, keep, τηνήμεραν*, Rom. xiv. 6.

Φρόνημα, ατος, τὸ, (φρονέω,) prop. 'what one has in mind,' *thought, feeling, will*, Rom. viii. 27, οἶδε τί τὸ φρ. τοῦ Πνεύματος. ver. 6, 7, τὸ φρόνημα τῆς σαρκός, = τὸ φρονεῖν τὰ τῆς σαρκός.

Φρόνησις, εως, ἡ, (φρονέω,) *mind, thought*: 1) *mode of thinking* and feeling, Lu. i. 17, ἐν φρονήσει δικαίων. 2) *understanding, prudence*, Eph. i. 8, σοφία καὶ φρονήσει. Sept. and Class.

Φρόνιμος, η, ου, adj. (φρονέω,) prop. 'being in the possession of one's senses,' also 'having a sound understanding,' *prudent, wise*, Matt. vii. 24, ἀνδρὶ φρ. x. 16. xxiv. 45. xxv. 2. Rom. xii. 16. 1 Cor. iv. 10. Sept. and Class.

Φρονίμως, adv. (φρόνιμος,) *prudently, wisely*, Lu. xvi. 8, and Class.

Φροντίζω, f. ἴσω, (φροντίς,) *to be thoughtful for, take care to do any thing*,

Tit. iii. 8, ἵνα φροντίζωσι καλῶν ἔργων προῖστασθαι. Sept. and Class.

Φρουρέω, f. ἴσω, (φρουρός,) prop. *to watch, be on guard*; in N. T. and gener. foll. by acc. *to watch, guard, keep any person or thing*: I. PROP. said of a *military* watch over a place, 2 Cor. xi. 32, ὁ ἐθνάρχης—ἐφρούρει τὴν πόλιν; also of a *civil* watch over a prisoner, Gal. iii. 23, and Class.—II. FIG. *to keep, preserve* in any state, Phil. iv. 7, τὰς καρδίας ὑμῶν ἐν Χρ. 'I. Pass. 1 Pet. i. 5, ἐν δυνάμει Θεοῦ.

Φρνάσσω, f. ξω, in Class. only dep. mid. φρνάσσομαι, *to rage*, prop. of animals; also of persons acting with fury and insolence. In N. T. by a metaphor taken from the snorting and other sounds of impatience and rage, emitted by high-mettled steeds, and therefore applicable to violent and headstrong men, *to rage*, 'tumultuate,' intrans. Acts iv. 25, ἵνατί ἐφρύαξαν ἔθνη;

Φρύγανον, ου, το, (φρύγω,) *a dry stick or dry brushwood*, Acts xxviii. 3, φρυγάνων πλήθος. Sept. and Class. as Xen. An. iv. 3, 11, φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.

Φυγή, ἧς, ἡ, (φεύγω,) *flight*, Matt. xxiv. 20. Mk. xiii. 18. Sept. and Class.

Φυλακή, ἧς, ἡ, (φυλάσσω,) gener. *a watch, guard*: I. prop. 'the act of keeping watch,' or guarding, Lu. ii. 8, φυλάσσοντες φυλακὰς, and Class.—II. meton. of persons set to watch, *a watch, guards*, Acts xii. 10, διελθόντες πρῶτην φυλ.—III. meton. the *place* where watch is kept: 1) *watch-post, station*; fig. *station or haunt*, Rev. xviii. 2. 2) of the place where any one is watched or guarded, *ward, custody, a prison*, gener. Matt. v. 25, εἰς φυλακὴν βληθήσῃ. xiv. 3. Lu. xxi. 12. xxii. 33. John iii. 24. Acts v. 19, oft. In the sense of *imprisonment*, 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Sept. and Class. Fig. of the bottomless pit, as the *prison* of demons and the souls of wicked men, 1 Pet. iii. 19. Rev. xx. 7. 3) meton. of time, *a watch* or division of the night, during which one watch of soldiers kept guard, Lu. xii. 38, ἐν τῇ δευτέρᾳ φ. καὶ ἐν τῇ τρίτῃ φ. Matt. xiv. 25. xxiv. 43.

Φυλακίζω, f. ἴσω, (φυλακή,) *to put in ward, imprison*, Acts xxii. 19, φυλακίζω. Wisd. xviii. 4. Act. Thom. § 45.

Φυλακτήριον, ου, τὸ, (φυλακτήρ,) prop. *a watch-post, guard-house or fort*, fig. *protection, safe-guard*; hence, meton. *an amulet*, any thing worn about the neck, &c. as a protection against any harm, corporeal or mental. Hence in N. T. plur. τὰ φυλακτήρια, lit. 'prayer-fillets,' strips of parchment, inscribed with various sen-

tences of the Mosaic law, which the Jews bind around the forehead and left wrist while at prayer, Matt. xxiii. 5, *πλατύ-νουσι δὲ τὰ φυλακτήρια*.

Φύλαξ, akos, ὁ, (φυλάσσω,) a keeper, guardian, Acts v. 23. xii. 6, 19. Sept. and Class.

Φυλάσσω, f. ξω, prop. to watch, i. e. 'to wake,' 'to keep awake,' also, to keep watch by night. In N. T. I. PROP. and INTRANS. to watch, keep watch, with acc. of the cogn. noun, Lu. ii. 8, *φυλάσσοντες φυλακὰς*.—II. PROP. and TRANS. with acc. to watch, guard, keep, 1) persons or things from escape or violence, Lu. viii. 29, *ἐδεσμεῖτο—φυλασσόμενος*. Acts xii. 4, *φ. αὐτόν*. Sept. and Class. Lu. xi. 21, acc. τί. Acts xxii. 20, *τὰ ἱμάτια*. Sept. and Class. 2) of persons or things kept in safety, to keep, preserve, e. g. persons, John xvii. 12, *οὓς δέδωκάς μοι ἐφύλαξα*. 2 Pet. ii. 5. Jude 24. 2 Th. iii. 3, and Sept.; things, John xii. 25. 1 Tim. vi. 20. 2 Tim. i. 12, 14. Sept. 3) mid. to keep oneself from, or as to any thing, be on one's guard, = to beware of, avoid; e. g. with *ἀπό τινος*, Xen. Cyr. ii. 3, 9. once reflex. 1 John v. 21, *φυλάξατε ἑαυτοὺς ἀπὸ τῶν ἐιδώλων*. mid. Lu. xii. 15, *ἐράτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας*. Mid. with acc. to guard against, beware of, Acts xxi. 25. 2 Tim. iv. 15, *ὄν καὶ σὺ φυλάσσον*. Jos. and Class.; foll. by ἵνα μὴ, 2 Pet. iii. 17.—III. FIG. to keep or observe precepts, laws, &c. with acc. Lu. xi. 28, al.; mid. πάντα ταῦτα ἐφ. Matt. xix. 20. Sept. and Class.

Φῦλλον, ἡς, ἡ, (φῦλον,) a tribe, prim. a race, kindred: in N. T. I. PROP. φῦλον, a nation or people, as descended from a common ancestor, Matt. xxiv. 30, *πᾶσαι αἱ φ. τῆς γῆς*. Rev. i. 7. v. 9. vii. 9. xi. 9, al. and Sept.—II. SPEC. a tribe, said of the tribes of Israel, Matt. xix. 28; and Lu. xxii. 30, *κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσρ.* ii. 36, al. and Sept. oft.

Φύλλον, ου, τὸ, (φύω,) a leaf; in N. T. only plur. φύλλα, leaves, foliage, Matt. xxi. 19, al. Sept. & Class.

Φύραμα, ατος, τὸ, (φυράω, to mix by stirring or kneading,) lit. a kneaded mass, and gener. a mass, lump; e. gr. of potter's clay prepared for moulding, Rom. ix. 21. So a mass of dough, 1 Cor. v. 6. Gal. v. 9, *ὅλον τὸ φ. ζυμοῦ*, proverb., see in Ζύμη: fig. Rom. xi. 16, *εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα*. 1 Cor. v. 7, *νέον φ.* 'a new-made mass of dough, before the leaven is put in.' Sept. & Class.

Φυσικὸς, ἡ, ὄν, adj. (φύσις,) prop. physical, natural, produced by nature. In N. T. natural, according to nature, ἡ φ.

χοῆσις, Rom. i. 26, 27. So Arr. Epict. ii. 20, 6, *φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους*: of beasts, ἀλογα ζῶα, φυσικά, 'following their natural bent,' sensual, 2 Pet. ii. 12.

Φυσικῶς, adv. (φυσικός,) physically, naturally, from or by nature, Jude 10, *ὅσα δὲ φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐπί-στανται*, 'by the natural senses.' Diog. Laërt. x. 137, *φυσικῶς καὶ χωρὶς λόγου*.

Φυσιόω, f. ὦσω, in N. T. equiv. to φυσάω, (φύσα,) which means prop. to blow, puff, or pant; and also to blow up, inflate, both prop. and fig. In N. T. φυσιοῶ, fig. to puff up, inflate with pride and vanity, absol. 1 Cor. viii. 1, *ἡ γνώσις φυσιοῖ*. So Plut. de Educ. δεῖ δὲ αὐτοὺς μηδὲ τοῖς ἐγκωμίοις φυσιοῦν, and Philo, *φυσήσας τῷ λόγῳ*. Pass. or mid. 1 Cor. iv. 18, 19. v. 2. xiii. 4. So Plut. vi. 253, *ὑπὸ τῆς τύχης φυσωμένους*: and so in Lat. 'inflare aliquem.' ὑπέρτινος, 1 Cor. iv. 6. ὑπὸ τινος, Col. ii. 18.

Φύσις, εως, ἡ, (φύω,) nature: I. 'natural source or origin,' generation, birth, descent, Gal. ii. 15, *ἡμεῖς φύσει Ἰουδαῖοι*. Rom. ii. 27, *ἡ ἐκ φύσεως*, and so oft. in Class. φύσει and κατὰ φύσιν.—II. a nature, as generated or produced, a genus, kind, Ja. iii. 7, *πᾶσα φ. θηρίων—δεδάμασται τῇ φ. τῇ ἀνθρωπίνῃ*. Gal. iv. 8, *τοῖς μὴ φύσει οὐσι θεοῖς*. Comp. 1 Cor. viii. 5.—III. the nature of any person or thing, the natural constitution, the innate disposition, qualities, &c. 1) of persons, in a moral sense, denoting the native mode of thinking, unenlightened by the influence of Divine truth, Eph. ii. 3, *τέκνα φύσει ὀργῆς*. Rom. ii. 14; by analogy, of the Divine nature, 2 Pet. i. 4, *θελας κοινωνοὶ φύσεως*, see my note. Spec. a native sense of propriety, 1 Cor. xi. 14, *ἡ οὐδὲ αὕτη ἡ φ. διδάσκει ὑμᾶς*—; 2) gener. equiv. to the nature of things, the order and constitution of nature, κατὰ φύσιν, 'natural,' Rom. xi. 21, 24. παρὰ φύσιν, 'unnatural,' i. 26. xi. 24, and Class.

Φυσίωσις, εως, ἡ, (φυσιοῶ,) a puffing up, fig. with pride, 2 Cor. xii. 20.

Φυτεία, as, ἡ, (φυτεύω,) in Sept. and Class. a planting. In N. T. a plant, fig. Matt. xv. 13; and so Psalt. Sal. xiv. 3.

Φυτεύω, f. εὔσω, (φυτὸν, φύω,) to plant, trans. Matt. xxi. 33, *ἐφύτευσεν ἀμπέλωνα*. 1 Cor. ix. 7. *συκὴν*, Lu. xiii. 6; absol. xvii. 28. pass. ver. 6. Sept. and Class. Fig. Matt. xv. 13. 1 Cor. iii. 6, sqq.

Φύω, f. φύσω, to generate, produce, as plants, &c.; also of persons, to beget, bear. Pass. φύομαι, also act. aor. 2. ἔφυν, and perf. πέφυκα, as intrans. to be generated, produced, to spring up, grow, as plants, &c.; also of persons, to be born, to grow

up, to be by nature: in N. T. 1) pass. aor. 2. ἐφύην, part. φνείς, *to spring up or grow*, as a plant, Lu. viii. 6, καὶ φνὲν ἐξηράνθη. ver. 8. 2) act. intrans. *to spring or grow up*, Heb. xii. 15, ῥίζα πικρίας ἄνω φύουσα.

Φωλεός, οὗ, ὁ, *a hole, burrow*, of animals, Matt. viii. 20. Lu. ix. 58, and Class.

Φωνέω, f. ἦσω, (φωνή,) *to sound, to utter a sound, voice, or cry*. I. prop. and absol. 1) of animals, e. gr. a cock, *to crow*, Matt. xxvi. 34, 74, 75. Sept. and Class. 2) of persons, *to cry out, exclaim*, Lu. viii. 8. Acts x. 18, al.; so with dat. of cogn. noun, φωνήσας φωνῇ μεγάλῃ, Lu. xxiii. 46. Rev. xiv. 18.—II. trans. *to cry or call to any one, = to speak to, address, call*, with acc. 1) gener. with the words spoken, as a title, &c. = *to call, name*, John xiii. 13, ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, κ.τ.λ. 2) spec. implying invitation to approach, *to call for*, Matt. xx. 32, ἐφώνησεν αὐτούς. Mk. iii. 31. John i. 49, al.; with dat. αὐτῷ, Lu. xix. 15; foll. by ἐκ, *to call one out of any place*, John xii. 17; also *to invite to a feast*, Lu. xiv. 12; *to call out to any one for help*, Matt. xxvii. 47.

Φωνή, ἦς, ἡ, *a sound*, as uttered, I. GENER. as used of things; e. gr. a trumpet, or other instrument, Matt. xxiv. 31. 1 Cor. xiv. 7, 8; of the wind, John iii. 8. Acts ii. 6; of rustling wings, chariots, waters, &c. Rev. ix. 9. xiv. 2. xviii. 22. xix. 6; of thunder, iv. 5. vi. 1. viii. 5. xix. 6. φωνὴ ῥημάτων, Heb. xii. 19.—II. SPEC. *a voice, cry*, said of persons: 1) prop. and gener. as in phrases, with verbs of speaking, &c. φωνῇ μεγάλῃ, Mk. v. 7. xv. 34, oft. Lu. xvii. 15. Rev. xiv. 15. So ἀφιέναι φωνὴν μεγάλην, Mk. xv. 37; αἰρεῖν or ἐπαίρειν φωνήν, 'to cry aloud,' Acts iv. 24. xiv. 11. Lu. xxiii. 23, ἐπέκειντο φωναῖς μεγάλας. Also ἀκούειν φωνήν or φωνῆς, 'to hear a voice,' Acts ix. 4, 7. xxii. 14; with ἐκ, 2 Pet. i. 18. Rev. i. 10. ix. 13. Sept. and Class. With gen. of pers. Matt. iii. 3, φ. βοῶντος ἐν τῇ ἐρήμῳ. John v. 25. Acts xii. 14. Rev. xix. 1, φ. ὄχλου. Sept. and Class.; so of song, with gen. φ. καθαρωδῶν, xviii. 22. φ. νυμφίου καὶ νύμφης, ver. 23; of salutation, Lu. i. 44. To the voice, as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; thus ἀκούειν τῆς φ. τινός, 'to hear (and obey) one's voice,' i. e. to obey the person himself, John x. 16, 27. Heb. iii. 7, and Sept. in Gen. iii. 17, al. Fig. Gal. iv. 20, ἀλλάξαι τὴν φ. μου, 'to change my tone,' to speak in a different manner. 2) meton. 'what is uttered by the voice,' *a word, or saying*, Acts xiii. 27, τὰς φ. τῶν προφητῶν. xxiv.

21, and Class. 3) meton. 'manner of speaking,' *speech, language, dialect*, 1 Cor. xiv. 10, τοσαῦτα γένη φωνῶν ἐν κόσμῳ. ver. 11, and Class. as φωνὴ Ἑλληνική.

Φῶς, φωτός, τό, (contr. for φάος, fr. φάω,) *light*, prop. with the idea of shining. I. PROP. and GENER. 1) of *light* in itself, 2 Cor. iv. 6, ὁ εἰπὼν ἐκ σκοτῶν φῶς λάμψαι. Matt. xvii. 2, λευκάωστέ φ. Sept. and Class. 2) as emitted from a luminous body; e. g. a lamp, φῶς λύχνου, Lu. viii. 16. Rev. xviii. 23; the sun, φῶς ἡλίου, xxii. 5. Sept. & Class. 3) of *daylight, day*, John xi. 9, 10. iii. 20, ὁ φαῦλα πράσσων μισεῖ τὸ φ. ver. 21; ἐν τῷ φ. 'in the light,' openly, opp. to ἐν τῇ σκοτίᾳ, Matt. x. 27. Lu. xii. 3. Eph. v. 13. 4) of the dazzling light which surrounds the throne of God, 1 Tim. vi. 16. Rev. xxi. 24; also as encircling those who dwell with or come from God, Acts ix. 3, φῶς ἀπὸ τοῦ οὐρ. Comp. ver. 5. xii. 7. xxii. 6, 9, 11. 2 Cor. xi. 14. Col. i. 12, ὁ κληρὸς τῶν ἀγίων ἐν τῷ φ.—II. METON. *a light*, a luminous body. 1) a lamp or torch, Acts xvi. 29, αἰτήσας φῶτα. Sept. and Class. 2) *a fire*, (for πῦρ, by a Hebr. idiom oft. found in Sept.) Mk. xiv. 54, θερμαινόμενος πρὸς τὸ φ. Lu. xxii. 56. Sept. and Class. 3) of the heavenly luminaries, the sun, moon, and stars, Ja. i. 17, ἀπὸ τοῦ Πατρὸς τῶν φ. Sept. and Class. 4) fig. τὸ φ. τὸ ἐν σοί, i. e. *the mind or conscience*, corresp. to ὁ λύχνος and ὁ ὀφθαλμός, Matt. vi. 23. Lu. xi. 35.—III. fig. *light*, that moral and spiritual light of knowledge, which enlightens the mind and soul; including also the idea of moral goodness, purity, and holiness, opp. to σκοτία or σκότος. 1) gener. as said of that clear knowledge of God and spiritual things which is by St. John (1 Epist.) expressively termed 'the true light,' John iii. 19. viii. 12, τὸ φ. τῆς ζωῆς. Rom. xiii. 12. 2 Cor. vi. 14. Eph. v. 9. 1 John ii. 8; οἱ νιοὶ τοῦ φ. i. e. 'those who walk in this light,' Lu. xvi. 8. John xii. 36. So ἐν τῷ φ. εἶναι, μένειν, 1 John ii. 9, 10. As exhibited in the life and teaching of any one; Matt. v. 16. John v. 35. So where the idea of holiness predominates; as of God and those conformed to him, 1 John i. 5, ὁ Θεὸς φῶς ἐστὶ. ver. 7. 1 Pet. ii. 9, where see my note. Matt. iv. 16. Acts xxvi. 23. 2) meton. *a light*, equiv. to 'the author or dispenser of moral and spiritual light,' gener. Rom. ii. 19, φῶς τῶν ἐν σκότει. Of apostles, Matt. v. 14. Acts xiii. 47. Espec. of the Messiah, 'who brought life and immortality to light in his Gospel,' Lu. ii. 32, φῶς εἰς ἀποκάλυψιν ἐθνῶν. John i. 4, 5, 7, 8, 9. iii. 19. viii. 12. ix. 5.

Φωστήρ, ὁ, (φῶς,) *lit. 'a light-giver,'* in Class. *a window*; in N. T. *a*

light, luminary, Phil. ii. 15, φαίνεσθε ὡς φ. ἐν κόσμῳ, with allusion to the sun, moon, and stars. So in Sept. of the heavenly luminaries, Gen. i. 14, 16. Meton. *brightness, shining*, spoken of the Divine glory, Rev. xxi. 11.

Φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω,) lit. *light-bringing, shining, radiant*, as said of the heavenly luminaries. In N. T. subst. ὁ φωσφόρος, *Lucifer*, which prop. is the name of the *morning star*; so Plut. de Plac. Phil. ii. 15; emblematic of the dawn of spiritual light and happiness upon the benighted soul of corrupt man, 2 Pet. i. 19, ἕως φωσφόρος ἀνατείλη ἐν κ.τ.λ.

Φωτεινός, ἡ, ὄν, adj. (φῶς,) prop. *light-giving, shining, bright*, Matt. xvii. 5, νεφέλη φωτεινή. Fig. of the body, *full of light*, Matt. vi. 22. Lu. xi. 34, 36.

Φωτίζω, f. ἴσω, (φῶς,) *to lighten*, I. INTRANS. *to give light, to shine*, Rev. xxii. 5, Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς. Sept. and Apoc. — II. TRANS. *to give light to, shine upon, enlighten*: 1) *prop.* Lu. xi. 36, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε. Rev. xxi. 23. Pass. Rev. xviii. 1. Sept. and Class. 2) *fig.* with acc. of pers. *to enlighten*, 'impart spiritual light to any one,' John i. 9, ὁ (φῶς) φωτίζει πάντα ἄνθρ. Pass. Eph. i. 18. Heb. vi. 4. x. 32, and Sept. Hence used in the sense of, though more significant than, διδάσκειν, Eph. iii. 9, φωτίσαι πάντας, τίς ἡ οἰκονομία, κ.τ.λ. Sept. & Class. 3) with acc. of thing, *to bring to light, make known*, 1 Cor. iv. 5, ὃς καὶ φωτίσει τὰ κρυπτά τοῦ σκοτούς. 2 Tim. i. 10, φωτίσαντος δὲ ζώην, κ.τ.λ. So Arr. Epict. i. 4, 31, τὴν ἀλήθειαν.

Φωτισμός, ου, ὁ, (φωτίζω,) *prop. a giving light, shining*; in N. T. *fig.* of spiritual *illumination*, 2 Cor. iv. 4, εἰς τὸ μὴ αὐγάσαι τὸν φ. τοῦ εὐαγγελίου.

X.

Χαίρω, f. χαίρῃσω, *to rejoice, be glad*, intrans. I. PROP. in various constructions: 1) *absol.* Matt. v. 12, χαίρετε καὶ ἀγαλλιάσθε. Lu. vi. 23, al. sæpiss. Part. χαίρων, 2 Cor. vi. 10, αἰεὶ δὲ χαίροντες. Joined with another verb or partic., part. χαίρων, = *joyfully, gladly*; as Col. ii. 5, χαίρων καὶ βλέπων, 'joyfully beholding,' Lu. xv. 5. xix. 6, ὑπεδέξατο αὐτὸν χαίρων. ver. 37, al. Sept. and Class. 2) *with the cogn. noun χαρὰ*, e. gr. in acc. intens. Matt. ii. 10, ἐχάρησαν χαρὰν μεγάλην. So Sept. Jon. iv. 6. In the dat. John iii. 29, χαρᾷ χαίρει. intens. 1 Th. iii. 9. 3) *with dat. of cause*, i. e. of that *in* or *over* which one rejoices, (an usual Gr. construction,) Rom. xii. 12, τῇ ἐλπίδι

χαίροντες. 4) *with acc. of cause*, Phil. ii. 18, τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε. Rom. xvi. 19, and so in Class. 5) *with a particip. in nom.* expressing the occasion of joy, (a freq. construction in Class.) Mk. xiv. 11, ἀκούσαντες ἐχάρησαν. John xx. 20. Phil. ii. 28. 6) *with ὅτι*, marking cause or occasion, *that, because*, Lu. x. 20, χαίρετε δὲ, ὅτι τὰ ὀνόματα κ.τ.λ. John xiv. 28. Acts v. 41, al. sæpe. 7) *with prepositions* expressing the cause of joy; e. gr. Matt. xviii. 13. Lu. i. 14, al. Sept. and Class. Phil. i. 18, bis, ἐν τούτῳ χαίρω καὶ χαρήσομαι. Col. i. 24. Also, ἐν Κυρίῳ χαίρειν, 'to rejoice in the Lord,' i. e. in communion with him, Phil. iii. 1. iv. 4. 1 Th. iii. 9. δι' ὑμᾶς ὅτι, John xi. 15. Foll. by ἀπὸ with gen. 2 Cor. ii. 3. — II. in imperat. and infin. as a form of salutation or greeting. 1) *imperat.* χαίρε, χαίρετε, *prop. joy to thee! hail!* Matt. xxvi. 49, χαίρε, Παββί. xxvii. 29, χαίρε, ὁ βασιλεὺς. xxviii. 9, χαίρετε, like Lat. 'Caesar, ave.' Mk. xv. 18. Lu. i. 28, al. 2) *infin.* χαίρειν, *prop. fully λέγω χαίρειν*, 'to wish joy,' to salute, 2 John 10, 11. Absol. χαίρειν, *to send greeting*, at the beginning of an epistle, Acts xv. 23. xxiii. 26. Ja. i. 1. Sept. and Class.

Χάλαζα, as, ἡ, *hail*, Rev. viii. 7. xi. 19. xvi. 21. Sept. and Class.

Χαλάω, f. ἄσω, aor. 1. pass. ἐχαλάσθην, *to let go, relax*, also *to loosen*, τὰ ἱστία, Sept. Is. xxxiii. 23. In N. T. *to let down, lower*, trans. Matt. ii. 4, χαλῶσι τὸν κράββατον. Lu. v. 4, τὰ δίκτυα. ver. 5, Acts ix. 25, al. Pass. 2 Cor. xi. 33. Sept. and Class.

Χαλεπός, ἡ, ὄν, adj. The etymol. of this word is very uncertain, and it is probably of northern or Sanscrit origin; but, judging from its various uses, its prim. signif. seems to have been *hard* to the touch, as opposed to *μαλακός*; whence *fig. hard or difficult*, as said both of things, 'hard to bear,' whence *noxious*, 'prejudicial,' and of persons, *harsh*, (*difficilis*), 'hard to be borne with,' *morose*, &c. In N. T. it is used 1) of THINGS, *hard to be borne, burdensome, perilous*, connected with toil, suffering, peril, 2 Tim. iii. 1, καιροὶ χαλεποί. 2 Macc. iv. 16, χαλεπὰ περίστασις. Xen. An. iii. 2, 2, χαλεπὰ μὲν τὰ παρόντα, and elsewhere, τὰ χαλεπὰ. 2) of persons, as *demoniacs, fierce, furious*, Matt. viii. 28, χαλεποί, the nearest approach to which in Class. usage is the signif. *hard, stern, savus, crudelis*; also *furious*, as said of a person who, in a paroxysm of anger, acts like a wild beast just broke loose from his chains.

Χαλιναγωγέω, f. ἥσω, (χαλινός, ἄγω,) *prop. 'to lead, guide, or govern*, with a bit; hence *to rein in, to bridle*, i. e.

check, and *fig. moderate, restrain*, with acc. Ja. i. 26, *μὴ χαλ. γλῶσσαν αὐτοῦ*. iii. 2, *ὄλον τὸ σῶμα*. Luc. Tyrann. 4, *τὰς ἡδονῶν ὀρέξεις χαλινάγωγεῖν*. de Saltat. 70.

Χαλῖνός, οὐ, ὁ, (χαλάω,) a bit, curb, Ja. iii. 3, *τῶν ἵππων τοὺς χαλ. εἰς τὰ στόματα βάλλομεν*. So Sept. Philo de Agric. p. 201, *χαλινούς ἐμβαλόντες*, and elsewhere in Class. Rev. xiv. 20, *ἄχρι τῶν χαλ.*

Χάλκεος, έα, εον, contr. χαλκοῦς, ἡ, οὖν, adj. (χαλκός,) of copper or brass, brazen, Rev. ix. 20. Sept. and Class.

Χαλκεύς, έως, ὁ, (χαλκός,) prop. a brasier, copper-smith; and gener. a worker in metals, a smith, 2 Tim. iv. 14, *ὁ χαλκεύς*. Sept. and Class.

Χαλκηδών, όνος. ὁ, chalcedony, a gem including several varieties, one of which is the modern carnelian, Rev. xxi. 19; later edit. *καρχηδών, carbuncle*.

Χαλκίον, ου, τὸ, (χαλκός,) same as χαλκείον, a brazen vessel, Mk. vii. 4.

Χαλκολίβανον, ου, τὸ, Rev. i. 15. ii. 18. Vulg. aurichalcum, i. e. white brass, fine brass, a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions.

Χαλκοῦς, οὐ, ὁ, prop. ore, metal, of any kind; but in N. T. copper, brass, espec. as wrought and tempered for arms, utensils, &c. 1) *prop.* Rev. xviii. 12, *πάν σκεῦος ἐκ—χαλκοῦ καὶ σιδήρου*. Sept. & Class. 2) *meton.* any article made of copper or brass; e. gr. 1 Cor. xiii. 1, *χαλκός ἡχῶν, sounding brass*, meaning, 'some brazen wind instrument.' Also *brass or copper coin, money*, Matt. x. 9. Mk. vi. 8. xii. 41, and later Class.

Χαλκοῦς, see Χάλκεος.

Χαμαί, adv. Lat. humi, to or on the ground, John ix. 6, *ἔπτυσε χαμαί*. xviii. 6, *ἔπεσον χαμαί*. Sept. and Class.

Χαρὰ, ἄς, ἡ, (χαίρω,) joy, gladness: I. GENER. Matt. ii. 10, *ἐχάρησαν χαρὰν μεγάλην*. Lu. i. 14. xv. 7, 10. John iii. 29, *χαρὰ χαίρει*. Rom. xiv. 17, *χαρὰ ἐν Πνεύματι ἁγ.* xv. 13. 2 Cor. i. 24. ii. 3. Gal. v. 22. Phil. i. 25, *ἡ χαρὰ τῆς πίστεως*, 'joy arising from the faith of the Gospel;' 1 Th. i. 6, *μετὰ χαρᾶς Πνεύματος ἁγ. ἀπὸ τῆς χαρᾶς, from or for joy*, Matt. xiii. 44, al. and so *μετὰ χαρᾶς*, Lu. xxiv. 41, and *ἐν χαρᾷ*, Rom. xv. 32. Sept. and Class.—II. METON. equiv. to *cause, occasion of joy*, Lu. ii. 10. Phil. iv. 1, *χαρὰ καὶ στέφανός μου*. 1 Th. ii. 19, 20.—III. meton. *enjoyment, bliss*, Matt. xxv. 21, *εἰσελθε εἰς τὴν χ. τοῦ Κυρίου σου*. Heb. xii. 2.

Χάραγμα, ατος, τὸ, (χαράσσω,) prop. 'something graven or sculptured.'

1) equiv. to *a graving, sculpture*, e. gr. images, idols, Acts xvii. 29. Anthol. Gr. iv. p. 33. 2) *a mark cut in or stamped, a stamp, sign*, Rev. xiii. 16, and Class.

Χαρακτῆρ, ἦρος, ὁ, (χαράσσω,) prop. a graver, 'a graving tool,' but usually 'something graven, cut in, stamped,' &c. a character, as a letter, mark, sign, stamp on coin; in N. T. impress, image, form, Heb. i. 3, *ὡν χαρ. τῆς ὑποστάσεως αὐτοῦ*, sc. τοῦ Θεοῦ, 'the express image or counterpart of God's essence or being,' in which sense the word occurs in Class. writers.

Χάραξ, ακος, ὁ, (χαράσσω,) a pointed stake, pale, Lat. *vallus*, in fortification: in N. T. *a mound*, Lat. *vallum*, i. e. a military rampart round a camp or besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades to preserve the *agger*, or mound of earth, in due form, Lu. xix. 43.

*Χαρίζομαι, f. ίσομαι, depon. mid. (χαρίς,) prop. to gratify, 'do what is grateful and pleasing' to any one; in N. T. with acc. of thing, and dat. of pers., to gratify one with any thing, i. e. to give, grant, as a matter of favour; aor. 1. pass. ἐχαρίσθην and f. 1. pass. χαρισθήσομαι in pass. sense. I. GENER. Lu. vii. 21, *τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν*, meaning, as the article is intended to denote, 'the faculty of sight,' Rom. viii. 32. 1 Cor. ii. 12. Gal. iii. 18. Phil. i. 29. ii. 9, & Class.—II. SPEC. to give up any thing to any one. 1) of persons, in the sense of to deliver up or over, in answer to the demand or prayer of any one, Acts iii. 14, *ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν*, i. e. 'to be given up for pardon;' xxvii. 24, *κεχαρίσται σοι*, where it signifies 'to spare any one's life for the sake of or on account of another,' Philem. 22; also to the power of any one for harm or destruction, Acts xxv. 11, *οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι*, 'give me up for trial.' 2) of things, e. gr. a debt, to remit, Lu. vii. 42, 43, *ὃ τὸ πλεῖον ἐχαρίσατο*: gener. of wrong or sin, to forgive, not to punish, 2 Cor. ii. 7, 10. xii. 13, *χαρίσασθέ μοι τὴν ἀδικίαν ταύτην*. Eph. iv. 32. Col. ii. 13. iii. 13. Dion. Hal. Ant. v. 4, *φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φιλίαις χαρίζεσθαι τὰς ἐχθρας*.*

Χάριν, see Χάρις V.

*Χάρις, ιτος, ἡ, acc. χάριν, (χαίρω,) gratia, prop. 'what causes joy,' pleasure, gratification: I. grace, of external form or manner, prop. of person, gracefulness. In N. T. only of words or discourse, equiv. to agreeableness, acceptableness, Lu. iv. 22, *ἐπὶ τοῖς λόγοις τῆς χ.* Eph. iv. 29, *ἵνα δῶ χάριν τοῖς ἀκούουσι*, 'that it may minister what is acceptable unto the*

hearers.' Col. iv. 6, ὁ λόγος ἐν χάριτι = λόγος χαρίεις.—II. *grace*, in *disposition* or feeling towards any one, = *favour*, *kindness*, *good-will*, *benevolence*. 1) gener. Lu. ii. 40, 52, προέκοπτε χάριτι παρὰ Θεῶ καὶ ἀνθρώποις (Ex. xxxiii. 12), Acts ii. 47. iv. 33. vii. 10. So εὐρίσκειν χάριν, 'to find grace or favour,' παρὰ τῷ Θεῷ, Lu. i. 30. ἐνώπιον τοῦ Θεοῦ, Acts vii. 46. Sept. Gen. vi. 18, al. Also καταθέσθαι χάριν τινί, 'to lay down (we say *up*) favour with' any one, i. e. to gain favour, Acts xxv. 9. xxiv. 27, χάριτας καταθέσθαι τοῖς Ἰουδ. Meton. 'object of favour,' something well-pleasing, acceptable, 1 Pet. ii. 19, 20, τοῦτο χάρις παρὰ Θεῷ: comp. 1 Tim. ii. 3. Col. iii. 20. 2) of the grace or favour of God and Christ as exercised toward men, e. gr. where χάρις is joined with εἰρήνη, ἔλεος, &c. in salutations, including the idea of every kind of favour, blessing, or benefit proceeding from God and Christ, Rom. i. 7. 1 Tim. i. 2; also ἡ χ. τοῦ Κυρίου ἡμῶν Ἰ. X. in the benedictions at the close of most of the Epistles, Rom. xvi. 20, 24; simply ἡ χάρις, Eph. vi. 24. Col. iv. 18, al. Of God, it denotes gener. 'the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race:' so with τοῦ Θεοῦ or the like, Acts xiv. 3, τῷ λόγῳ τῆς χ. αὐτοῦ = τὸ εὐαγγέλιον τῆς χ. τοῦ Θεοῦ, xv. 40. xx. 24. Rom. iii. 24. 1 Cor. xv. 10. 2 Cor. xii. 9, ἀρκεῖ σοι ἡ χ. μου. 1 Pet. iv. 10, al.; with τοῦ Θεοῦ, or the like implied, Acts xviii. 27. Rom. iv. 16. xi. 5. Heb. ii. 9, χάριτι Θεοῦ. iv. 16. Here, too, belong the phrases ἐν χάριτι τῇ τοῦ Ἰ. X. Rom. v. 15, and ἐν χάριτι Xp. Gal. i. 6, i. e. 'the grace of God through Christ;' also Heb. x. 29, τὸ Πνεῦμα τῆς χάριτος. 3) spec. of the Divine grace and favour as exercised in conferring gifts, graces, or benefits on man, 2 Cor. iv. 15. viii. 1, τὴν χ. τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. Jam. iv. 6. 1 Pet. v. 5; espec. in the benefits bestowed through Christ and his gospel, &c. Eph. iv. 7. 1 Pet. i. 10, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. ver. 13; or as exhibited in the pardon of sins and admission to the kingdom of heaven, i. e. 'saving grace,' with τοῦ Θεοῦ, Rom. v. 15, ἡ χ. τοῦ Θεοῦ καὶ ἡ δωρεά. Gal. ii. 21. 1 Pet. v. 12, χάρις ζωῆς, iii. 7, meaning 'the free gift bestowed by grace' solely; simply, Rom. i. 5. v. 2, 17. vi. 15. Eph. ii. 5. 1 Pet. i. 13, al.—III. *grace* in act and deed, *act of grace*, equiv. to *favour* conferred, a *kindness*, *benefit*: 1) gener. Rom. ix. 4, οὐ λογιζεται κατὰ χάριν. Acts xxv. 3, αἰτούμενοι χάριν κατ' αὐτοῦ, see my note. So of a gift, *alms*, 1 Cor. xvi. 3, ἀπενεργεῖν τὴν χ. ὑμῶν εἰς Ἱερ.

2 Cor. viii. 4, 6, 7, 19. 2) of the Divine benefits, blessings, &c. conferred on man through Christ and his gospel, gener. John i. 14, πλήρης χάριτος καὶ ἀληθείας. ver. 16, καὶ χάριν ἀντὶ χάριτος, 'grace upon grace,' i. e. 'blessings superlatively great.' (So in Plut. i. 334, it is said of the Deity, that after giving τὰς πρώτας χάριτας, εἰσαυθὺς ἐτέρας αὐτὶ ἐκείνων, καὶ τρίτας ἀντὶ τῶν δευτέρων, καὶ ἀεὶ νέας ἀντὶ παλαιότερων ἐπιδίδωσι.) ver. 17. Acts xi. 23, ἰδὼν τὴν χ. τοῦ Θεοῦ. 1 Cor. i. 4. Col. i. 6. 1 Pet. iv. 10. Jude 4: so espec. the gift of the gospel, salvation by grace in Christ, Acts xiii. 43, ἐπιμένειν τῇ χ. τοῦ Θεοῦ. 2 Cor. vi. 1. Phil. i. 7. Heb. xii. 15. xiii. 9. Spec. of the grace, or gift, of apostleship, Rom. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 8. 2 Tim. ii. 1. 3) meton. in the sense *gratification* or *pleasure*, arising from a favour or benefit received, 2 Cor. i. 15, ἵνα δευτέραν χάριν ἔχητε. Philem. 7.—IV. *grace*, in return for favours or benefits, equiv. to *gratitude*, *thanks*: so Luke vi. 32, 33, 34, ποῖα ὑμῖν χάρις ἐστί; for εὐεργεσία and its consequent *μισθός*. So Dionys. Hal. vi. 86, τίς ἐστιν ἡ σὴ χάρις ἡμῖν καὶ ὠφέλεια; χάριν ἔχειν τινί, Lat. *gratias habere*, also to *give thanks*, Lu. xvii. 9. 1 Tim. i. 12. 2 Tim. i. 3, al. Apocr., Jos., and Class. So χάρις τῷ Θεῷ, Rom. vi. 17, al.; *with thanks*, 1 Cor. x. 30. ἐν χάριτι, Col. iii. 16.—V. *accus. χάριν* as *adv.* or *prep.* with *gen.* Lat. *gratiā*, *prop. in favour of, in behalf of*, hence on *account of, because of*, Lu. vii. 47, οὐ χάριν, 'on which account,' Eph. iii. 1 and 14, τούτου χάριν. Gal. iii. 19, τῶν παραβάσεων χάριν. 1 Tim. v. 14, al. Once before its case in an inter-rogation, 1 John iii. 12, καὶ χάριν τίνος ἔσφαξεν αὐτόν;

Χάρισμα, ατος, τὸ, (χαρίζομαι,) *prop.* 'benefit conferred:' in N. T. only of gifts and graces imparted from God, e. gr. deliverance from peril, 2 Cor. i. 11; a gift or quality of the mind, 1 Cor. vii. 7; gifts of Christian knowledge, including the gift of the *prophetia*, or the spiritual gift so called, Rom. i. 11. 1 Cor. i. 7; also of redemption (or that gift of salvation through Christ, called 'the unspeakable gift of God,' 2 Cor. ix. 15), Rom. v. 15, 16, and vi. 23, τὰ γὰρ ὀψώνια—τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωή. xi. 29. Spec. of the *Charismata*, or miraculous gifts imparted to the early Christians, and espec. to Christian teachers, by the Holy Spirit, Rom. xii. 6. 1 Cor. xii. 4, 9, χαρίσματα ἱαμάτων. ver. 28, 30, 31. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

Χαριτώω, f. ὥσω, (χάρις,) *to endue with grace*, i. e. *to make gracious* or *ac-*

ceptable: pass. *to be gracious, grateful, acceptable*: in N. T. used only of the Divine favour, Lu. i. 28, χαῖρε, κεχαριτωμένη. Also of spiritual graces, Eph. i. 6, ἐν ᾗ (χαρίτι) ἐχαρίτωσεν ἡμᾶς, 'wherein he hath richly imparted grace unto us.'

Χάρτης, ου, ὁ, (χαράσσω,) *paper*, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12. Dioscorid. i. 116.

Χάσμα, ατος, τό, (χαῖνω or χάσκω, to yaw,) *a chasm, gulf*, Lu. xvi. 26. Sept. 2 Sam. xviii. 17.

Χεῖλος, εος ους, τό, *a lip*; plur. τὰ χεῖλη, *the lips*. I. PROP. Rom. iii. 13, ἰδὸς ἀσπίδων ὑπὸ τὰ χ. αὐτῶν. Heb. xiii. 15, καρπὸν χειλέων. 1 Pet. iii. 10. So, as the instrument of speech, *the lips*, in speaking, Matt. xv. 8, & Mark vii. 6, οὗτος ὁ λαὸς τοῖς χειλέσι με τιμᾷ, 'in words only.' Meton. from the Heb., *language, tongue*, 1 Cor. xiv. 21, ἐν χεῖλεσιν ἐτέροις. Sept. Gen. xi. 1, 6, 9.—II. FIG. τὸ χεῖλος τῆς θαλάσσης, *lip*, i. e. *shore*, of the sea, Heb. xi. 12; an idiom found in Sept. and Class., like the Lat. *labrum*.

Χειμάζω, f. ἄσω, (χεῖμα,) *prop. to raise a storm*, espec. at sea, Xen. Œc. viii. 16, ὅταν χειμάξῃ ὁ θεός (Neptune) ἐν τῇ θαλάσσῃ, and impers. Hdor. vii. 191, ἡμέρας ἐχειμάζετ' ἰστέις: also *vevari tempestate*, as Diod. Sic. vol. i. p. 128, αἰεὶ τοὺς τόπους χειμάζειν, but far more freq., and in N. T. only, in pass. χειμάζομαι, *to be tempest-tossed at sea*, Acts xxvii. 18, σφοδρῶς δὲ χειμαζομένων ἡμῶν. Jos. Ant. xii. 3, 3, χειμαζ. νέως.

Χεῖμα ῥρός, ου, ὁ, ἡ, adj. (χεῖμα, see χεῖμων, and ῥέω,) *a poetic expression*, prop. applied as an epithet to ποταμός, but also in N. T. used as a subst. to denote *a winter-torrent*, which flows only in the rainy season, and is dry in summer, John xviii. 1, of the brook Cedron. So in Sept. 2 Sam. xv. 23, al. et Class.

Χεῖμων, ὠνος, ὁ, (χεῖμα, rain, from χέω, to pour,) *prop. rain, storm, tempest, bad weather*, as Lat. *hyems*: 1) *gener.* Matt. xvi. 3, καὶ πρῶτ' Σήμερον χεῖμων. Acts xxvii. 20, χεῖμωνός τε οὐκ ὀλίγου ἐπικειμένον. So Plut. Timol. 19, τοῦ χεῖμωνος ἐπικειμένον. John x. 22, καὶ χεῖμων ἦν, i. e. 'stormy wintry weather.' Sept. and Class. 2) *meton.* the season of rains and storms, *the rainy season, winter*, 2 Tim. iv. 21; with genit. of time when, χεῖμωνος, 'in winter,' Matt. xxiv. 20, al. and Xen. Conv. ii. 18. Sept. and Class.

Χεῖρ, ρός, ἡ, *the hand*: I. *prop. and gener.* of men, Matt. iii. 12, οὗ τὸ πτύον ἐν τῇ χ. αὐτοῦ. v. 30. viii. 15. xii. 10. xv. 20, al. sæpe: so of angels, &c. Matt. iv. 6, ἐπὶ χειρῶν ἀρουσί σε. Rev. i. 16,

17, al. In phrases, e. g. τὰ ἔργα τῶν χ. τινός, of an idol, Acts vii. 41; evil deeds or conduct, Rev. ix. 20; of God, the works of creation, Heb. i. 10. ii. 7.—II. *anthropopath.* of God, = *the powerful hand* of God, Acts iv. 30, ἐν τῷ τῇν χ. σου ἐκτείνειν σε εἰς ἱάσιν. Elsewhere to the hand of God, as the instrument of action and of power, is ascribed that which strictly belongs to God himself, Lu. i. 66. Acts xi. 21, χεῖρ Κυρίου ἦν μετ' αὐτοῦ, 'with him for aid.' On the contrary, Acts xiii. 11, χεῖρ Κυρίου ἐπὶ σέ, 'for punishment.' See Ex. ix. 3. Job xix. 21.—III. with prepositions, where to χεῖρ, as the instrument of action and power, is ascribed what strictly belongs to the person himself or to his power: 1) διὰ χειρός or χειρῶν τινός, 'by the hand or hands of' any one, by his intervention, = διὰ τινός, Mk. vi. 2. Acts ii. 23. v. 12. vii. 25. xi. 30, al. 2) εἰς χειράς τινος, 'into the hands of' any one, i. e. into his power: so παραδίδοσθαι εἰς χειράς, Matt. xvii. 22. xxvi. 45. Acts xxi. 11. xxviii. 17: also with verbs of committing, Lu. xxiii. 46. John xiii. 3. Once ἐμπεσεῖν εἰς χειράς Θεοῦ, i. e. into his power for punishment, Heb. x. 31. 3) ἐν χειρί τινος, once = εἰς χειράς τινος, comp. ἐν III. 5. John iii. 35, πάντα δέδωκεν ἐν τῇ χ. αὐτοῦ. Elsewh. = διὰ χειρός τινος, i. e. *by or through* the intervention of any one, Acts vii. 35, ἐν χ. ἀγγέλου. Gal. iii. 19, 4) ἐκ χειρός τινος, 'out of his power,' after verbs of freeing, delivering, &c. Lu. i. 71, 74. John x. 28, 39, al.

Χειραγωγέω, f. ἦσω, (χειραγωγός,) *to lead by the hand*, trans. Acts ix. 8. xxii. 11, and lat. Class.

Χειραγωγός, ου, ὁ, ἡ, (χεῖρ, ἄγω, ἄγωγή,) *lit. a hand-leader*, 'one who leads by the hand,' Acts xiii. 11, of a blind person, ἐξήτει χειραγωγός, a graphic description of blindness; the expression, however, was probably one freq. in common life: so Artem. i. 50, τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρήσωνται.

Χειρόγραφον, ου, τό, (χεῖρ, γράφω,) *prop. hand-writing*; in N. T. meton. *a hand-writing*, 'something written by the hand,' e. g. the Mosaic law, the letter in antith. to the spirit, Col. ii. 14.

Χειροποίητος, ου, ὁ, ἡ, adj. (χεῖρ, ποιέω,) *made with hands*, the work of men's hands; hence artificial, external: so ναὸς χειροποίητος, Mk. xiv. 58. Acts vii. 48. Heb. ix. 11.

Χειροτονέω, f. ἦσω, (χειροτόνος, from χεῖρ, τείνω,) *to stretch out the hand*, to hold up the hand, as in voting, hence to vote, give one's vote, intrans.; in N. T. trans. to choose by vote, to appoint, Acts xiv. 23, χειροτονήσαντες αὐτοῖς πρεσ-

βυτέουσι, 'having selected, constituted,' see my note: pass. 2 Cor. viii. 19.

Χεῖρων, ονος, ὁ, ἡ, (irreg. comparat. to κακός, from χέρης, 'bad,' obsol.) *worse*, said of state, condition, or quality, &c. Matt. ix. 16, χεῖρον σχίσμα γίνεται. xii. 45, al.: so of punishment, *worse*, more severe, Heb. x. 29, and Class. Fig. of persons, in a moral sense, 1 Tim. v. 8, ἀπίστου χεῖρων. 2 Tim. iii. 13, and Class. as Xen. Mem. i. 2, 32.

Χερουβίμ, Heb. *cherubim*, symbolic representations of the Divine attributes; in N. T. spoken of the golden figures representing the cherubim, and placed on or over the ark, Heb. ix. 5, Χερ. δόξης.

Χήρα, as, ἡ, (fem. of adj. χήρος, bereaved,) prop. adj. *bereaved* of one's husband, *widowed*, Lu. iv. 26, πρὸς γυναικα χήραν. So Sept. γυνή χ. 2 Sam. xiv. 5. 1 K. vii. 14. Jos. Ant. viii. 13, 2, and sometimes in Class. Subst. ἡ χήρα, *a widow*, Matt. xxiii. 14, οἰκίας τῶν χηρῶν, al. sæpe. Sept. & Class. Fig. of a city *left desolate*, Rev. xviii. 7: comp. Lam. i. 1.

Χθές, adv. *yesterday*, John iv. 52. Acts vii. 28. Heb. xiii. 8. Sept. and later Class.; the earlier and purer used ἔχθες.

Χιλίαρχος, ου, ὁ, (χίλιοι, ἄρχω,) prop. *a captain of a thousand*, Sept. and Class. In N. T. gener. *a commander, captain*: 1) gener. Mk. vi. 21. Acts xxv. 23. Rev. vi. 15. xix. 18. 2) spec. *a tribune*, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers, Acts xxi. 31, sqq. & al. and so oft. in lat. Class. 3) said of the *prefect of the Temple*, John xviii. 12.

Χιλιάς, ἄδος, ἡ, (χίλιοι,) *a thousand* in number, Lu. xiv. 31. Acts iv. 4, et al.

Χίλιοι, αι, α, num. adj. *a thousand*, 2 Pet. iii. 8, et al. Sept. and Class.

Χιτῶν, ὠνος, ὁ: 1) prop. in sing. *a tunic*, i. e. the inner garment, (as distinguished from ἱμάτιον, the outer one, which was usually of greater value,) mostly with sleeves, and reaching usually to the knees, Matt. v. 40, καὶ τὸν χιτῶνά σου λαβεῖν. Lu. vi. 29. John xix. 23. Acts ix. 39, and Class. 2) in plur. χιτῶνες, used as our word *clothes* for 'clothing,' Matt. x. 10. Mk. vi. 9. Lu. iii. 11. ix. 3, & Class.

Χιών, ὄνος, ἡ, *snow*, Matt. xxviii. 3, al.

Χλαμύς, ὕδος, ἡ, *chlamys*, a wide and coarse cloak, confined on the right shoulder by a clasp, so as to cover the left side of the body, and worn over the other garments. In N. T. spoken of the Roman *paludamentum*, or *officer's cloak*, Matt. xxvii. 28, 31, and oft. in lat. Class.

Χλευάζω, f. ἄσω, (χλευή, jest, derision, fr. χέλος, χεῖλος, 'the lip,' and so

prop. signifying 'to thrust out the lip.' See Ps. xxii. 7.) *to jest, deride, scoff*, absol. Acts ii. 13. xvii. 32, & Class.

Χλιαρός, ἄ, ὄν, adj. (χλιαίω, χλίω,) prop. *tepid*, chiefly of water: so Athen. p. 123, ὕδωρ χλ.: in N. T. fig. *lukewarm*, Rev. iii. 16.

Χλωρός, ἄ, ὄν, adj. (χλόη, χλόος,) prop. *pale-green, yellowish-green*, as the first shoots of grass. In N. T. 1) gener. *green*, Mk. vi. 39, ἐπὶ τῷ χ. χορτῷ. Rev. viii. 7. ix. 4. Sept. and Class. 2) spec. *pale, yellowish*, Rev. vi. 8, ὕππος χλωρός, an emblem of mortality, from pestilence and death, ('pallida mors,') as it were stalking about; or that sallow hue incident to fear. Anthol. Gr. iii. p. 11, χλωρὴν σάρκα.

Χξ', *six hundred and sixty-six*, the number for which these letters stand, viz. χ' 600, ξ' 60, ς' 6, Rev. xiii. 18.

Χοῦκος, ἡ, ὄν, adj. (χόος & χοῦς,) of earth, *earthy, terrene*, 1 Cor. xv. 47, 48.

Χοῖνιξ, ἡ, ὄν, an Attic measure for grain and things dry, $\frac{1}{48}$ the Attic medimnus, or $\frac{1}{8}$ a Roman modius, nearly *a quart* English, Rev. vi. 6.

Χοῖρος, ου, ὁ, ἡ, *a swine*; Matt. vii. 6, et al. and Class.

Χολάω, f. ἴσω, (χολή, gall,) prop. and in earlier authors, *to be full of bile, melancholy, mad*, equiv. to μελαγχολάω, Aristoph. Nub. 833; in later writers and in N. T. χολοῦμαι, *to be full of gall, to be enraged, intrans.*; in later writers, used either with a dat. or an acc. with πρὸς, at, denoting the object, John vii. 23, ἐμοὶ χ.

Χολή, ἡς, ἡ, (χέω, to pour out,) prop. *the gall*; in N. T. fig. *gall, bitterness*: 1) that of *poison, venom*, fig. Acts viii. 23, εἰς γὰρ χολὴν πικρίας—ὀρώ σε ὅντα. So Plut. Romul. 17, ὥσπερ ἰοῦ καὶ χολῆς ἐνίων θηρίων. 2) from the Heb. 'an infusion of bitter herbs,' e. gr. wormwood, poppy, &c. Matt. xxvii. 34, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον.

Χόος, χοῦς, ὁ, (χέω, χόω,) gen. χοός, dat. χοῖ, acc. χοῦν, in Class. *earth*, as dug out and thrown up, *a mound*, Hdot. i. 150. Thuc. ii. 76; in N. T. gener. *loose earth, dust*, Mk. vi. 11, ἐκτινάξατε τὸν χοῦν, and so in Sept. and Class. Rev. xviii. 19, ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, i. e. in token of grief.

Χορηγέω, f. ἴσω, (χορηγός, fr. χορός, ἄγω,) prop. and prim. *to lead a chorus* of singers and dancers, Anthol. Gr. i. 73, but often figur.; then *to lead out or furnish a chorus* on public occasions at one's own expense; hence gener. and in N. T. *to furnish, supply*, with acc. 1 Pet. iv. 11, ἐξ ἰσχύος ἡς χορηγεῖ ὁ Θεός. 2 Cor. ix. 10, and Class.

Χορός, οὐ, ὁ, *dancing*, as connected with music and song, on festive occasions, Lu. xv. 25, ἤκουσε συμφωνίας καὶ χορῶν. Sept. and Class.

Χορτάζω, f. ἄσω, (χόρτος,) prop. and in earlier writers used of animals, 'to feed with grass or hay;' and so in N. T. Rev. xix. 21, of fowls, τὰ ὄρνεα ἐχορτάσθησαν ἐκ τ. σαρκῶν αὐτ. : but in later writers gener. and in N. T. of persons, *to satiate with food*, e. gr. Matt. xv. 33, ὥστε χορτάσαι ὄχλον τοσούτων : pass. xiv. 20. John vi. 26. Phil. iv. 12. Ja. ii. 16 : with ἀπό, Lu. xvi. 21. Fig. *to fill the desire of any one, to satisfy*, pass. Matt. v. 6. Lu. vi. 21.

Χόρτασμα, ατος, τό, (χορτάζω,) prop. used of food for cattle, *fodder*; sometimes, though rarely, applied to food for men, Acts vii. 11.

Χόρτος, ου, ὁ, in Class. usually *fodder* for animals, green or dry, *grass, hay*; in N. T. *grass, herbage*, being a general term among the Hebrews, (who divided all vegetables into two sorts, *trees*, by the Hellenists called ξύλα, and *plants* or herbs, also called χόρτος,) comprehending both grass and corn, and likewise *flowers*, Matt. vi. 30, τὸν χόρτον τοῦ ἀγροῦ. Mk. vi. 39, al. Sept. and Class.

Χράω, f. ἴσω, has in prose four different significations, viz. χράω, *to utter an oracle*, not found in N. T.; κίχημι, *to lend*; χράομαι, *to use*; χρή, impers. *it needs, it behoves*: 1. κίχημι, *to lend*, see in its order.—II. χράομαι, f. ἴσομαι, depon. mid. *to use, make use of*, foll. by dat. of things, Acts xxvii. 17, βοθηταῖς ἐχρῶντο. 1 Cor. vii. 21, 31. ix. 12, 15, al. and Class. Of persons, *to use well or ill, to treat*, with dat. Acts xxvii. 3, φιλανθρωπῶς τῷ Παύλῳ χρῶμενος. Sept. and Class.—III. impers. χρή, imperf. ἐχρῶν, inf. χρῆμαι, prop. 'there is use for,' *it needs, it behoves, it ought*; with inf. Ja. iii. 10, οὐ χρή ταῦτα οὕτω γίνεσθαι, & Class.

Χρεία, ας, ἡ, (χρέος,) I. *use, usage*, the act of using, or employing any thing; in N. T. meton. 'that in which one is employed,' *an employment, business*, Acts vi. 3, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. So Jos. Bell. ii. 20, 3, οὐκ ἐπέστησαν αὐτὸν ταῖς χρείαις. 2 Macc. vii. 24, and sometimes in lat. Class.—II. *need, necessity, want*: 1) gener. Eph. iv. 29, πρὸς οἰκοδομὴν τῆς χρείας. So χρεία ἐστὶ, 'there is need,' *opus est*, with gen. Lu. x. 42, ἐνός ἐστι χρεία, 'one thing is needful'; also with infin. Heb. vii. 11, and so oft. in Class. 2) of personal need, *necessity, want*, Acts xx. 34, ταῖς χρείαις μου ὑπηρέτησαν αἱ χεῖρες αὐταί. xxviii. 16, τὰ πρὸς τὴν χρ. Rom. xii. 13. Phil. ii. 25. iv. 19, al. and Class. 3) in the phrase χρεῖαν ἔχειν, 'to have need,' =

to need, to want. So gener. and with gen. *to have need of*, Matt. ix. 12, οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρότεροι ἰατροῦ. xxi. 3. xxvi. 65. Lu. ix. 11, al. Foll. by infin. act. Matt. xiv. 16, οὐ χρεῖαν ἔχουσιν ἀπελθεῖν. John xiii. 10, al.; by inf. pass. Matt. iii. 14; by ἵνα, John ii. 25. xvi. 30. also in Class. Also of *personal need, want*, with gen. Matt. vi. 8, οἶδεν ὁ Πατὴρ ὑμῶν ὃν χρεῖαν ἔχετε. 1 Th. iv. 12. Rev. iii. 17. Absol. *to have need, = to be in need or want*, Mk. ii. 25, al.

Χρεωφεύλτης, ου, ὁ, (χρέος, ὀφείλω,) *a debtor*, Lu. vii. 41. xvi. 5. Sept. and later Class.

Χρή, impers. verb, see in Χράω III.

Χρήζω, f. ἴσω, (χρή, χρεία,) *to need, have need of, desire*; with gen. Matt. vi. 32, οἶδε γὰρ ὁ Πατὴρ ὑμῶν—ὅτι χρήζετε τούτων ἀπάντων. Lu. xi. 8. Rom. xvi. 2. 2 Cor. iii. 1, and oft. in Class.

Χρήμα, ατος, τό, (χράομαι,) prop. *something useful*, 'what one needs.' Hence gener. and in N. T. *wealth*, usually plur. τὰ χρήματα, Mk. x. 23, οἱ τὰ χρ. ἔχοντες, i. e. the rich; ver. 24, πεποιθότας ἐπὶ τοῖς χρ. Lu. xviii. 24. Sept. and Class. oft. Spec. *money*; once sing. Acts iv. 37, ἤνεγκε τὸ χρ. i. e. the price; plur. Class. viii. 18, 20. xxiv. 26, and Class.

Χρηματίζω, f. ἴσω, (χρήμα,) prop. and gener. *to do business*, whether private or public, (Sept. and Class.) espec. in trade; mid. *to do business*, and by impl. *to make profit, to gain*, as oft. in Class. but more freq. of kings and magistrates, *to dispatch business*, i. e. *to give audience and answer*, e. gr. to ambassadors, petitioners, &c. *to give response or decision*. Hence in N. T. Sept. and Jos. Ant. iii. 8, 8, and xi. 8, 4, 'to impart Divine warnings or revelations,' and in the pass. *to receive them*; the term being used either absol. as Heb. viii. 5. xi. 7. xii. 25, or foll. by ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, as Lu. ii. 26, or ὑπὸ ἀγγέλου ἁγίου, as Acts x. 22. Elsewh. in N. T. according to later Greek usage, it signifies *to take or bear a name, to be named or called*, constr. with the name in appos. as Acts xi. 26. Rom. vii. 3, μοιχαλὶς χρηματίζει. Jos. Philo, Polyb. & Diod. Sic.

Χρηματισμός, ου, ὁ, (χρηματίζω,) prop. and in Class. 'the transaction of public business,' and hence *business gener.* espec. *the giving audience, making a response or decision*; in N. T. *a response from God, or oracle*, Rom. xi. 4. 2 Macc. ii. 4.

Χρήσιμος, η, ον, adj. (χράομαι,) lit. *usable*, and gener. *useful* for any purpose, *profitable*, 2 Tim. ii. 14, εἰς οὐδὲν χρήσιμον. Plut. de Ira Cohib. 6, ἐπ' οὐδὲν χρησίμῳ, and so elsewh. in Class. & Sept.

Χρήσις, εως, ἡ, (χράομαι,) lit. *a using*

any thing, also *the use* so made; in N. T. spec. of the use of the body in sexual intercourse, Rom. i. 26, 27. Ocell. Lucan. 4, προς τὴν τῶν ἀφροδισίων χρῆσιν.

Χρηστεύομαι, depon. mid. (χρηστός,) *to show oneself χρηστός*, i. e. *to be good-humoured, gentle, kind*, 1 Cor. xiii. 4, ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.

Χρηστολογία, ας, ἡ, (χρηστός, λόγος,) *fair words, insinuating discourse*, consisting of mere professions without reality, (the Class. do not use the word, but χρηστοὶ λόγοι and χρηστός λόγοις,) Rom. xvi. 18, διὰ τῆς χρ. καὶ εὐλογίας.

Χρηστός, ἡ, ὄν, adj. (χράομαι,) *useful, profitable, fit, good* for any use, oft. in Class.; in N. T. I. of THINGS; and 1) Lu. v. 39, ὁ παλαιός (οἶνος) χρηστότερός ἐστιν, 'is better for use'; and so not unfreq. in Class. e. gr. Athen. 585, οἶνον χρ. 2) fig. *good* for use, *easy* to bear or wear, Matt. xi. 30, ὁ γὰρ ζυγός μου χρηστός. So, in a moral sense, *useful* to society, *good, virtuous*, 1 Cor. xv. 33, φθειρουνσιν ἡθὴ χρηστά ὁμιλίας κακαί. So ἡθὴ χρ. Aristoph. Nub. 956.—II. of PERSONS, *useful* towards others, as oft. in Sept. and Class.; hence *benignant, gentle, kind*, Lu. vi. 35, αὐτός (ὁ Θεός) χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. Eph. iv. 32. 1 Pet. ii. 3, and Class. Neut. τὸ χρηστὸν, *goodness, kindness*, Rom. ii. 4.

Χρηστότης, ητος, ἡ, (χρηστός,) prop. *goodness, gentleness, kindness*: 1) gener. Rom. ii. 4, τοῦ πλούτου τῆς χρ. αὐτοῦ καταφρονεῖς; xi. 22. 2 Cor. vi. 6. Gal. v. 22. Eph. ii. 7. Sept. and Class. 2) fig. in a moral sense, *goodness*, equiv. to *righteousness, uprightness*, Rom. iii. 12, οὐκ ἐστὶ ποιῶν χρηστότητα. Hlian. x. 7.

Χρίσμα, ατος, τὸ, (χρίω,) prop. 'something rubbed in,' as *oil* in anointing, *ointment, unguent*; meton. *chrism, an anointing, unction*; in N. T. fig. of Christians, (by that metaphorical sense whereby the verb χρίω is used of communicating the gifts and graces of the Spirit,) *an anointing, spiritual unction* from God, 1 John ii. 20, ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἀγίου, καὶ οἴδατε πάντα. ver. 27.

Χριστιανός, οῦ, ὁ, (Χριστός,) *a Christian*, Acts xi. 26, see my note; xxvi. 28. 1 Pet. iv. 16.

Χριστός, ἡ, ὄν, adj. (χρίω,) *anointed*; in N. T. properly an appellative (derived from the Heb.) meaning, 'the Anointed of God,' the King constituted of God; but often passing over into a proper name. I. prop. as an *appellative*: 1) absol. ὁ Χριστός, *the Christ, the Messiah*, Mk. xv. 32, ὁ Χρ. ὁ βασιλεὺς τοῦ Ἰσραὴλ. John i. 42. iv. 42. Acts ii. 36. ix. 22: so Matt. i. 17. Lu. ii. 26, τὸν Χριστὸν Κυρίου.

iv. 41, σᾶπισσ. 2) joined with Ἰησοῦς, e. gr. Ἰησοῦς ὁ Χριστός, Acts v. 42, al. —II. as a *proper name*, CHRIST: 1) absol. Χριστός, or ὁ Χριστός, Rom. v. 6, 8, viii. 11, ὁ ἐγείρας τὸν Χρ. ἐκ νεκρῶν. Gal. i. 6, 7. ii. 20. 1 Pet. i. 11. iv. 14, 2) oftener joined with Ἰησοῦς, as Matt. i. 16. Mk. i. 1. John i. 17, al. Χρ. Ἰησοῦς only in St. Paul's Epistles, 1 Cor. i. 30, & oft.—III. *meton.* 1) equiv. to ὁ λόγος τοῦ Χρ. *the Gospel*, 2 Cor. i. 19, 21. Eph. iv. 20. 2) equiv. to τὸ σῶμα τοῦ Χρ. *Christ's body*, the Church, 1 Cor. xii. 12. 3) equiv. to *the salvation of Christ*, i. e. obtained through him, Gal. iii. 27, Χρ. ἐνεδύσαθε. Phil. iii. 8, ἵνα Χρ. κερδήσω.

Χρίω, f. ἴσω, prop. *to rub* over the surface of a body; hence gener. *to anoint* any thing or person, for any purpose whatever, with oil or ointment. Sept. oft. and Class. In Sept. also *to anoint*, as a sacred rite, *to consecrate by unction* to any office, as that of a prophet, Is. lxi. 1; or king, 1 Sam. x. 1, al. Hence in N. T. *to anoint, consecrate* as by unction, *to set apart* for a sacred work, trans. 1) *of Jesus*, as the Messiah, the anointed King, comp. in Χριστός, Acts iv. 27, ὃν ἔχρισας. As a prophet, with infin. Lu. iv. 18, ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς. So gener. with dat. ἔχρισε Πνεύματι ἁγίῳ, Acts x. 38, meaning, by a metaphor taken from the form and mode of inaugurating kings, 'invested and endued,' namely, at his baptism; with double acc. Heb. i. 9, ἔχρισέ σε ὁ Θεός—λαίον ἀγαλλιάσεως. 2) *of Christians*, as *anointed*, consecrated, set apart to the service of Christ and his Gospel by the gift of the Holy Spirit, 2 Cor. i. 21, ὁ δὲ χρίσας ὑμᾶς, Θεός.

Χρονίζω, f. ἴσω, (χρόνος,) *to pass away time, to delay, be long in coming*, or in doing any thing, intrans. and absol. Matt. xxv. 5, χρονίζοντος τοῦ νυμφίου. Lu. i. 21. Heb. x. 37. Foll. by inf. ἔρχεσθαι, Matt. xxiv. 48. Lu. xii. 45.

Χρόνος, ου, ὁ, *time*: I. PROP. and GENER. 1) Mk. ix. 21, πόσος χρόνος ἐστίν; Lu. iv. 5. Acts vii. 23. Gal. iv. 4, Rev. ii. 21: so διατρίβειν χρόνον, Acts xiv. 3, 28; ποιῆσαι χρόνον, xv. 33. With prepositions: διὰ τὸν χρ. Heb. v. 12; ἐκ χρόνων ἱκανῶν, Lu. viii. 27; ἐν παντὶ χρ. Acts i. 21; ἐπὶ χρόνον, Lu. xviii. 4; ἐφ' ὅσον χρ. Rom. vii. 1; μετὰ χρόνον πολὺν, Matt. xxv. 19. 2) accus. χρόνον or χρόνους, marking duration, 'time how long,' Mk. ii. 19, ὅσον χρόνον ἔχουσι τὸν νυμφίον. Lu. xx. 9. John v. 6. vii. 33. Acts xiii. 18, al. 3) dat. χρόνῳ, χρόνοις, marking time when, in or during which, &c. Lu. viii. 29, πολλοῖς χρόνοις συνηρπάκει αὐτόν. Acts viii. 11.

Rom. xvi. 25.—II. SPEC. by the force of adjuncts, where χρόνος sometimes stands for a time or season, like καιρός; e. gr. pl. joined with καιροί, Acts i. 7, γυνῶναι χρόνους ἢ καιρούς. 1 Th. v. 1; with gen. of event, Matt. ii. 7, τὸν χρ. τοῦ φαινομένου ἀστέρος. Lu. i. 57, ὁ χρ. τοῦ τεκεῖν. Acts iii. 21. 1 Pet. i. 17. iv. 3, ὁ παρ-εληλυθὼς χρ. (Xen. Mem. ii. 1, 34, τὸν μέλλοντα χρ. τοῦ βίου); with an adj. or pron. Matt. ii. 16, κατὰ τὸν χρ. ὃν ἠκρίβωσε. Acts i. 6. 1 Pet. i. 20. Jude 18. 2 Tim. i. 9, πρὸ χρόνων αἰώνιων. 1 Pet. iv. 2, τὸν ἐν σαρκὶ χρ.

Χρονοτριβέω, f. ἴσω, (χρόνος, τρίβω,) to wear away or spend time, to delay, intrans. Acts xx. 16. Aristot. Rhet. iii. 3.

Χρύσεος, ἐή, εον, contr. χρυσούς, ἡ, οὖν, adj. (χρυσός,) golden, of gold, 2 Tim. ii. 20, σκεύη χρυσά. Heb. ix. 4, στάμνος χρυσοῦ. Rev. i. 12, sq. al. Sept. & Class.

Χρυσίον, ου, τό, (dim. of χρυσός,) gold in pieces, especially as wrought up. I. gener. Heb. ix. 4, τὴν κιβωτὸν—περικεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. i. 7. Rev. iii. 18, al. Sept. and Class.—II. meton. 1) a golden ornament, 1 Pet. iii. 3, περιθεῖς χρυσίον. Rev. xvii. 4. Sept. Job xxvii. 16, and Class. as Thuc. ii. 13, τοῖς περικειμένοις χρυσίοις. 2) gold coin, money, Acts iii. 6. xx. 33. 1 Pet. i. 18, and Class.

Χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος,) with gold rings upon the fingers, Ja. ii. 2, and Class.

Χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) chrysolite, prop. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but espec. the topaz, Rev. xxi. 20. Sept. and Class.

Χρυσόπρασος, ου, ὁ, (χρυσός, πράσινον, a leek,) a precious stone (see Pliny) of a greenish colour, Rev. xxi. 20.

Χρυσός, οὖ, ὁ, gold: I. GENER. Matt. ii. 11, χρυσόν, καὶ λίβανον, et saepe al. Sept. and Class.—II. METON. 1) golden ornaments, 1 Tim. ii. 9, ἡ χρυσῶ, ἡ μαργαρίτις. Rev. xvii. 4. xviii. 16. Luc. de Dom. 8, τῷ χρυσῷ ἐς τοσοῦτον κεκόσμηται. 2) in plur. gold coin, money, Matt. x. 9. Ja. v. 3, and Class.

Χρυσόω, f. ὠσω, (χρυσός,) to gild, deck with gold, trans. as oft. in Sept. and Class. In N. T. Rev. xvii. 4, κεχρυσωμένη χρυσῷ, or χρυσίῳ. xviii. 16. So Sept. and later Class.

Χρῶς, χρωτός, ὁ, prop. the surface of the body, the skin, Sept. and Class.; but gener. and in N. T. the body, Acts xix. 12, ἀπὸ τοῦ χρ. αὐτοῦ σουδάρια.

Χωλός, ἡ, ὄν, adj. prop. crippled in the feet, limping, Matt. xi. 5, χωλοὶ περιπατοῦσι. xv. 30, 31. Lu. vii. 22. John v. 3.

Acts iii. 2. viii. 7. xiv. 8. Fig. Heb. xii. 13. Once, lame from the loss of a foot, for ἀνάπηρος, maimed, Mk. ix. 45. So Æl. V. H. xi. 9, δείξας χωλὸν τινα καὶ ἀνάπηρον. Xen. Cyr. i. 4, 11, χωλόν—κολοβόν.

Χώρα, as, ἡ, prop. the space which contains any thing, the place in which any person is, or where any thing is; hence gener. and in N. T. a country or region: I. GENER. 1) prop. Lu. iii. 1, τῆς Ἰτ. καὶ Τρ. χώρας. xv. 13, sqq. John xi. 54, 55. Acts viii. 1; with gen. αὐτῶν, Matt. ii. 12; so gener. iv. 16, ἐν χώρα καὶ σκιᾷ θαν. by an Hellenistic idiom, for ἐν χώρα σκοτεινῇ; thus answering to the 'mortis umbra' of Ovid and Virgil: opp. to the sea, Acts xxvii. 27. 2) meton. for 'the inhabitants of a country,' Mk. i. 5. Acts xii. 20. 3) put with the name of a city, &c. a district, territory, around it, Matt. viii. 28, εἰς τὴν χ. τῶν Γεργ. Mk. v. 1.—II. SPEC. the country or fields, as opp. to the city, Lu. xxi. 21; as cultivated, (for ἀγρός, by an Hellenistic idiom,) xii. 16. John iv. 35. Ja. v. 4, and Class.

Χωρέω, f. ἴσω, (χώρα,) to give place or room, to give way, yield; hence in N. T. I. to go away from a place: 1) gener. to go, pass, intrans. with εἰς, Matt. xv. 17, εἰς τὴν κοιλίαν χωρεῖ: fig. 2 Pet. iii. 9, πάντας εἰς μετάνοιαν χωρήσαι. 2) spec. to go forward, and fig. to go WELL, succeed, John viii. 37, ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.—II. spoken of capacity, to have room for, take, hold, contain: 1) prop. as a vessel, with acc. of measure, John ii. 6, ὑδρίαὶ χωροῦσαι ἀνά μετρητὰς δύο ἢ τρεῖς: gener. of a place, with acc. of thing, Mk. ii. 2, ὥστε μηκέτι χωρεῖν σ. αὐτοῦς. John xxi. 25. 2) fig. to receive, e. gr. a doctrine, &c. to admit, assent to, with acc. Matt. xix. 11, οὐ πάντες χωροῦσι τὸν λόγον: also of persons, to receive to one's heart, 'give a place in one's affections,' 2 Cor. vii. 2, χωρήσατε ἡμᾶς.

Χωρίζω, f. ἴσω, (χωρίς,) to put apart, separate, trans. 1) act. Matt. xix. 6, ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω: foll. by ἀπὸ, Rom. viii. 35. Pass. Heb. vii. 26. 2) mid. χωρίζομαι, and aor. 1. pass. ἐχωρίσθην as mid. to separate one's self, to depart; from a person, with ἀπὸ, 1 Cor. vii. 10, γυναικα ἀπὸ ἀνδρός μὴ χωρισθῆναι: absol. ver. 11, 15. Philem. 15: from a place, = to go away, depart, with ἀπὸ, Acts i. 4, ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι: with ἐκ, xviii. 1.

Χωρίον, ου, τό, (χωρός,) prop. a spot or place, also a country, region; in N. T. a field, farm, Matt. xxvi. 36, εἰς χωρίον λεγόμενον Γ. John iv. 5. Acts i. 18, ἐκτίσαστο χωρίον: pl. τὰ χωρία, estates, iv. 34.

Χωρίς, adv. and prep. *apart, separately*: I. as adv. John xx. 7, χ. ἐντετυλιγμένον. and Class.—II. as prep. with gen. *apart from, without*: 1) gener. Matt. xiii. 34, χ. παραβολῆς. Lu. vi. 49. John i. 3. Rom. iii. 21. Heb. iv. 15, χ. ἀμαρτίας. vii. 7, al. 2) equiv. to *besides, exclusive of*, Matt. xiv. 21, χ. γυναικῶν καὶ παιδίων. 2 Cor. xi. 28. Sept. & Class. oft.

Χῶρος, ου, ὁ, the Latin name of the N.W. wind; in N. T. meton. *the north-west*, the quarter whence *corus* blows, Acts xxvii. 12, βλέποντα—κατὰ χῶρον.

Ψ.

Ψάλλω, f. αλῶ, (ψάω,) *to touch sharply*, so as to cause vibration, *to twitch* any thing; so of strings, *to twang*, said espec. of a bow-string: also of a stringed instrument of music, *to thrum* the strings, *strike* the chords; hence absol. ψάλλειν, *to play* on any stringed instrument: in Sept. and N. T. *to sing or chant*, prop. as accompanying stringed instruments, absol. Jam. v. 13; with dat. of pers. *to or in honour of* whom, Rom. xv. 9, τῷ ὀνόματί σου ψαλῶ. Eph. v. 19; with dat. of manner, 1 Cor. xiv. 15, ψαλῶ τῷ πνεύματι—τῷ νοῦ, where see my note.

Ψαλμός, οὔ, ὁ, (ψάλλω,) prop. *the twang of a bowstring, or the thrumming*, i. e. *playing* on stringed instruments; in later usage, *song*, prop. as accompanying stringed instruments, Jos. Ant. vi. 11, 3, τῷ ψ. καὶ τοῖς ὕμνοις ἐξάδειν αὐτόν. Plut. Alex. M. 67, μουσα συρίγγων καὶ αὐλῶν, ὧδῆς τε καὶ ψαλμοῦ. In N. T. simply *a song* in praise of God: 1) gener. 1 Cor. xiv. 26, ἕκαστος ὕμνων ψαλμὸν ἔχει, where see my note. Eph. v. 19, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. Col. iii. 16. Sept. Ps. xciv. 2. 2) spec. of the *Psalms*, as a book of the O. T. Lu. xx. 42. Acts i. 20. xiii. 33.

Ψευδαδελφός, οὔ, ὁ, (ψευδής, ἀδελφός,) *a false brother*, said of pretended Christians, whether Jews or Gentiles, 2 Cor. xi. 26. Gal. ii. 4.

Ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) *a false apostle*, a pretended minister of Christ, 2 Cor. xi. 13.

Ψευδής, εὖς οὖς, ὁ, ἡ, adj. (ψεύδομαι,) prop. *false, lying*, Acts vi. 13, μάρτυρας ψευδεῖς. Rev. ii. 2. Sept. & Class. By impl. *false* towards God, *wicked, ungodly*, Rev. xxi. 8, εἰδωλολάτραις καὶ πᾶσι τοῖς ψ. Sept. Prov. viii. 7, al.

Ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) *a false teacher*, 2 Pet. ii. 1.

Ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγῶ,) *speaking falsely, lying*, as oft. in

later Class.: in N. T. spoken of *false teachers*, 1 Tim. iv. 2, ἐν ὑποκρίσει ψευδολόγων, of which expressions the former denotes a pretended *show* of extraordinary sanctity, and the latter adverts to the *falsehood* by which the claims in question were supported.

Ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) *a false witness*, Matt. xxvi. 60. 1 Cor. xv. 15. Plut. Rep. gerend. Præc. 29.

Ψευδομαρτυρέω, f. ἦσω, (ψευδομαρτύρ,) *to bear false witness*, intrans. with κατ' αὐτοῦ, Mk. xiv. 56, 57: absol. μὴ ψευδομαρτυρήσης, x. 19; also οὐ ψευδομαρτυρήσεις, Rom. xiii. 9. Jos. & Class.

Ψευδομαρτυρία, as, ἡ, (ψευδομαρτυρέω,) *false witness*, Matt. xv. 19. xxvi. 59, and Class.

Ψευδοπροφήτης, ου, ὁ, (ψευδής, προφήτης,) *a false prophet*, i. e. 'one who falsely claims to speak under Divine inspiration,' whether in foretelling future events, or in making known the will of God, Matt. vii. 15. Lu. vi. 26, et al. Sept.

Ψεῦδος, εὖς οὖς, τὸ, *falsehood*, either as said of *speaking* what is false, John viii. 44, ὅταν λαλῇ τὸ ψεῦδος, or as applied to falsehood in word or deed, *deceit and fraud* of every kind, Eph. iv. 25, ἀποθέμενοι τὸ ψεῦδος. Col. iii. 9. 2 Thess. ii. 9, σημείοις καὶ τέρασι ψεύδους, equiv. to ψευδέσι, 'false, deceiving;' ver. 11. 1 John ii. 21, 27. So Sept. Ps. v. 7. Jer. v. 2, and Class. Also applied to denote *wickedness, ungodliness*, so ποιεῖν ψεῦδος, 'to practise wickedness,' Rev. xxi. 27, ποιεῖν βδέλυγμα καὶ ψεῦδος. In Rom. i. 25, μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψ. it signifies *a pretended God, an idol*. So Sept. of false gods, Jer. iii. 10, al.

Ψευδόχριστος, ου, ὁ, (ψευδής, χριστός,) *a false Christ*, a pretended Messiah, Matt. xxiv. 24, al.

Ψεύδω, f. σω, (ψεύδος,) in Class. *to speak falsely*, intrans. *to lie* to any one, trans. *to deceive, τινά*; pass. *to be deceived*. Usually, and in N. T. only, depon. mid. ψεύδομαι, f. εὔσομαι, *to speak falsely, to lie, deceive*; absol. Matt. v. 11. Rom. ix. 1, ἀλήθειαν λέγω, ἐν Χριστῷ οὐ ψεύδομαι. 2 Cor. xi. 31. Gal. i. 20. 1 Tim. ii. 7. Heb. vi. 18. Jam. iii. 14, κατὰ τῆς ἀληθείας, where see my note. 1 John i. 6. Rev. iii. 9; with acc. of pers. Acts v. 3, ψεύσασθαι σε τὸ Πνεῦμα τὸ ἅγιον, 'that thou shouldst attempt to deceive the Holy Spirit, by a lie;' the attempt here, as often, standing for the performance. Foll. by εἰς τινα, Col. iii. 9. Sept. Also with dat. of pers. *to lie* to any one, Acts

τ. 4, οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ
Θ. So Sept. Ps. xviii. 45.

Ψευδώνυμος, ου, ό, ή, adj. (ψευδής,
ὄνομα,) *falsely named or called*, 1 Tim.
vi. 20. So Philo de Vit. Mos. ii. p. 161, 6,
τοὺς ψευδωνύμους, sc. θεοὺς, and Class.

Ψεῦσμα, ατος, τὸ, (ψεύδομαι,) *false-
hood*: in N. T. by impl. falsehood toward
God, wickedness, ungodliness, Rom. iii. 7.

Ψεῦστης, ου, ό, (ψεῦδω,) lit. 'one
false,' *a liar, deceiver*, John viii. 44, 45.
1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii.
4. iv. 20. v. 10, and Class. So of a false
teacher, 1 John ii. 22: also by impl. *one
false toward God, an apostate, wicked per-
son*, Rom. iii. 4. So Sept. Prov. xix. 22.
Ecclus. xv. 8.

Ψηλαφάω, f. ήσω, (ψάω, ψάλλω,
ψαλάσσω,) 1) prop. *to touch, to feel, to
handle*; trans. Lu. xxiv. 39, ψηλαφήσατέ
με, and so oft. in Sept. & Class. Heb. xii.
18, ψηλαφωμένω ὄρει, for ψηλαφητῶ,
'the material and corporeal, or palpable
and tangible mount,' 1 John i. 1. 2) fig. *to
feel after*, Acts xvii. 27, εἰ ἄραγε ψηλα-
φήσειαν αὐτόν καὶ εὐροιεν.

Ψηφίζω, f. ίσω, (ψῆφος,) 1) prop.
to count or reckon with pebbles, by drop-
ping one for each object presenting itself,
a primitive mode of calculation still pre-
served among barbarous nations. 2) fig.
in N. T. and Class. *to calculate*, and gener.
to reckon, with acc. Lu. xiv. 28, ψ. τὴν
δαπάνην. Rev. xiii. 18. Ps. xlviii. 14,
Aquil. and Class.

Ψῆφος, ου, ή, (ψάω,) prop. *a small
stone, pebble*; also fig. in various senses, ac-
cording to the uses to which the ancients
applied pebbles, whether as *counters* for
reckoning, or as *dice* or *lots*; or, as most
freq., the black and white pebbles used
in *voting*: hence in N. T. 1) meton. *a
vote, suffrage*, Acts xxvi. 10, ἀναιρουμέ-
νων αὐτῶν κατήνεγκα ψῆφον. 2) *a
token*, Rev. ii. 17, τῷ νικῶντι δώσω αὐτῷ
ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον
ὄνομα λακόνον γεγραμμένον, where see
my note.

Ψιθυρισμός, ου, ό, (ψιθυρίζω,) *a
whispering*; in N. T. = *secret slander*,
detraction, 2 Cor. xii. 20, as also in Plut.
Conj. Præc. 40.

Ψιθυριστής, ου, ό, (ψιθυρίζω,) *a
whisperer*, and by impl. *a secret slanderer*,
detractor, Rom. i. 30, ψιθυριστάς, κατα-
λάλους.

Ψιχίον, ου, τὸ, (dim. of ψίξ, from
ψίω,) *a little bit or scrap of bread, meat*,
&c., found only in N. T. Matt. xv. 27.
Lu. xvi. 21, τῶν ψιχίων τῶν πιπτόν-
των ἀπὸ τῆς τραπέζης τοῦ πλουσίου,
'which were sent from the rich man's table.'

Ψυχή, ής, ή, (ψύχω,) prop. *the breath*,
but usually, (so Eur. Or. 1163, ἐμπνέων
τὴν ψυχὴν,) and in N. T., *the vital breath*,
through which the body lives, (so Aristot. de
Mundo, ἐμπνεῖτε καὶ ψυχὴν ἰσχει τὰ
ζῶα,) *the principle of life* manifested in the
breath, *the soul*: 1. PROP. *the soul* as the
vital principle, *the vital spirit*. 1) gener.
Lu. xii. 20, τὴν ψ. σου ἀπαιτοῦσιν ἀπὸ
σοῦ. Acts xx. 10, ἡ ψ. αὐτοῦ ἐν αὐτῷ
ἐστίν: of beasts, &c. Rev. viii. 9, τὰ
(κτίσματα) ἔχοντα ψυχάς. 2) meton.
life itself, Matt. vi. 25, μὴ μεριμνᾶτε τῇ
ψυχῇ. xx. 28, δοῦναι τὴν ψ. αὐτοῦ
λύτρον. Lu. vi. 9, al. sæpe: so τιθέναι
τὴν ψ. 'to lay down one's life,' John x.
11, al.; ζητεῖν τὴν ψ. τινος, Matt. ii. 20.
Rom. xi. 3. Comp. Sept. 1 Sam. xx.
1. This use of ψυχὴ for ζῶη, though
doubtless derived from, is not peculiar to,
the Hebr., being likewise found in Herod.
and the other early Greek writers. Some-
times ψυχὴ refers not only to natural life,
but also to life gener. as continued beyond
the grave, Matt. x. 39. xvi. 25. John xii. 25,
ὁ φιλῶν τὴν ψ. αὐτοῦ ἀπολέσει αὐτήν,
al.: so, as including the idea of life, or *the
spirit*, both natural and eternal, Matt. xvi.
26. 3) of a departed soul or ghost, separate
from the body, Rev. vi. 9, τὰς ψ. τῶν
ἐσφαγμένων. xx. 4. Acts ii. 27.—II.
SPEC. *the soul*, as the sentient principle,
Lat. *animus*: 1) as the seat of the senses,
desires, affections, appetites, and passions,
i.e. the lower and *animal nature* common to
man with the beasts; distinguished, in the
Pythagorean and Platonic philosophy, from
the higher or *rational nature*, ὁ νοῦς or τὸ
πνεῦμα, belonging to man alone,—a
distinction found in the Sept. and some-
times in N. T. comp. πνεῦμα II. ii.; so
1 Th. v. 23, τὸ πνεῦμα καὶ ἡ ψ. καὶ τὸ
σῶμα. Heb. iv. 12, ἄκρι μερισμοῦ
ψυχῆς τε καὶ πνεύματος. Lu. i. 46: as
distinguished from διάνοια, Matt. xxii.
37, al.; from σύνεσις, Mk. xii. 33. Sim-
ply *the soul*, denoting *the mind* or *feelings*,
Matt. xi. 29, εὐρήσετε ἀνάπαυσιν ταῖς
ψ. ὑμῶν. Lu. ii. 35. John x. 24. Acts xiv.
2, 22. Heb. xii. 3. 1 Pet. i. 22: so ἐν ὅλῃ τῇ
ψ. σου, 'with all one's soul,' Matt. xxii.
37, and ἐξ ὅλης τῆς ψ. σου, Mk. xii. 30. ἐκ
ψυχῆς, 'from the soul,' heartily, Eph. vi.
6. μία ψυχὴ εἶναι, 'to be of one soul',
unanimous, Acts iv. 32. Phil. i. 27. Also
to the soul, as the seat of the desires, affec-
tions, appetites, &c. is often ascribed that
which strictly belongs to the person him-
self, Matt. xii. 18, εἰς ὃν εὐδόκησεν ἡ ψ.
μου, and Mk. xiv. 34, περίλυπός ἐστιν
ἡ ψ. μου. Lu. i. 46, al. Sept. and Class.
2) gener. *the soul*, as distinguished from
the body, 'the spiritual and immortal nature
of man,' with all its higher and lower
powers, its rational and animal faculties,

Matt. x. 28, *μὴ φοβεῖσθε ἀπὸ τῶν—τῆν* δε ψ. *μὴ δυνάμεντων ἀποκτείνει*. 2 Cor. i. 23. Heb. vi. 19. x. 39. James i. 21. v. 20. 1 Pet. i. 9, *σωτηρίαν ψυχῶν*. ii. 11, 25. Wisd. i. 4, 11. Jos. and Class.—III. *meton. a soul, i. e. a living thing, animal*, in which there is *ἡ ψυχή*, 'life:' 1) gener. and from the Hebr. 1 Cor. xv. 45, *ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν*, i. e. 'a living sentient creature,' Rev. xvi. 3. So Sept. Gen. i. 24. ii. 19, al. 2) oftener of man, *a soul*, = a living person, *πᾶσα ψυχή*, 'every soul,' or person, Acts ii. 43. iii. 23. Rom. xiii. 1. So, in a periphrasis, *πᾶσα ψ. ἀνθρώπου*, = 'every man,' Rom. ii. 9, & Sept. *ψυχὰς ἀνθρώπων*, 'men,' Lu. ix. 56. Sept. Lev. v. 1, 2. *ψυχὴ ἀνθρώπου*, Num. xix. 11, 13. Eurip. Phœn. 1315, *φόνιαι ψυχαί*. So in enumerations, (by a use of *ψυχαι* for *persons*, common to the Class. as well as Script. writers,) Acts ii. 41, *ψυχαι ὡσεὶ τρισχίλια*. vii. 14, al. Sept. oft. Eurip. Hel. 52, *ψυχαι δὲ πολλαί*. 3) *spec. for a servant or slave*, Rev. xviii. 13, *ψυχὰς ἀνθρώπων*, supposed by many learned expositors to denote 'female slaves,' in distinction from the preced. *σώματα*, or 'male slaves.' But the expression seems rather intended to intimate the iniquitous nature of this traffic, by the consideration that it is exercised on their fellow-men, beings endued, like themselves, with a *rational soul*. Comp. Ezek. xxvii. 13, *ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων*: and Test. XII. Patr. p. 715, *κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων*.

Ψυχικός, ἡ, ὄν, adj. (*ψυχή*), *breathing, animal*, possessing animal life: 1) prop. of the BODY, *σῶμα ψυχικόν*, *an animal body*, having breath and animal life, 'that which is endued with faculties of sense, and has need of food, drink, and sleep for its support,' 1 Cor. xv. 44 bis, 46; opp. to *σῶμα πνευματικόν*. (see in Πνευματικός I.) Diod. Sic. i. 12, *αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις*. 2) of the SOUL or mind, *animal, natural*, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. to *πνευματικός*, see in *ψυχὴ* II. 1 Cor. ii. 14, *ψυχικός ἄνθρ. οὐ δέχεται τὰ τοῦ Πνεύμ. τοῦ Θ.* Jude 19, *ψυχικοί*. James iii. 15, *ἡ σοφία ψυχική*, i. e. animal or natural. Comp. *ψυχή*: and so in the heathen Philosophers, e. g. Arr. Epict. iii. 7, 5, *ἡ ἡδονὴ ἡ ψυχική*.

Ψυχρός, εὖς οὖς, τὸ, (*ψύχω*), *cold*, John xviii. 18, *ὅτι ψυχρός ἦν*. Acts xxviii. 2. 2 Cor. xi. 27. Sept. and Class.

Ψυχρός, ἄ, ὄν, adj. (*ψύχω*), *cold, cool, fresh, refreshing*, e. gr. *ποτήριον ψυχροῦ*, i. e. *ὑδατος*, Matt. x. 42; an

ellipsis also found in the case of *θερμὸν* and not unfreq. in the Class. writers. So Plut. de Garrul. 17, *λαβὼν ψυχροῦ κύλικα*. Fig. of one 'lukewarm and indifferent' as to religion, neither wholly abandoning, nor fully observing it, *οὔτε ψυχρὸς οὔτε ζεστός*, Rev. iii. 15, sq.

Ψύχω, f. ὕζω, aor. 2. pass. *ἐψύγην*, prop. *to breathe, blow*; hence by impl. with acc. 'to blow upon,' *to cool*, Sept. & Class. In N. T. pass. *ψύχομαι*, f. 2. *ψυγῆσθαι*, *to be cooled, to grow cold*, fig. of affection, Matt. xxiv. 12, *ψυγήσεται ἡ ἀγάπη τῶν πολλῶν*.

Ψωμίζω, f. ἴσω, (*ψωμός*, a bit, morsel, from *ψάω*, cogn. with *ψάω*), prop. 'to break up any food into bits,' and from the adjunct, *to distribute* them, in order *to feed* any one therewith: so Sept. *τίς ἡμᾶς ψωμίει κρέα*; Num. xi. 4. In N. T. Rom. xii. 20, *ψωμίζε αὐτόν*: so Porphy. de Abst. iii. 23, *ψωμίζουσι τὰ νεόττια*. Plut. Symp. v. proœm. αἱ τὰ βρέφη *ψωμίζουσαι τροφοί*; with acc. of thing, 1 Cor. xiii. 3, *ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου*.

Ψωμίον, οὖ, τὸ, (dimin. of *ψωμός*, fr. *ψάω*), *a bit, morsel*, John xiii. 26, al. and Class.

Ψάχω, f. ξω, (*ψάω*, cogn. with *ψάω*), *to rub* any thing in *pieces* with the hand, as ears of grain, Lu. vi. 1.

Ω,

Ω, interject. *O!* before the voc. in a direct address, Matt. xv. 28, *ὦ γύναι*. Mk. ix. 19. Lu. ix. 41, al. sœp. Sept. and Class. Once in admiration, Rom. xi. 33, *ὦ βάθος κ.τ.λ.* Sept. and Class.

Ωδε, prop. a demonstr. adv. (ὅδε,) prop. in Class. *thus, so*, but in poetic and later usage, and in N. T. also, an adv. of place, *HITHER, or HERE*, i. e. *to or in* this place, viz. I. *hither*, to this place, after verbs of motion, Matt. viii. 29, *ἦλθες ὠδε*. xiv. 18, et al. *ἔως ὠδε*, Lu. xxiii. 5. So Sept. & Class.—II. *here*, in this place, after verbs implying rest and the like: 1) prop. Matt. xii. 6, *ὅτι τοῦ ἱεροῦ μερίζων ἐστὶν ὠδε*, ver. 41, 42, al. sœpe. Sept. & Class. *τὰ ὠδε*, *the things done here*, meaning 'the present state of his affairs,' Col. iv. 9. 2) fig. *herein*, in this thing, Rev. xiii. 10, 18. xiv. 12, al.

Ωιδή, i. e. *ὠδὴ*, ἦς, ἡ, (contr. for *δοῦδὴ*, fr. *αἰδῶ*), *an ode, song*, e. gr. in praise of God, Eph. v. 19. Col. iii. 16. Rev. v. 9, al. Sept. Jos. and Class.

Ωδὶν, ἱνός, ἡ, (kindr. with *ὀδύνη*), a late form of the nom., instead of the usual

ἡ ὥδῖς, *ivos*, a *pain*, *pang*, as of a woman in travail: 1) PROP. 1 Th. v. 3, ὀλεθρος, ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ. Sept. and Class. 2) FIG. *severe pain* or *sorrow*, Matt. xxiv. 8. Mk. xiii. 9, ταῦτα ἀρχὴ ὥδινων, and Sept. So Acts ii. 24, λύσας τὰς ὥδιντας τοῦ θανάτου, in allusion to Ps. xviii. 5, where Sept. ὥδιντες θανάτου. So also Job xxxix. 2, Sept. ὥδιντας αὐτῶν ἔλυσας. The phrase λύειν ὥδιντας occurs also in Class. e. gr. Lycophr. Cass. 1198, σφὲ ὥδιντας ἐξέλυσε λαθραίας γονῆς, in which passages there is allusion to such pains, as *holding* the person *tight* around. Æl. H. An. xii. 5, τοὺς τῶν ὥδινων λύσαι δεσμούς.

᾿Ωδίνω, f. ἰνῶ, (ὥδῖς,) prop. *to be in throes*, *to travail* in childbirth, absol. Rev. xii. 2, ἐν γαστρὶ ἐχούσα κράζει, ὥδίνουσα, Gal. iv. 27, ἡ οὐκ ὥδίνουσα, 'thou that travailest not,' art barren. Sept. and Class. FIG. of a Christian teacher, with acc. *to travail* with any one, i. e. to be in spiritual birth, Gal. iv. 19, where see my note, and comp. Γεννάω I. 1.

᾿Ωμος, ου, ὁ, (prob. fr. obsol. ὄω, for φέρω,) a *shoulder*, Matt. xxiii. 4. Lu. xv. 5. Sept. and Class.

᾿Ωνέομαι, f. ἴσομαι, depon. mid. aor. 1. ὠνήσαμην, *to buy*, *purchase*, with acc. of thing, and gen. of price, Acts vii. 16, ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, and oft. in Class. Luc. D. Mort. iv. 1, τῶν πέντε (δραχμῶν) ὠνήσαμην, καὶ τροπω-τῆρα δύο ὀβολῶν.

᾿Ων, ου, τὸ, *ovum*, an *egg*, Lu. xi. 12. Sept. and Class.

᾿Ωρα, ας, ἡ, *hora*, a *time*, or *season*, 'a definite space or division of time,' as marked by natural or conventional limits; e. gr. a season of the *year*, ὥρα τοῦ θέρους or χειμῶνος, or τοῦ ἔτους. In N. T. used of shorter intervals, a *time*, (and sometimes, like καιρὸς, a *point* of time,) *season*, *hour*, viz. I. of the day *generally*, *day-time*, *day*; Matt. xiv. 15, ἡ ὥρα ἤδη παρήλθε. Mk. vi. 35, ἡδὴ ὥρας πολλῆς γενομένης, (so oft. in Class. as Pol. v. 8, 3, πολλῆς ὥρας,) Mk. xi. 11, ὀψίας ἤδη οὔσης τῆς ὥρας.—II. of a definite *part* or *division* of the day; in earlier writers used only of the *greater* divisions, as morning, noon, evening, night, ἔως, μεσημβρία, ἔσπερα, νύξ: or also morning, noon, and evening, ὀρθρος, καιρὸς μεσημβρινός, κ. δειλινός or ἔσπερος: in N. T. an *hour*, one of the 12 equal parts into which the natural day, and also the night, were divided: 1) prop. and gener. John xi. 9, οὐχὶ δώδεκα εἰσιν ὥραι τῆς ἡμέρας; al. sarp. Acts x. 30, μέχρι ταύτης τῆς ὥρας. Rev. ix. 15. Dat. with ἐν of time *when*, Matt. viii. 13, ἐν τῇ ὥρᾳ ἐκείνῃ, 'at that very instant,' xxiv. 50, ἐν ὥρᾳ ἣ οὐ γινώ-

σκει. John iv. 53; acc. of time *how long*, Matt. xx. 12, μίαν ὥραν ἐποίησαν. Acts xix. 34. 2) fig. for a *short time*; acc. μίαν ὥραν, Rev. xvii. 12; dat. μᾶ ὥρα, xviii. 10, 16, 19; πρὸς ὥραν, John v. 35, al.—III. *meton.* and gener. *hour*, *time*, *period*, as said of any definite point or space of time: 1) with adjuncts, e. gr. an adj. or pron. ἀπὸ τῆς ὥρας ἐκείνης, Matt. ix. 22; dat. of time *when*, αὐτῇ τῇ ὥρᾳ, Lu. ii. 38. ποία ὥρα, Matt. xxiv. 42. ἡ ὥρα, ver. 44. So also Lu. vii. 21, & x. 21, ἐν αὐτῇ τῇ ὥρᾳ. Matt. x. 19, and xxiv. 36, περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας: so Rev. iii. 3. 1 Cor. iv. 11, ἄχρι τῆς ἄρτι ὥρας. With an adv. or relat. John iv. 21. So with ἴνα, xii. 23. xiii. 1. Foll. by gen. of thing to be done or to happen, Lu. i. 10. xiv. 17, τῇ ὥρᾳ τοῦ δεῖπνου, al. Foll. by gen. of pers. *one's time*, 'that appointed to him,' in which he is to do or suffer, Lu. xxii. 53. John xvi. 21; elsewh. of Christ, John ii. 4, al. 2) simply *the time*, i. e. spoken of, or otherwise understood, Matt. xxvi. 45, ἡγγικεν ἡ ὥρα. Mk. xiv. 41. John xvi. 4. 1 John ii. 18. Xen. Mem. ii. 1, 2. Emphat. John xvii. 1.

᾿Ωραῖος, αῖα, αῖον, adj. (ὥρα,) prop. *timely*, *seasonable*, as said of fruits in season; also fig. of that period of life, when the body is at its ἀκμῇ, in the *full bloom*, and consequently *beauty*, of manhood. So ὥρα ἡλικίας, Thuc. vi. 34. Æschin. p. 19, 4, κάλλει καὶ ὥρα. Hence said of persons, *comely*, *beautiful*, Sept. Gen. ii. 9. iii. 6, and Class. e. gr. Lucian, D. Deor. v. 5. Plut. Cat. Maj. 4. Theocr. Id. i. 109, ὥραῖος χ' ᾿Ωδωνίς. Xen. Mem. i. 3, 10. In N. T. only of things, Matt. xxiii. 27, τάφοις—οὔτινες ἐξῴθεν μὲν φαίνονται ὥραῖοι. Rom. x. 15. Said of a gate of the Temple, Acts iii. 2, τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ᾿Ωραίαν. ver. 10, ἐπὶ τῇ ὥραῖᾳ πύλῃ. See my note.

᾿Ωρύομαι, f. ὕσομαι, depon. mid. *to roar*, *howl*, as beasts, from rage or hunger; e. gr. a lion, 1 Pet. v. 8, ὡς λέων ὠρύομενος. Sept. and Class.

᾿Ως, relat. adv. (ὅς,) correl. to πῶς, τῶς, prop. *in which way*, *in what way*, and hence gener. *as*, *so*, *as*, *how*: A) in COMPARISONS. 1) prop. & *fully*, with a corresponding demonstr. adv. as οὕτως, or the like, either preceding or following, e. g. οὕτως—ὡς, *so—as*, Mk. iv. 26. John vii. 46. ὡς—οὕτως, *as—so*, Acts viii. 32. Rom. v. 15, 18: *so ἵσος—ὡς*, Acts xi. 17. ὁμοίως καὶ ὡς, Lu. xvii. 28; also ὡς—καὶ, Matt. vi. 10, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Acts vii. 51. Gal. i. 9. More freq. οὕτως is omitted, and then ὡς may often be rendered *so as*, or simply *as*, Matt. vi. 29. x. 25. Mk. i. 22. Lu. vi. 40. xxi.

35. Rom. iv. 17. v. 16. 2) *gener.* before a noun or adj. in the nomin. or acc. *as, like as, like*, Matt. x. 16, *φρόνιμοι ὡς οἱ ὄφεις*, καὶ ἀκέραιοι ὡς αἱ περιστεραί. xiii. 43, al. Acts xi. 5. Ja. i. 10. Rev. i. 14, oft. By Heb. a noun preceded by ὡς often denotes *something like itself*, Engl. *as it were*, Rev. iv. 6, in lat. edd. *ἐνώπιον τοῦ θρόνου* ὡς θάλασσα ὑαλίνη. viii. 8. ix. 7. xv. 2. acc. xix. 1. B) implying *QUALITY* or character: I. *before participles* referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*: 1) before a *nom.* as referring to a preceding subject, Lu. xvi. 1, οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων κ.τ.λ. Acts xxiii. 20, al. sæpe. 2) before *gen.* referring to a preceding noun, Heb. xii. 27, *δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων*: with a gen. absol. 1 Cor. iv. 18. 2 Cor. v. 20, al. 3) before *dat.* referring to a preceding noun, Acts iii. 12, *ἡμῖν τί ἀτενίζετε ὡς πεποιηκόσι τοῦ περιπατεῖν αὐτόν*; 1 Pet. ii. 14. 4) before *acc.* referring to a preceding object, Acts xxiii. 15, *πρὸς ὑμᾶς ὡς μέλλοντας διαγινώσκειν*. Rom. vi. 13. Rev. v. 6.—II. before a *subst.* or *adj.* either as predicate or object, expressing a quality or circumstance known, or supposed to belong to a preceding noun, *as, as if, as though*, where the partic. *ὦν, οὖσα, ὄν*, may always be supplied: 1) *nom.* as referring to a preceding subject, 2 Cor. vi. 4, *συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι*. xi. 15. Eph. v. 1, 8, al. 2) *gen.* as referring to a preceding noun, 1 Pet. ii. 12, *ὧμῶν ὡς κακοποιῶν*. iii. 16. 3) *dat.* as referring to a preceding noun, 1 Cor. iii. 1, *ὑμῖν ὡς πνευματικοῖς*, al. 4) *accus.* as referring to another object, Matt. xiv. 5, *ὡς προφῆτην αὐτὸν εἶχον*. Lu. vi. 22. Rom. i. 21, al.—III. before *prepositions with their cases*, in the same manner as before participles, see above in I. 1) with *διά*, 2 Th. ii. 2, *μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν*, sc. *γεγραμμένης*: with *ἐν*, John vii. 10; with *ἐκ*, Rom. ix. 32, al.; with *ἐπὶ*, Gal. iii. 16.—IV. before *numerals*, = *as it were, about*, marking a supposed or conjectural number, Mk. v. 13, *ἦσαν ὡς δισχίλιοι*. viii. 9. Lu. ii. 37. John i. 40, al.—V. intens. *how! how very! how much!* Lat. *quam!* expressing admiration; in N. T. only before adjectives, Rom. x. 15, *ὡς ὡραῖοι οἱ πόδες κ.τ.λ.* 'how beautiful the feet,' &c. xi. 33. C) implying *MANNER*, before a dependent clause qualifying or defining the action of a preceding verb. 1) *gener. as, according as*, Matt. i. 24, *ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος*. viii. 13. Rom. xii. 3, al. 2) before a minor or parenthetic clause, which then serves to modify or restrict the general proposition,

Matt. xxvii. 65, *ὕπαγετε, ἀσφαλίσασθε ὡς οἴδατε*. Mk. iv. 27. x. 1. Lu. iii. 23, et al. 3) before a superlative, intens., like Latin *quam*: so *ὡς τάχιστα*, 'as speedily as possible,' Acts xvii. 15.—D) before *dependent clauses*, expressing the object or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like, *in what way, how, as, &c.* often equiv. to a conjunction. I. *gener. how*, equiv. to *ὅπως* I.; with the indic. aor. Mk. xii. 26, *οὐκ ἀνέγνωτε—ὡς εἶπεν αὐτῷ ὁ Θεός*. Lu. viii. 47, al.—II. before an objective clause in a stricter sense, *how, how that, that*, with the indic. equiv. to *ὅτι*, Acts x. 28, *ὕμεις ἐπίστασθε ὡς ἀθέμιτόν ἐστιν*. ver. 38. Rom. i. 9, al.—III. before a clause expressing end or purpose, *as that, so that, like ἵνα, ὅπως*; foll. by infin. expressing the purpose of a preceding verb, *so as to, in order to*, Acts xx. 24, *ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς*: also *ὡς ἔπος εἰπῆν*, 'so to speak,' Heb. vii. 9.—IV. before a clause expressing result or consequence, *so as that, so that, like ὥστε*; with indic. Heb. iii. 11, *ὡς ὥμοσα ἐν τῇ ὀργῇ μου*.—V. before a clause expressing a cause or reason, *as, that*, equiv. to *since, because*, like *ἐπει, ὅτι*; 2 Tim. i. 3, *ὡς ἀδιάλειπτον ἔχω τὴν περί σου μνηλίαν*.—VI. before a clause implying time, *as, when*, like *ἐπει*: 1) *gener. when*, equiv. to *in that, while*, with indic. Matt. xxviii. 9, *ὡς ἐπορεύοντο ἀπαγγεῖλαι*. Lu. i. 41, al. sæpe. 2) also *when*, equiv. to *after that, postquam*, with indic. Lu. i. 23, *ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι—ἀπῆλθεν*. ii. 15, al. sæpe: with *τότε*, John vii. 10. 3) *ὡς ἂν, whensoever, as soon as*, with subj. aor. 1 Cor. xi. 34. Phil. ii. 23; *ὡς ἂν*, Rom. xv. 24.

Ὡσαννά, interj. *hosanna!* Heb. prop. 'save now, be now propitious!' a word of joyful acclamation, absol. Matt. xxi. 9, Mk. xi. 9.

Ὡσαύτως, adv. (*ὡς, αὐτως*, fr. *αὐτός*), *in the same way, likewise*, Matt. xx. 5, *ἐποίησεν ὡσαύτως*. xxi. 30, 36. Mk. xii. 21, al. and Class.

Ὡσεὶ, = *ὡς εἰ, as if, as though*; in N. T. only before a noun or adjective. 1) in comparisons, *as if, as it were*, equiv. to *as, like as*, Matt. ix. 36, *ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα*. Mk. ix. 26. Heb. i. 12: ellipt. Matt. iii. 16, *εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστεράν*, sc. *καταβαίνουσαν*. Mk. i. 10. John i. 32. Sept. and Class. 2) before words of number and measure, *as if, as it were, about*; before numerals, Matt. xiv. 21, *ἄνδρες ὡσεὶ πεντακισχίλιοι*. Lu. i.

56. iii. 23. John iv. 6. Acts iv. 4; of measure, Lu. xxii. 41.

"Ωσπερ, adv. i. e. *ὥς* strengthened by enclit. περ, prop. *wholly as, just as*, gener. *as, like as*, &c.: 1) prop. as introducing a comparison, followed by a corresponding clause with οὕτως or the like, Matt. xii. 40. Rom. v. 19, 21. Ja. ii. 26, al. and Class. 2) gener. and without οὕτως corresponding, Matt. v. 48. xx. 28. xxv. 32. Acts ii. 2. iii. 17, al. and Class.

᾽Ωσπερεῖ, adv. (ὥσπερ, εἰ,) *just as if, as it were*, 1 Cor. xv. 8, and Class.

"Ωσ τε, i. e. *ὥς*, strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; prop. an adv. like *ὥς*, ὥσπερ, used in comparisons, *as, like as*, but gener. and in N. T. a conj. *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed, and followed usually by an infin. but also by the indic. I. foll. by *infin.* with acc. expr. or impl. 1) *fully*, preceded by a demonstr. as οὕτως, τοιοῦτος, &c. Acts xiv. 1, λαλῆσαι οὕτως ὥστε πιστεῦσαι—πολύ πλῆθος. Matt. xv. 33, and Class. 2) *simply*, without a preceding demonstr. Matt. viii. 24, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. Mk. i. 27, 45. Rom. vii. 6, oft. and Class.—II. foll. by *indicat.* with οὕτως preceding, John iii. 16, οὕτως ἠγάπησεν ὁ Θεὸς τὸν κόσμον,

ὥστε τὸν Υἱὸν αὐτοῦ ἔδωκεν, κ.τ.λ. and Class.—III. often at the beginning of a sentence, with the indic. or imperat., as an emphatic illative particle, *so that, equiv. to consequently, therefore, wherefore*; with indic. Matt. xii. 12, ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. Mk. ii. 28. x. 8. Rom. vii. 12, al.; with imperat. 1 Cor. iii. 21. Phil. ii. 12, al. and Class.

᾽Ωτίον, ου, τὸ, (dimin. of οὖς,) *an ear*, Matt. xxvi. 51. Lu. xxii. 51, al. and later Class.

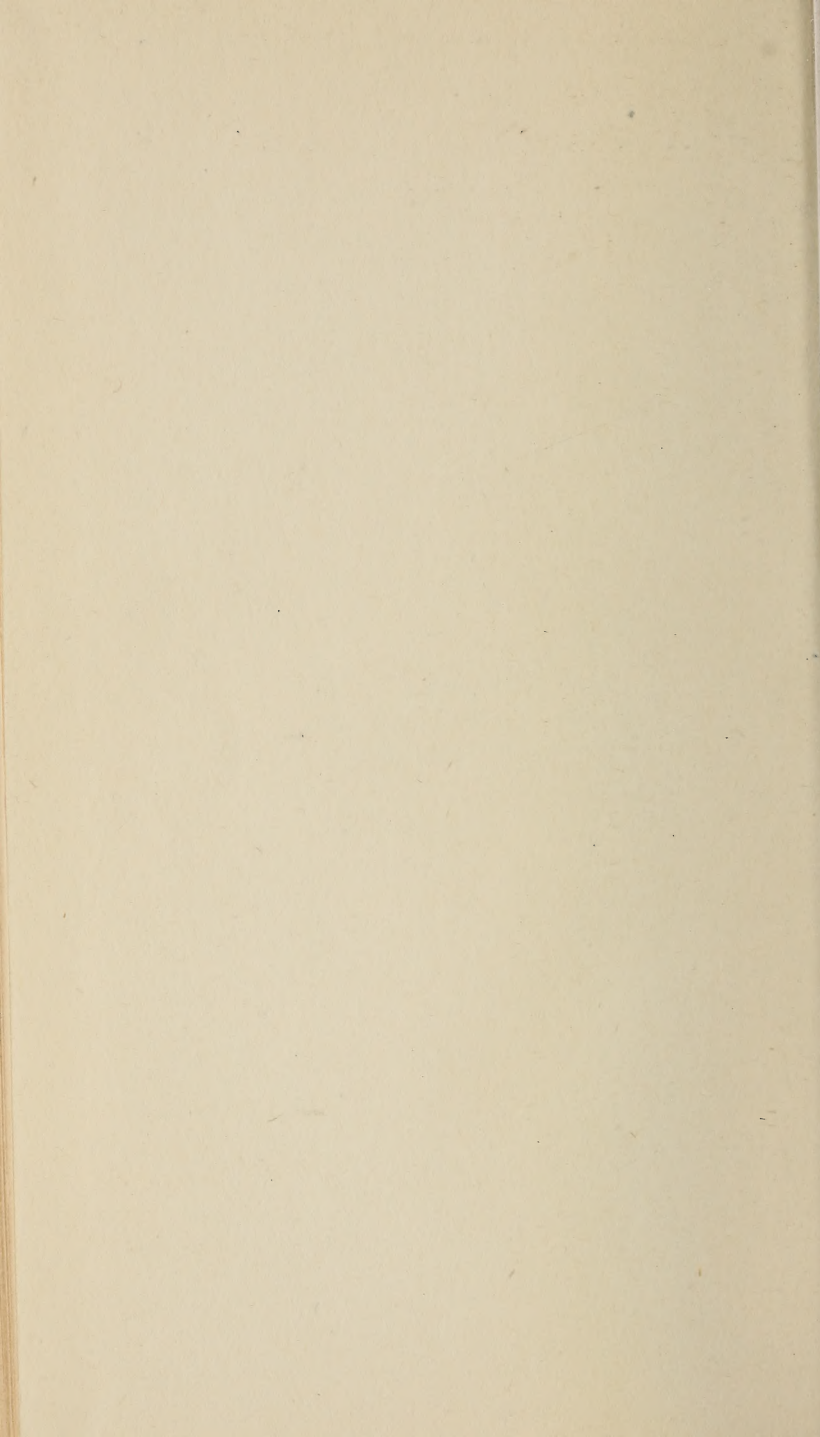
᾽Ωφέλεια, as, ἡ, (ὠφελέω,) prop. *a furthering, help*; in N. T. *use, profit, advantage*, Rom. iii. 1, τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16, and Class.

᾽Ωφελέω, f. ἴσω, (ὄφελος,) *to further, help, profit, be of use*: 1) act. absol. Rom. ii. 25, περιτομὴ ὠφελεῖ: with double acc. of person and neut. τί, οὐδέν. Mk. viii. 36, τί ὠφελήσει ἄνθρωπον; 1 Cor. xiv. 6. Gal. v. 2: acc. οὐδέν simply, Matt. xxvii. 24. John vi. 63. xii. 19; most of these constructions occ. in Sept. & Class. 2) mid. or pass. *to be profited, to have advantage*, with acc. neut. τί, οὐδέν, μηδέν. Matt. xvi. 26, τί ὠφελεῖται ἄνθρωπος; Mk. v. 26: foll. by ἐκ, with neut. ὁ, Matt. xv. 5; by ἐν, Heb. xiii. 9.

᾽Ωφέλιμος, ου, ὁ, ἡ, adj. (ὠφελέω,) *profitable, useful*; with πρὸς τι, 1 Tim. iv. 8. 2 Tim. iii. 16; with dat. Tit. iii. 8.

THE END.

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